

THE FREE THOUGHT MAGAZINE.

H. L. GREEN,
EDITOR AND PUBLISHER.

VOLUME XIII, 1895.

JANUARY TO DECEMBER.

"The hour is coming when men's holy Church
Shall melt away in ever-widening walls,
And be for all mankind; and in its place
A mightier Church shall come, whose covenant word
Shall be the deeds of love. Not *Credo* then;
Amo shall be the password through its gates;
Man shall not ask his brother any more
'Believest thou?' but 'Lovest thou?'"

CHICAGO, ILL.
1895.

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FREE THOUGHT MAGAZINE.

HOSPITABLE TO ALL TRUTH AND DEVOTED TO THE EXPOSING OF ANCIENT
ERROR BY THE LIGHT OF MODERN SCIENCE AND CRITI-
CISM. LIBERAL IN ALL THINGS.

H. L. GREEN,
EDITOR AND PUBLISHER.

H. G. GREEN,
BUSINESS MANAGER.

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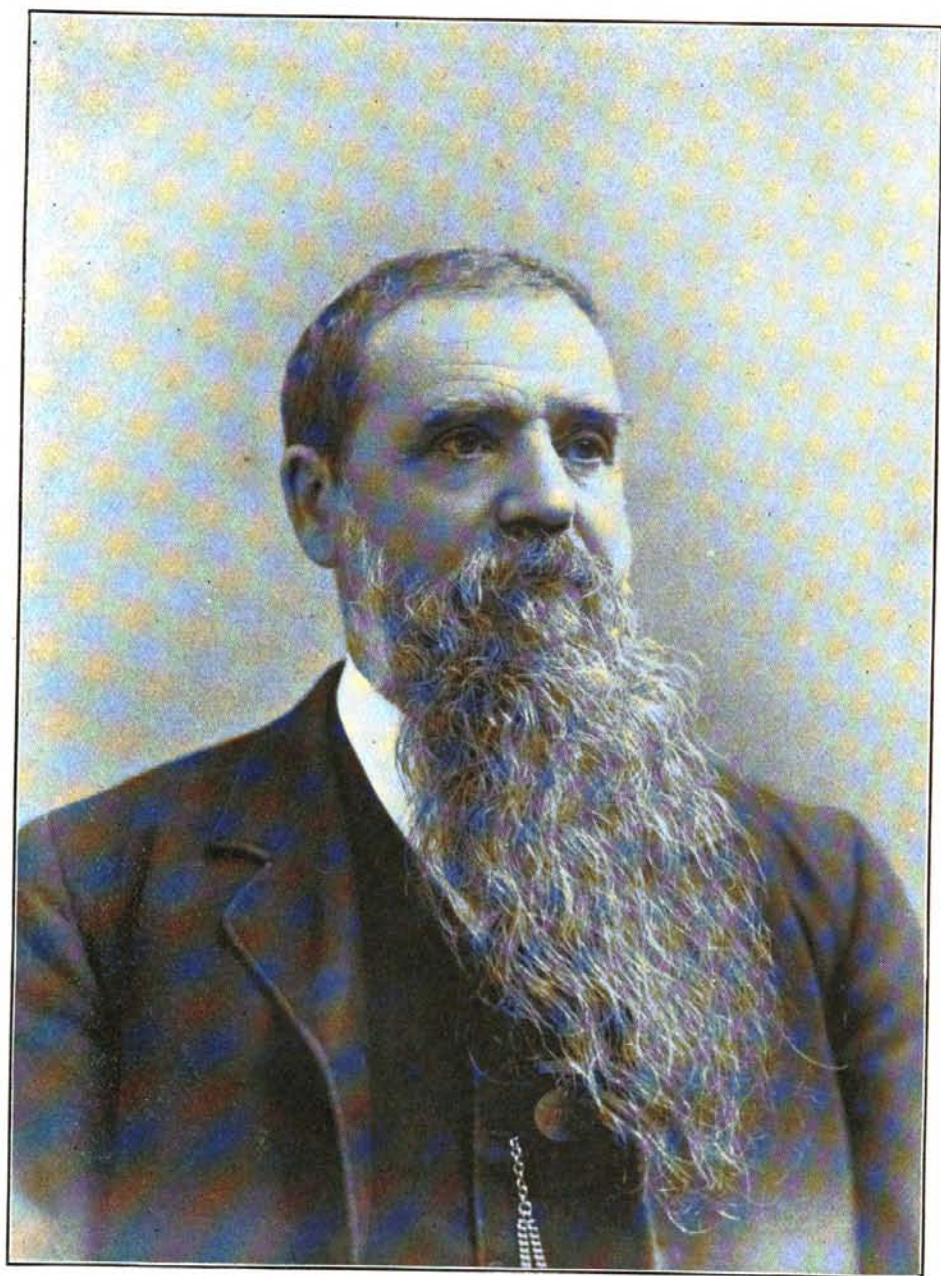
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THE
FREE THOUGHT
MAGAZINE.

JANUARY, 1893.

HOW TO PRESERVE "THE UNITED STATES FREE AND
INDEPENDENT" THE LEGACY OF
THOMAS PAINE.

BY T. B. AUSTIN.

PART III.

"The Republic is chiefly preserved by those virtues of which it is the
foundation. But when business supplants honest labor, and
ambition and greed take the place of moderation and equity, the 'Fortune of
the Republic' changes with its manners." Sallust Bell. C. i. l.

"The class of which I speak make themselves merry without dinner. They
are seated at bar-rooms in the cities, and burn tobacco and play whist.
The richness of the fatness of American life. America has no illusions, no
dreams. They have no perception of his destiny. *They are not Americans*."

"We must decide whether we shall be a multitude of peoples. No that has
been decided already, and whether we shall be one or two nations,
the great caregiver of all nations, as never clearly chosen and never held
in place, and best of all political society. Emerson's *Fortune of the*

"The American Republic was founded upon a new character -
a new European kind of a man. It can be continued only by
that character uppermost in its affairs. In our last two
years we pointed out that many elements of race, religion and
education combined to make this American character possible, and
that additional personal qualities and influences of Quakerism,



Portrait of
James A. Hill

THE
FREE THOUGHT
MAGAZINE.

JANUARY, 1895.

HOW TO PRESERVE "THE UNITED STATES FREE AND
INDEPENDENT," THE LEGACY OF
THOMAS PAINE.

By T. B. WAKEMAN.

PART III.

For the Republic is easily preserved by those virtues of which it was originally begotten. But when luxurious idleness supplants honest labor and rapacity and pride take the place of moderation and equity, the "Fortune of the Republic" changes with its manners.—Sallust Bel. Cat. I.

The class of which I speak make themselves merry without duties. They sit in decorated club-houses in the cities, and burn tobacco and play whist. They complain of the flatness of American life: "America has no illusions, no romances." They have no perception of its destiny. *They are not Americans.*

* * * *

It is not a question whether we shall be a multitude of people. No, that has been conspicuously decided already; but whether we shall be THE NEW NATION, the guide and lawgiver of all nations, as having clearly chosen and firmly held the simplest and best rule of political society.—Emerson's *Fortune of the Republic*.

THE American Republic was founded upon a new character—a new un-European kind of a man. It can be continued only by keeping that character uppermost in its affairs. In our last two articles we pointed out that many elements of race, religion and situations combined to make this American character possible, and that the additional personal qualities and influences of Quakerism,

and the then nascent "Religion of Humanity" then combined in Thomas Paine to make that American character politically effective through his "Serious Thought" and "Common Sense." The great educative and prophetic question of our day and generation is, what are the *essential* qualities of that American character, and how can they be continued under the new and subversive conditions to which the Republic is exposed?

The indispensable qualities of true Americanism stand out prominently in our Revolutionary ancestors, and especially in Paine, and cannot be mistaken. They were and are:

1. Earnestness.
2. Independence.
3. Industry.
4. Co-operative devotion to the future welfare of the Republic and of mankind.

The great legacy of Thomas Paine, and the value of his works to us is, that having done more than any other man to lay these corner stones of the commonwealth, he has best *indicated* and illustrated the means by which they may continue to be its firm foundation:

The first condition of a republic or commonwealth is *earnestness* of its people. Our States, and United States, were founded upon and by "Serious Thought." "Life is earnest" (*Ernst ist das Leben*) Schiller places as the foundation of all art. True is it also of all Republics. A *frivolous*, thoughtless, careless, pleasure-seeking, fickle people cannot govern—they must be governed. The greatest blessings that the Protestant religions gave to the Americans who joined with Paine in initiating Independence, was the quality of earnestness. This arose largely from the fact that Protestantism, in establishing the right of private judgment, made all adults responsible for their creed, their construction of the Bible, the conduct of life, and the grounds and hope of salvation. In all of these *pressures* upon the individual conscience, Quakerism took the lead and produced the most serious people in the religious point of view. Thus says Conway: "The soul of Paine was potential in George Fox." (Introduction to the Rights of Man.) It only needed the change of emphasis from the religious to secular affairs to make the same serious earnestness invaluable, as we saw was the case in Paine himself. Conway records that he never even learned to play cards, and that "burning tobacco" and the

frivolities of club and fashionable life, and its dissipations never had any charm for him, though he was always social and fond of sensible company. So frivolous, selfish and indifferent now is the character of the young people, upon which "The Fortune of the Republic" is soon to depend, that it is hard not to wish sometimes for a good hot revival of the belief in a brimstone hell, or real "searchings of the Spirit," to give some ballast to the character of those who in a few months swing elections thoughtlessly from one political party to the opposite by millions of careless votes.

But the remedy is evidently not in that supernatural direction, but on the contrary in changing the old seriousness as to imagined matters, celestial or infernal, to the *realities* terrestrial. The *egotistic* earnestness about the saving of one's soul, must be merged in or changed to the social or *altruistic* desire to save one's life from being wasted here on earth; that is, to continue it by constantly investing it in the ways and means to sustain and serve others—the Republic and mankind, and to find the reality and the great meaning, motive and pleasure of life in that. The clearness with which Paine rose to this general and human point of view, notwithstanding the limitations of his early life, is one of the most pleasant and yet most instructive and wonderful of his characteristics. He was the "Knight-errant of Liberty" in America, England and France, but his service in each was for the benefit of all. In discussing the highest political problems with the rhetorician and pensioner Burke, how easily Paine rises above him in moral height by such passages as this, in the Rights of Man? (p. 472.) "In stating these matters, I speak an open and disinterested language, dictated by no passion but that of humanity. To me who have not only refused offers, because I thought them improper, but have declined rewards I might with reputation have accepted, it is no wonder that meanness and imposition appear disgusting. *Independence* is my happiness, and I view things as they are, without regard to place or person. My country is the world, and my religion is to do good."

The words last quoted have become the motto of the author in the mouths of all Liberals, and they will live as one of the guiding thoughts of the race. "The Republic of the World" was Paine's favorite toast; but the unit of the Republics, which should form this general world-confederacy which he advocated, was the *Independent citizen* who could say, "Independence is my happiness." "Independence," then, follows earnestness, as our second corner-

stone. This remains as the second great requirement to be maintained in the education of our people if the Republic is to endure. The want of it frustrated the efforts of Paine and his compeers to establish enduring Republics in England and France in his day, and the same want came very near, under the Federalist reaction, subverting the Republic they founded in America. Instead of being independent the masses of the people were held down by their creeds, their churches, and their want of means of living.

In America, as we have pointed out, the people were comparatively free in these respects, and unless they can be made and kept so; that is, free and independent as to matters of religion, and the means of living, that is *industrially*, they cannot long sustain a free and independent Republic.

We mention first freedom as to, or rather *from* religious slavery. This is the most far reaching slavery of all. The feelings and the intellect are under a blight of fear and dependence until its spell is broken. Paine, as we have shown, through Quakerism, science and humanity, had religiously worked well out into the clear. The American people, though largely "religious," had also largely become "Independents" as to church government and priestly control, and had already struck to no small extent the enlightenment of the *new era*. This was the essential condition of republican self government. No people who have not first attained to substantial freedom from theological religion and priestcraft have ever achieved, or can ever hope to preserve a republic. Paine's hope for republicanism in Europe was founded upon the progress of Free Thought. In the *Rights of Man* (p. 512) he says: "The insulted German and the enslaved Spaniard, the Russ and the Pole, are beginning to think. The present age will hereafter merit to be called the *Age of Reason*, and the present generation will appear as the Adam of a new world." Alas! that Age of Reason was then, and still seems as to the masses of Europe and of the world, to be far away. Two years later (1794) Paine was putting out his famous work of that title to effect the mental emancipation in order, as he says, to make political emancipation possible. A century has intervened and only France, of all the peoples of Europe, has begun to recognize his dream. But the past century has proved incontestably that after earnestness of character, the Age of Reason is the sacred corner stone of the Republic, without which it cannot exist at all. Intellectual slaves cannot be other than

slaves in body and soul, from the cradle to the grave. It follows that every Freethinker and Liberal patriot has no higher duty to his country than to aid in the emancipation of his fellow citizen from religious bondage. The withholding and suppression of free thought, by the churches and religious sects, is a constant and a growing danger to the republic. The earnest and independent thinker, free from every fear or bond to either Gods or Devils, Popes or Priests, is the only citizen who can keep the great Republic free and independent, as he does himself. Let Liberals never forget that as they work and sacrifice for free thought they are performing the highest duty of patriotism to their country.

The third corner stone of the Republic is *Industry*—generally extended, and the necessary basis of a general, and a nearly equal means or opportunity of obtaining an independent livelihood. This was very generally the case in America at its settlement and until long after the Revolution. Indeed, such was the great glory of our country—equality and opportunity, until the available lands had ceased to be opened to settlers, and the free competition as to all of the means of industrial production had been rendered practically impossible by corporate trusts and corporate transportation. The Republic must rest upon the masses of the people, who must be not industrial slaves, but industrial freemen. How can our people remain freemen when the lands, the capital and the machinery are chiefly in the possession, or under the control of a few corporate monopolists and plutocrats? He owns my life and will who owns the means whereby I live! Chattel slavery had to be abolished to save the republic, and the next lesson is that wage-slavery must be abolished in order to preserve it. Our industrial system has become one of wage-slavery, because the conditions of free workers has passed away with free lands and free competition.

The workers have now no choice but to work as hirelings at wages which their own competition cuts down to just enough to keep them just alive and able to do the work required of them. If the interest, greed, ambition, or vanity of the capitalistic monopolist does not happen to want them, unlike the chattel slaves, they have no claim on their products nor way to obtain a living; and are left to starve *a la mode* Pullman. As soon as the masses of the people reach this state of things the republic or commonwealth is at an end. An industrial feudal system of money kings, land and railroad barons, have taken its place and are moving on toward social,

industrial and political oligarchy and despotism. "The Free and Independent States of America" were founded upon, and were designed to continue, a state of things directly the reverse of those now prevailing in financial, industrial and economic affairs. In his "Common Good," "Agrarian Justice," the abolition of slavery, and by his opposition to money control by a few usury fiends, Paine gave the needful principles to be applied in order to avert this industrial slavery. In a word, he anticipated the good in what now appears as the reforms of "Nationalism," and of land for and by the people, that is, for them to use and occupy as their own. The land, and the common and necessary means of production and distribution, must be under the control and common use of the people, just as fast as those means become monopolies, so that they cannot be enjoyed by the people in any other way equally or equitably. In no other way, under those circumstances, can there be a commonwealth or *republic*. In a free and equal government every one has the rights necessary to enable him to do his duty. Therefore, as Paine says, in *The Rights of Man* (p. 386), "Men are born, and always continue free and equal *in respect of their rights*." This is the necessary explanation of the clause of the Declaration of Independence, that "all men are created equal, and endowed with certain inalienable rights." Had Paine written this Declaration, as some suppose he did, we never should have had this Irish bull which Jefferson left, and which has defied a hundred years of attempted rational explanation, which Paine gives us, as above italicised, in one line of his simple and truthful style. We are under the *equal* obligation to perform our duties ; we have equal rights, therefore, as far as the law and society is concerned, to the common conditions necessary for that performance. A legal monopoly, therefore, in a *republic* of the necessary means of living, is a destruction and contradiction of the very condition upon which a republic can exist. There is no duty, therefore, more pressing upon patriots who would be free than to insist by political action upon the conditions of industrial freedom ; which is to say, that monopolies, which have repressed free competition, must be replaced by public administration of their functions for the benefit of all. This industrial independence is thus proved to be the third corner stone of the Republic, essential to its continued existence.

The *fourth* corner stone we have described as *Devotion* to the welfare of Humanity. In the seventh number of the Crisis, he

calls it "The Religion of Humanity," thus using this immortal phrase for the first time, as far as I have been able to find; nor have my friends James Parton or Mr. Conway been able to discover its prior use. (See Conway's *Life of Paine* Vol. 2, pp. 206, 208 and 281). The world of the human race is a whole, bound together by relations and ties of *solidarity* in space, and of *continuity* in time. Paine was one of the first to see that no people could live at all if it sought to live unto itself alone. He founded the United States therefore as a part of his country—the world, and such it must remain if it remains a republic at all. The *devotion* of the whole Republic to the welfare of the family of peoples and nations constituting Humanity at large, is the condition of the devotion of its people to (1) the earnestness, (2) to the equal liberty, (3) to the equality of rights and condition, which are the other three corner stones of its existence. No country and no man can live unto himself alone without becoming a tyrant or a hog, and breeding the like to the common disintegration and destruction of all. The welfare of all, as the object of all, is the condition of the health, welfare and safety of each. Paine's early, practical and complete grasp of this great truth of international sociology more than one hundred years ago, places him among the very first statesmen of *his* and we may say of *our* age. For, the same problem demanding that same solution, by the initiative "Republic of the World", is the great international duty of civilization to-day. Paine in his *Common Sense* started with the idea, that "The cause of America is in a great measure the cause of all mankind" (p. 68). His great object in furthering the English and French Revolutions, was the hope and design to join them with America and Holland in a federation of civilization that would render war, conquest, and despotism impossible for the future. Even when the reaction of British aristocracy, of Napoleonism, and the Federalists in America, had rendered this design impossible, he wrote and sent to Jefferson, and had published in America, his pamphlet, styled "Maritime Compact," to render, if possible, civilization a fact on the sea, even if it could then have no resting place on either continent.

Was there ever a more devoted or tireless friend of the higher interests of our race? Was there ever one (excepting the ideal Saviour in barbarous Palestine), who came to his own, for whom his health and even life had been sacrificed, to be so ignominiously rejected and forgotten? But the foundations of the Republic can

only remain secure amid the deluges and earthquakes of great social changes and convulsions, by the earnestness, the independence, the equality and the devotion of the "Religion of Humanity," which he inspired, impersonated, and spent his life to lay deep in the hearts of the "plain people" of both America and Europe. His works, unlike those of Burke and many of his great compeers, are old, but not of the past, for they are not only the *prophecy* of our better future, but the best indications of the spirit, conditions, purposes and means by which the inextinguishable hopes of race in that future are to be realized. The telescope of Gallileo proved that the celestial *mirage* heaven of the Christian was an absolute *impossibility*. The law of evolution proves that the "Republic of the World," foretold and planned by Thomas Paine, will be a terrestrial heaven, for which we all can hope and work, and *thereby* become even now a part.

"THE FOOL HATH SAID IN HIS HEART, THERE IS
NO GOD."

BY GANO BRYAN.

NOT only from *the fool* have we heard that expression, but from *the wisest* of the human race in all ages have come those words of despair. From hearts breaking with sorrow, from souls saddened with the loss of hope, from those whose longings have been unfulfilled, from minds weary in the search of Truth has come that cry. Like a wail of woe that cry has been uttered in such agony, that if there be a God he must have heard, and if he be merciful and just, he will forgive that doubt, and grant the darkened soul a ray of light that will lead it on wings of love to fly up and up, until at last it rests at the pure white throne of *Truth*. Each nation has made its own God. Through God-like men each age has been led toward its deity. God-men have appeared now and then in the history of the world, at whose coming the night of ignorance was dispelled by the magic touch of their wand of truth. Looking down through the ages until the mind grows weary, back into the childhood of the race when man first wakened in the dawn of truth, Zoroaster came, followed by Buddha, Socrates whose teachings have lifted mankind to higher

planes of thought and action. At last *One* came whose God-like soul rose above them all, soared so high toward the truth, and was so pure on earth, that it paid the penalty of its age and died upon the cross. The world has always crucified its Saviours, and so the Nazarene met his fate. Think of the sweet-faced and gentle Jesus standing so calm as to appear audacious in the midst of hypocrisy and vice, proclaiming his gospel of truth and purity and hope to a world filled with pharisees, who looked upon him and his teachings as the ravings of a madman. And yet he preached his gospel, and the gentle nature invoked by him answered in rain and dew so sweet, that spiritual flowers grew and bloomed in the temple of the heart where through *formalism* it had dreamed that God was dead. To our famishing age, choked with form and ceremony as of old, let Agnosticism with undying zeal re-proclaim the social teachings of "The Man of Sorrow," and *its* gospel of Hope. And in spite of forms and ceremonies, creeds and dogmas, hypocritical churches and saintly sinners, spiritual flowers will once more grow and bloom in the religious garden of the world, and man's heart shall be made glad through Hope. Ah, poor Jesus! his fault, if fault it was, lay in his zeal, for he no doubt believed he held kinship to a God, and yet, had he or had he not that claim? Whether he was God or man, or both, one cannot but love that gentle spirit. Through that love a desire is created to follow his teachings whether there be a God or future life. In striving for the ideal He presented, the surest road to happiness is traveled and at last its goal is reached. Should that road be filled with cobble stones of doubt, and at every turn sorrow and trouble stand in the way; should the heart faint and the feet grow weary, push on. If no reward of immortality awaits the weary traveler at life's end, if the soul should not meet its God, *hope* bids us feel, if we strive for our ideal we shall be happy, and that the grave will be a sleep so sweet, to many it will be so restful, that when the song of immortality is sung, they will not care to awake. There have been souls that denied the existence of a God, and those that believed that such a being does exist, who by their own act have rushed into The Great Perhaps, and in that way solved the problem for themselves. Suicide in most ages has been considered wrong. Believers in God claim our life came from him, it belongs to its creator, and should be held in trust until its God calls it back. Deniers of the being of a God, look upon life as their own, to do with

as they think best, and self destruction to them is but a way to bring to a close a life that has been a failure. To those who neither affirm nor deny the existence of a God, the right or wrong of suicide remains as unsolved as the question, "What is after death?" To many who have become weary in the struggle, who have fallen in the battle, who could no longer stand the strain called life, who have snapped life's cord, stilled its sound and plunged uncalled for into the silence of the beyond, hope bids us feel should they meet their God face to face, he, knowing their hearts, will not condemn them as the world is wont to do, but will, to those poor souls, when they stand blinded in heaven's light, not knowing which way to go, fold them through pity and love in his arms, and they can hear the words, "Be not afraid, it is I," and they will enjoy the rest *there* they were denied *here*. From orthodox pulpits are preached sermons from the well known text, "The fool hath said in his heart there is no God." When, as the preacher tells us, the waves of Infidelity are sweeping over the land corrupting and debauching our youth, it is then, in all sincerity to save society, they preach from this text, and with scorn hurl into the ranks of the Infidels such red hot shots as these:

"If there be no Supreme Creator, no Infinite Intelligence, there can be no order, no law in the Universe.

"Man can have no conception of right and wrong, and should he make laws they would change, as what to him is right at one time is wrong at another.

"With no moral law, might becomes right, and should one have that which another desires, it will be his if the possessor cannot defend his own.

"Without a God-given Government, the reign of atheism would take its place; that has had its trial in the French Revolution, during which free love was established, destroying the present foundation of the home."

The above synopsis is made from a sermon preached by an Episcopal minister. The following remarks are a few objections to his conclusions:

If there is, in the arena of discussion, a self-evidenced fact, it is that there are two sides to every question. Every question is like the old story of the shield with its gold and silver sides. In this discussion let us look upon the side of the shield facing a few riders in their search for Truth.

If Truth be our goal, and that goal be a Supreme Creator or Infinite Intelligence, how are we to approach and solve the great question of the unknowable? As long as order exists throughout the universe, called by some natural law, what difference does it make whether there be or not a Supreme Creator, or Infinite Intelligence? While the pulpit is telling the pew that question can only be solved through *faith*, a few are preaching the gospel of *hope*. In place of the old name Infidel, the term Agnostic is given those few riders who are pushing forward with the zeal of the old martyrs towards Truth's goal, bearing aloft the great white banner, across whose face in letters of gold is written the bright and beautiful word—Hope.

Hope is the gospel of the Agnostic, faith of the believer. The believer tells the Agnostic of a crown faith puts upon the head, the losing of which is a greater loss than the one lost by the Bourbons. But does not hope put upon the head a crown far brighter than was ever worn by Church or State, whose diadem faith cannot rob the wearer of? Faith dictates to the believer through inspiration, it formulates creed, and creeds, at best, are but barriers to the mind. While the Agnostic recognizes there are limitations to the mind, cannot hope on reason's wings soar up and up until at last it reaches Truth itself? To one standing on those far-off boundaries, looking into the great beyond, wondering about the unknowable, cannot hope tell as much, answer as many questions, quiet as many fears and doubts, as faith?

In the realm of thought, when such outskirts are reached, is it not more manly and honest to stand upon the boundaries between the knowable and the unknowable and through hope say, "I do not know," than to say through faith, "I believe"? Faith requires the mind of the believer to accept the theory that this Universe was called into existence from out of nothing by an intelligent being—God. The agnostic hesitates to accept the idea that out of nothing something came, but whether this impossibility became the possible through an Infinite Intelligence, can the finite mind ever know? The believer says this Universe will cease to be, the sun burn out, the moon lose its light, the stars their luster, and over this realm of darkness chaos reign supreme; but to the agnostic matter is eternal and cannot be annihilated; change may take place, form evolve itself from out of form, but the new will ever exist.

The pulpit denounces agnosticism with all the old scorn and hatred it has fought Infidelity for so many ages. It tells the pew that the new Gospel robs one of the comfort of prayer, of the hope of a future; that there is no worship in the new religion, and when we look upon our dead and bid them good bye, it is a long and last farewell.

To an agnostic, the highest form of worship is in imitating that which is Godlike.

A pure life must be far more pleasing to a God than prayer, and the music that springs from a happy heart sweeter than notes of chants or songs of praise. Hope, standing erect in the knowledge of its honesty, is nearer the outward portals of the sanctuary of pure worship than the faith that through fear is always ready to bend the knee in prayer.

Hope is its own priest, and the most ignorant hope knows as much of the hereafter as does the most learned faith.

Can not the eyes of honest hope, gazing into the misty future, see as far as those of faith?

When the angel of death strikes down those we love, will not hope speak as many words of comfort as faith?

Can not hope come and lay upon the body of our dead a bud—nature's promise for brighter and better things, and cannot love drop a tear to keep that promise fresh?

When we lower the body of our dead in the mother earth, and birds sing above and the flowers bloom upon the grave each succeeding season, let us dry our tears, and through hope feel if there is no rest beyond, there is in the grave.

The pulpit tells the pew doubt is the whisperings of the devil, and to listen to those promptings of the evil one that soul shall surely die. Doubt implies thought; thought is the product of man's greatest gift, the brain, and only through the exercise of our reason can we, if ever, know the unknowable. If the mind be restricted, held in bondage by a creed, and is required to say, "I believe," all investigation ceases, the mind halts intellectually, mental stagnation takes place, that condition which is the result of priestcraft, and priestcraft is the nightmare of the mind.

The priest through his church has ever cried, "He that hath ears to hear, let him hear," never "He that hath a mind to think, let him think," for the church is as afraid of a *new thought* as the devil is said to be of holy water, and the world knows ere this the

message the believer hears from the priest is one that makes his church more powerful.

Whether or not there be a Godgiven moral law of right and wrong, we know that law is taught to man through experience.

To the objection that man-made laws would change, the same could be applied to the so-called divine laws of the church.

The Church cannot say that change has not taken place with the laws of the Old Testament, for under the care of Jehovah, polygamy and slavery grew and bore upon those trees their cursed fruit.

Under the Jewish dispensation capital punishment was inflicted for some thirty offenses, and in the civilized countries of the world, that mode of punishment is being done away with, which goes to prove, God's as well as man's laws are subject to change, and in this one instance we are about thirty times better than Jehovah.

The slave and the woman living under those social conditions, praying for freedom, which never came, no doubt believed those God-made laws eternal, but by degress change took place, not from the interference of Supreme Creator nor Infinite Intelligence, but from experience, man's better guide. If the pulpit would teach what Jesus taught, might becoming right would not trouble the followers of that prophet. The Nazarene taught not to resist evil with violence, and should one attempt to take your coat give him your cloak also. If the pew would accept the teachings of the greatest son of Palestine, whose philosophy of life is true and beautiful, this sad earth would become such a heaven of joy that whether there be a God or future life, this life would become so satisfying there would be no need of banishing that happy state into the misty realms of the unknowable.

Instead of the French Revolution being the child of atheism, to some, after studying that historical crisis, it seems to bear a strong resemblance to an offspring of Church and State.

The people had become so enslaved mentally, so debauched morally through those corrupt powers, that they were not ready for such a radical change, and when the revolt came they had not learned that might is not right, that laws backed by force are unjust, that to judge or condemn a fellow man is wrong, that to restrict man with laws only creates the crimes they are supposed to prevent, and so with this reign of atheism, and has ever been

with the Church, Jesus' philosophy of Government being repudiated, failure followed.

As horrible and as bloody as that revolution was, it compares favorably with many religious wars, and falls short of the brutality and cruelty of the Inquisition of the Church.

If atheism would destroy the foundation of the present home, can the priest tell how that foundation grew, whose corner-stone is love of the one woman and one man, under a dispensation receiving its laws direct from Jehovah, who countenanced for ages that festering social sore—Polygamy? Love is free, is subject to no laws, whether God or man-made, and when that feeling dies in an union called marriage to enslave it creates *legal* prostitution.

The divine law-giver Jehovah found time to describe to his people how the priest's robes should be cut, how to offer the sacrifice, to walk with Enoch, and even to wrestle with Jacob, but not to say, "Slavery was wrong, Polygamy impure."

Can the priest point with pride to this polygamous Jehovah, and show atheism the rock upon which our present home rests, where the one wife and one husband reign king and queen of their little realm, and where through love the first word spoken by the little child is mother?

And so this shield is found to have two sides and if the God denied in *this* text is Jehovah, to many it seems he who does not deny *him* is the fool..

ST. LOUIS, MO., December 1, 1894.

THE RECONCILIATION OF RELIGION WITH SCIENCE.

BY CORVINUS.

PART II—CONTINUED.

TO me it is indeed a mystery how Dr. Carus, who professes to be an ardent follower of the Religion of Truth, can be influenced in such a measure by preconceived ideas, as to knowingly sacrifice the very truth upon the altar of a hobby, which he unquestionably did in quoting only that part of Christ's prayer which suited his purpose, namely, to prove the arbitrary assertion that Jesus was a follower of the monistic world-conception.

On this occasion I also wish to call the learned Doctor's attention to the fact that in the most wretched moment of his life, when tied to the cross, Christ utterly broke down under the weight of despair, proving himself a greater weakling than many a noble, intellectual hero upon whom the injustice of their fellow men imposed the penalty of death. "My God, my God, why hast thou forsaken me?" was the significant exclamation of Jesus just before he died. When the spirit was too weak to control the will, the truly human nature of Christ revealed itself "to all having ears to hear and thoughts to think." Notwithstanding the authority of millions of bigots and thousands of wavering reformers to the contrary, these words prove stronger than anything else his purely human character, his belief in a personal God—whom he *reproaches* (think of the significance of this) for letting him suffer so much—and the irrepressible desire to relieve the burdened mind through *supplication* addressed to an omnipotent Being above the clouds.

Not the least fear is entertained by me that the bombastic quibbling of religious philosophers will overthrow these deductions, to which every real lover of truth is being necessarily led, when he examines the biblical records without being influenced by that time-honored, deep-rooted, through inheritance and education habitually perpetuated and propagated, conviction that associates the name or person of Christ, hence the term Christianity, with the noblest conceptions of humanity, although it is a fact, denied by no man informed on the subject, that the most precious part of Christianity, i. e., its moral precepts, did not originate with Christ.

Having had already a few proofs of the learned Doctor's strange turn of mind, we need not be surprised at the statement that "Christ has nowhere, so far as our maturest biblical criticism can pierce, established any dogma."

In announcing himself as Christ, as a special Messenger sent from heaven for the purpose of redeeming humanity, and in assuming supreme authority over the wicked and righteous on the Judgment Day by saying "For the Son of Man shall come in the glory of his Father . . ." "He that heareth you heareth *me* . . ." and he that despiseth you, despiseth *me* . . ." he himself, and at his followers, established the dogma, which of all the dogmas of the Christian Church, became the most pernicious in its effect: a dogma according to which salvation from everlasting punish-

ment is offered only to those who believe in him as the God-sent Saviour of mankind; the dogma that induced Dr. R. Lewins to say: "All religious ideals and systems—none more than the Christians'—are based on hideous immorality." And despite these facts, which conclusively prove to the unprejudiced mind that Christ also was a child of his age, and shared as such that narrow-minded conceit which, as a rule, prompts the majority of religious prophets to regard themselves as a sort of demi-gods, to whom religious reverence is justly due, the great savant of the *Open Court* ventures the assertion that Jesus never established a dogma and that "he was the staunchest defender of free thought and liberty." Is this to be taken seriously, or was it intended as a joke?

Compare the biblical passages quoted by me with these words of Buddha: "I forbid you to believe anything simply because I said it," and tell me which one of the two is the staunchest defender of free thought and liberty—the former, who threatens with his Divine Omnipotence in order to propagate *his* teachings; or the latter, who expressly denounces the thoughtless habit of the mass to worship their great teachers, instead of following all moral commandments regardless of their source?

Nobody questions the fact that Christ was a great man, and "that that which constitutes his greatness is not his self-annunciation as Christ, but the moral contents of his preaching," but in trying to form a *true* opinion of his character we have no right to let shine only his good qualities, and to disregard those of his sayings which characterize him as a religious fanatic and as a fallible human being; no doubt, a less fallible one than the great mass of humankind, but by no means less fallible than some of the great teachers of pure ethics, whose names the pages of history reflect in brilliant lustre; nor are we justified arbitrarily to eliminate such of his sayings as our observation and knowledge of human nature, and the *spirit* manifesting itself in the New Testament writings, when considered as a whole, compel us to attribute to him for the purpose of upholding the belief in his perfection. Should historic research permit of such arbitrary discrimination we could easily prove the perfection of Moses, Buddha, Socrates and Mohammed; ay! that of any man. In judging the disposition and teachings of the Nazarene the learned editor of the *Open Court* presents himself now in the role of an ardent defender of Christ and Christianity, then in that of an enthusiastic refo-

who excels in denouncing Christ and Christianity—owing to the reconciliation-mania of which he has become a victim. He calls himself a true Christian, and a fellow-worker of Christ; forgetting that, as a preacher of modern Monism, he would be regarded and condemned as an Atheist by Christ, who, as we all know, believed in a personal Ruler of the world; in preaching a code of ethics which knows nothing of a reward or punishment in a hereafter, he forgets that he is destroying the very foundation upon which the "Redeemer" built his religious system; in preaching natural evolution, he forgets that he undermines the significance of Christ's mission; in preaching and upholds the propriety of modern justice, "that imposes the duty upon every man to insist upon his rights and manfully to resist the wrongs which he suffers in the interest of the law"—that upholding social order—"and of his consciousness of right,"* he forgets that he himself condemns the teachings of the one, whose teachings he sets up as example for man's conduct; in denying the possibility of miracles he forgets that he attacks the character of Jesus of Nazareth, of "that greatest teacher of humanity," as it is a well known fact that Christ professed the ability to perform miracles in order to testify his Messiahship; in saying that "there is but one true religion which is the Religion of Truth; all the other religions are superstitions," he forgets that he deals the deadliest blow to the religion which he, at the same time, ostentatiously defends, to true Christianity, as this religion also places faith above reason, the faculty enabling us to recognize the truth—I said he deals the death blow to "true Christianity," taking it for granted that the learned Doctor is acquainted with the fact that by true Christianity we mean not only certain moral commandments, but a well defined religious system pervaded with the world-conception of its founder, the nature of which the exact thinker and truth-seeker cannot change arbitrarily, without changing its name also.†

The orthodox believer is consistent in claiming that man must worship Christ because he is God and as such perfect; *logic* finds nothing ridiculous in this.

* Rudolf von Jhering.

†That the position of those who would set up their own definitions of Christianity is untenable, was very forcibly illustrated by Mr. Alfred W. Martin in saying: "I am ashamed to define Christianity myself..... The Christian Church, Christian tradition and history, the New Testament, *these* alone can define Christianity. And all these unite in defining Christianity as the religion which regards Jesus as the Lord and Master of mankind, the *ultimate* authority,

The Freethinker is consistent in claiming that Christ was a human being, and as such fallible, and that it is for this reason, preposterous to present him to humanity as the ideal of perfection. Logic can find no fault with this. Both the orthodox believer, asserting Christ's perfection as God, as well as the Freethinker, denying his perfection as man, can maintain their ground without getting involved in self-contradictions. But any attempt to picture Christ as the personified ideal of perfection, or to claim even his unexcelled perfection only, after denying his divinity must end in utter failure; as is actually proved by the innumerable self-contradictory statements contained in the writings of those who try to do this. The blunders committed by this mediatory class, the adherents of which have undertaken the fruitless task of reconciling modern knowledge with sacred tradition, and the arbitrary interpretations of biblical records to which they resort in order to accomplish this task, are striking enough to deserve the most severe criticism. The most glaring self-contradictions are pronounced in the same breath. The following which was written by

to go beyond which is to cease to be a Christian. So-called 'Liberal Christianity' ignores the *essential* element which permits the use of the Christian name because it sets reason above all other lords and masters, even the Lordship of Jesus, though still retaining nominal acceptance thereof in its National Conference Constitution. Everybody cannot define the term Buddhist or Christian as he pleases. He who believes in unsectarianism and in the lordship of *universal human reason governed by experience* occupies a position obviously antithetical to that represented by Christianity and he should therefore discard the name. But this by no means involves rejection of the spiritual ideals to which Jesus gave expression and which are sometimes designated Christianity by indiscriminating persons."

Led by his hobby, the learned Doctor also, in trying to defend his position as a Liberal Christian, proves nothing else but his lack of discriminating power. "Can I not call myself a Kantian; a Christian, an infidel, a pagan, a Buddhist?" he asks: "Kant's philosophizing has, to a great extent, become part of myself, and this gives me a title to calling myself a Kantian, though I reject the main doctrines of his philosophy; * I am a Christian in so far as I believe in the teachings of the Christ of the Gospel; (?) I am an infidel in so far as I reject the dogmas of the church; I am a pagan in so far as paganism can be identified with humanitarianism; I am a Buddhist in so far as I accept the main doctrines of Buddha as to the non-existence of the ego-soul. I reserve to myself the liberty of calling myself what I please." I am astounded at such reasoning; did it actually originate in the mind of a prominent philosopher? Yes, no doubt, as philosophers excel in one particular faculty, and that is in bringing the simplest ideas in confusion.

With the same right with which Dr. Carus claims to be a Christian, pagan, infidel, Buddhist, the fetish-worshiper may claim to be a Roman Catholic, because he holds a piece of carved wood or rock in high veneration; with which the Zulu may claim to be a true Christian in so far as he believes in not taking care for the morrow, but in letting each day take care unto itself; with which the savage may claim to be a Newton for believing that an apple released from its hold will fall to the ground; and with which an animal may claim to be a human being as it also instinctively feels the necessity of satisfying the craving of the stomach for food.

We cannot, with consistency, overthrow the fundamental principles of Darwinism, Kantianism, Judaism, Buddhism, Mohammedanism, Christianity, Pantheism and Atheism, and still call ourselves Darwinians, Kantians, etc. The question is not whether we are Christians, Buddhists, pagans, etc., *in a certain sense*, but whether we *are* Christians, Buddhists, etc.

Could Dr. Carus justly claim to be a true Christian, a true Kantian, a true infidel, a true pagan, a true Buddhist? Though I know that he inclines to paradox assertions, I am certain that he could not affirm the above questions, as he cannot be a true Christian and a true infidel at the same time; nor can he be a true pagan, a true Buddhist and a true Kantian at the same time; he can only be one, but as he denies to be either *in truth*, he is neither a Christian, nor an infidel, nor a pagan, nor a Buddhist, nor a Kantian. This is very deplorable for a man in his position, as he can never, on account of the duplicity of which he—right or wrongfully—will be accused by the great mass, be successful in gaining the full confidence of those whom he is trying to reform to a nobler world-conception.

CORVINUS.

*Italics are mine.

an occasional contributor to the *Open Court*, Elizabeth Cady Stanton, may serve as an additional example to those already mentioned: "When the young man asked what he should do to be saved, Jesus did not tell him to believe certain dogmas and creeds, but to go and sell all that he had and give it to the poor. . . . When the pulpits in our land preach from these texts and enforce these lessons, the religions conscious of the people will take new forms of expression and those who in *very truth accept the teachings** of Jesus will make it their duty to look after the lowest stratum of humanity." A few lines lower down we read this: "To reconcile man to things as they are, we have sermons from the texts 'Blessed are the poor in spirit for theirs is the Kingdom of Heaven, 'The poor ye have always with you,' 'Servants obey your masters,' 'Render unto Cæsar the things that are Cæsar's.' As if poverty, servility and authority were decrees of Heaven! Such decrees will not do for our day and generation; the schoolmaster is abroad; Webster's spelling-book is a classic. The laboring classes have tasted of the tree of knowledge. . . ."

First we are told to follow the teachings of Jesus in order to become more perfect, and immediately thereafter some of Jesus' teachings are severely criticised, ay! condemned as decrees which will not do for our day and generation. I cannot refrain from exclaiming on this occasion: "Consistency thou art a jewel!"

To go and give everything to the poor is right, but to be contented with the blessings bestowed upon the poor by Jesus will not do for our age; to deprive one's self of all earthly goods is commendable, but to obey one's master and to render to Cæsar the things that are Cæsar's is wrong—?

I know very well that the gifted authoress of the above may claim that she wished to emphasize the spirit of charity manifesting itself in the passage first quoted; that she did not mean to say the words should be taken literally; while she meant to condemn the unconditional submission to oppression and injustice in disproving the other teachings of Jesus. But by what process of logical thinking can we subject the teachings of Christ to modifications which will bring them in conformity with modern views without destroying Christ's authority. He was either perfect, and then his teachings are perfect; or he was not perfect, in which case his teachings cannot be perfect. Whenever and wherever we im-

*The italics are mine.

prove them, therefore, or replace them by better ones, adapted to modern conceptions of ethics, we do not only supersede Christ's authority, but we also become guilty of grave inconsistency in pointing, on every occasion offering itself, upon Christ as a being in every respect worthy of emulation.

Says the gifted editor of the *Open Court*: "The methods by which we try to find a religion to support and guide us must be the same as those that we employ in other fields of life and which are comprehended under the name of science." In aiming to *reconcile* the religions of old, and especially Christianity, with modern views does he practice what he preaches? By no means. Science does not *reconcile* the errors of the past with the truths of modern times, but it replaces the former by the latter. Any attempt on the part of science, or her representatives, to reconcile the geocentric with the helio-centric theory would provoke the merriment of every thinking man, because these two theories diametrically oppose each other. For the same reason it is equally ridiculous to attempt a reconciliation between the world-conception of Christ or true Christianity, and that of the modern Monist. In accepting the one, as a scientific truth, we do not reconcile the two; but actually destroy the former, the theory which we consider false.

It is by no means hostility that prompts me to criticize Dr. Carus and his followers for the reconciliation-mania with which they suffer; but the candid desire to see their talents employed in a more useful direction; in a direction so strikingly pointed out by Felix Adler in saying: "The general commandments of religion, such as 'Love one another,' the abstract formulas of philosophy do not serve us when standing face to face with these specific problems: (the hygiene of passions, the best methods of training the will; and the problems that affect the welfare of society as a whole, the problem of justice as between the social classes, the problems of the moral functions of the state and the like.) If moral science is to have any value, it must help us by unravelling precisely such knots as these." This opinion I most heartily endorse. If moral science—"the Religion of Science"—is to have any practical value, its representatives must not submit to the morbid desire of presenting to the public pernicious dogmas and doctrines, time-honored convictions and symbolic rites in a modern garment; but by proclaiming the truth, and the moral

commandments of man without that absurd mysticism which regards obscurity as "deep" and clearness as want of depth; and by making an effort to solve the problems above referred to.

(TO BE CONTINUED.)

LAPLACE'S THEORY OF COSMOGONY REVIEWED.

By HENRY SHARP.

LAPLACE'S theory of cosmogony, or world making, today sustains the same relations to cosmogony as those of Copernicus and Galileo do to astronomy, and is no more metaphysical than theirs and no more subject to criticism, and while it is true that subjects of a metaphysical character can be criticised, yet that theory which most agrees with known facts and truths and accords with our intuition and reason is the most likely to be correct.

Laplace's first proposition is this: That the sun was evolved from some primary planet and was placed on its present orbit and at that time filled the entire space reaching from the sun to the planet Neptune, nearly three billions of miles, making the diameter of the sun at that time nearly eighty-four billions of miles, and that it turned itself by its own innate power on its axis as now. That it was and is composed of what is called by astronomers nebula, which is the same kind of matter now occupying the center of our earth; that the sun, turning with such rapidity, would roll a quantity of its surface matter into a globe just as a grindstone in turning fast rolls the water off its surface and then, by their own inherent quality, form themselves into globular form. This was Laplace's metaphysical theory one hundred years ago. Now let us see what are the physical facts in support of his postulates. Astronomical photographers almost every clear day photograph the sun, and have ascertained beyond a doubt that those dark spots on the sun's surface are but new planets forming on the sun's surface. At times those accretions are in a globular form and at other times they scatter over hundreds of thousands of miles of the sun's surface, the sun not yet having had time to completely formulate globes of those accretions which are constantly accumulating from radiation which separates the nebula into ether and accretions.

One hundred years ago Laplace metaphysically said that the sun was constantly throwing off intense radiation, or heat, which separated the nebula into ether and accretions; that the accretions floated on the sun's surface until they were prepared by solidity and amount to form a planet. Then the sun, by its own inherent forces, rolled up the globe and by its revolution on its axis gave the globe its centrifugal motion and by its own innate attraction held it just so near to its center and gave each planet its centripetal motion and the united efforts of those two forces placed each planet on its orbit and there confines it—and now what are the physical facts in the case? They are these: Our astronomers who photograph the sun tell us that the radiations of the sun extend over fifty thousand miles from the sun's surface and that those solid bodies on the sun's surface are constantly increasing in bulk, which fully corroborates Laplace's imaginary theory of cosmogony. Another fact physically known still further verifies his theory. In mechanics it is well known that the driving wheel of machinery turning in one direction the wheel attached will turn exactly in the different direction. So as the sun turns from east to west all of its primary planets will turn from west to east and its secondary planets or moons will turn as the sun, east to west. These facts go to prove that each planet at one time had its surface rubbing against the surface of the sun. When our earth was four hundred and eighty thousand miles in diameter it had rolled up the moon and placed it on its orbit, as the sun had placed the earth on its orbit. So his theory fully explains the cause of the centrifugal and centripetal forces of our solar planets.

Astronomers are now able to give us a physical thesis which enables us to determine how the sun acted on our earth to cause the seasons of the year and the width of the torrid zone. By photographing the sun they have ascertained that those accretions cross the sun's equator backwards and forwards at 20 degrees, making the torrid zone of the globe that now is forming 40 degrees instead of 47 degrees our earth has, if no change takes place in its separation from the sun's surface.

If logic or discovery has ever disproved one of Laplace's postulates I have been so unfortunate as not to have discovered it.

Now, before I notice the objections made by modern philos-

ophers, I will give a short recapitulation of his theory. The sun he says, in its primordial condition, extended from where it now is to the planet Neptune, at least, if not much further, and that it is composed of what astronomers call nebula, which is precisely what volcanoes throw out during their eruptions.

Any person wishing to know what sort of material the sun is composed of should go to Mount Vesuvius and look down its crater, as Humboldt did, and they can there see for themselves the constituents of the sun, and the sun at that time filled our entire solar system, being nearly six billions of miles in diameter. All of this space was one vast globe of blazing fire, and the sun by its own innate power has divided itself up into all the planets now occupying our solar system and they by their radiation have reduced themselves to their present size by separating the crude nebula into ether and accretion, and that that same innate power common to each planet has also created all phenomena known to the mineral, vegetable and animal kingdoms. This is his theory of cosmogony, or world making. I will now notice the objections to his theory.

I notice that a French philosopher says that "The sun will in time entirely incrust itself over by the accretions now forming on its surface, and then our entire solar system will become one vast frigid zone without either heat or light, one solid opaque body of frozen matter." As to the sun incrusting itself over he is correct, for it surely is now either incrusting itself or else forming new planets, and when it has formed its last planet it will itself form a planet and pass through all the phenomenal transitions that our earth has and is passing through; but as to our earth or any other planet ever becoming an opaque frozen body is a phantom of his imagination and directly in opposition to Laplace's theory and the admitted axioms of philosophy.

This world of ours was once approximately thirty-five millions of miles in diameter, that is half the distance from us to Mars on the one side and half the distance to Venus on the other, and this body was one mass of blazing heat as the sun now is, and all that heat is still in and around this earth extending through atmosphere and ether until it reaches the same qualities of matter which emanated from Mars and Venus and only has been changed into caloric and electricity and then into the life principle of the mineral, vegetable and animal kingdoms, and when the

sun has incruited itself over as the earth is and evolved itself into spirit life our solar system, instead of being one opaque frozen mass, will be just such a country as the great astronomers Albers, Schoeter and others saw by the aid of their largest magnifying glasses by which they were enabled to separate the nucleus of the milky way from the nebula and discovered an incalculable amount of space of the most beautiful character without one planet to obscure or mar the beatific sight—just such a country as one of our grandest clairvoyants says is the ultimatum of all planets, and another says, in heaven we need not the light of the sun for God is light, love and warmth and that we dwell in him and he in us, for we are the temples of the living God.

I also notice that another opposer of Laplace's theory says that as we ascend it grows colder until we soon reach the regions of ether where it is a perpetual region of frigidity, and as we ascend mountains the increase of cold proves the certainty of eternal ethereal frigidity, for, says he, on the mountains we have perpetual snow. As to the increase of cold as we ascend the mountains and the perpetual snow he is correct, but as to that proving that cold exists in ethereal regions, his logic is entirely erroneous, for snow on the mountain tops proves the very reverse. Let me for a moment examine the *modus operandi* of forming snow. We first have to have vapor; vapor is formed by the evaporation of water and evaporation must have an atmosphere under freezing point; to form a snow storm on those mountains, the vapor must be formed in a warm climate and drift over those mountains in a stratum of warm air; while the atoms to form the snow are composed in separate particles of oxygen and hydrogen, and while in this warm stratum of air they commence to aggregate into particles of water; as they descend they strike a colder stratum of air and as those particles of water come in contact with a cold stratum of air they crystalize into snow, proving beyond a possibility of doubt that the higher we ascend above the mountain tops the warmer it gets, until we at least reach a point below freezing. So much for the sheer folly of supposing that the snow on the mountain tops prove that the ethereal regions are but a mass of eternal frigidity.

Let us next examine the evidence of meteors or shooting stars, as they are called. After the great meteoric shower of 1833, M. Arago, a French astronomer, made arrangements to investigate the character of meteors. In 1836 during a shower of meteors

he discovered data sufficient to enable him by the science of trigonometry to prove that the starting point of those meteors was two thousand two hundred and thirty-eight miles above the surface of the earth. That placed the starting point over two thousand miles in the midst of ether and always when discovered, they were blazing, that is to say, the ether set them on fire when they were two thousand miles submerged in ether. Those meteors have been proven to be composed of phosphorus, which ignites easily at 120 degrees of Fahrenheit's thermometer.

These physical facts fully demonstrate the huge folly of supposing that the ethereal world is a frigid zone.

Again, I notice that some philosophers assert that his theory teaches that the earth is the only planet which produces human beings, except, perhaps Mars. I am much at a loss to imagine from what postulate of Laplace's he could have drawn such an opinion, since his theory teaches the very reverse. Laplace claims that each planet is but a portion of the sun rolled up into a ball and that by radiation and accretion has formed itself into its present condition, by its eternal evolution. And now if the earth has produced human beings, Venus, being almost exactly the same size and part of the same sun as the earth, formed in the same way, must naturally produce much the same minerals, same vegetables and the same animals.

Other cosmogonists contend that the interior fires of the earth are probably caused by electric currents passing through the earth. I have heard of no veins of electricity being yet discovered in the earth; if Edison has discovered the fact that currents of electricity permeate the earth he has kept it a profound secret. I suspect electricity is an inhabitant of the atmosphere and is simply a quality of the latent heat caused by the radiation of the sun and earth in forming the accretions which in time formed the present crust of the earth.

The last objection to Laplace's theory of cosmogony is this: That instead of the central fires of the earth being a part of the sun incrustated by radiation and accretion, they were caused by the weight of gravity pressing all parts of the earth's crust towards the center with such force as to ignite the central matter of the earth.

From my understanding of the laws governing gravitation the greatest pressure of gravitation is at the level of the ocean, which

is fourteen pounds to the square inch, and that it decreases as you either descend or ascend. That is to say, that at two thousand miles towards the earth's center gravity would have a pressure of seven pounds and at the center of the earth there would be no pressure whatever; and in ascending, before it reaches pure ether the pressure entirely loses its force, so that the greatest pressure of gravity is at the level of the ocean, and, therefore, if gravitation ever sets the earth on fire it will be on the surface of the earth and not in the center.

The idea of the ethereal regions being a mass of frigidity is absurd, and the opinion that electricity permeates the earth and causes the central fires, is still more absurd, while the claim that the pressure of gravity, by friction, produces the central fires of the earth is the most absurd theory of all. The truth is that Laplace's theory of world-making is perfectly logical and is as permanently fixed in the minds of our best scientists as is the Copernicus and Galileo theory of the motions of the planets of our solar system.

ALHAMBRA, ILL.

THE RELIGION OF HUMANITY.

—We consider the following the Religion of Humanity—the religion we fully endorse, if it does come from an orthodox minister:

NEW YORK, Dec. 23.—The Rev. Thomas Dixon preached on "Trilby," Du Maurier's latest book, at Association hall this morning.

"I have read 'Trilby' several times," he said, "and the result of my reading has been to arouse in me what I deem as the noblest of all human emotions. Charity, not Pharisaism, is the music of the universe, and 'Trilby' throbs with charity. The book teaches mercy to fallen women. So did Christ. It teaches that evil is relative, that no human being is wholly bad. I believe that. Modern society tells you that it is impossible for a woman to be worthy, to be admired, if she has sinned. The Bible does not teach that. It is taught by modern hypocrisy only. Another thing that 'Trilby' teaches is that all dual standards of morals are false, mischievous and barbaric. Trilby's sin was not the sin of her heart, but the result of her environments. Her mother was a bar

maid. Her surroundings were evil. As a baby she inherited sin at her mother's breast. It was fostered by every breath she drew of the polluted atmosphere in which she was raised.

"Poverty and ignorance are the causes of the social evil. The wonder to me is that virtue finds a foothold at all among the daughters who are raised in misery and want. If you would be a true social reformer, attack the causes of the social evil and try to eradicate them instead of casting stones at the victims. Enthusiasts, who probably mean well, living in other cities have noted the great social reform movement in New York, then, believing they were emulating Dr. Parkhurst, they have set to work to drive from their cities the women who have sinned. Every crusade of that sort against fallen women is the mission of a fool or worse. Parkhurst did not lead a crusade against fallen women, but in their behalf. There are in this city over 50,000 fallen women. Drive them out and so long as there are in the city 500,000 fallen men there will be 50,000 more fallen women here inside of six months."

LITERARY DEPARTMENT.

WHICH WAY ?

By ROBERT G. INGERSOLL.

(From The Chicago Times, January 7, 1895.)

ROBERT INGERSOLL'S new lecture, "Which Way?" filled the Columbia theater yesterday afternoon from parquet to gallery. The audience was not only large, but it was representative. There were as many women as men, and they were of all classes and from every part of the city. There was much curiosity as to what the eloquent speaker was going to treat, although the people were evidently so well acquainted with the lecturer that they were very sure of an interesting as well as a thought-provoking hour. The applause was ready and cordial, and the laughter that marked the lighter parts of the discourse quick and hearty.

Colonel Ingersoll is so well known that it is hardly necessary to tell how he looked and how he spoke. His well polished bald head is a little more polished and bald than it used to be when he first began his campaign against Christianity, but his air of extreme—one might almost say of archiepiscopal—piety is as marked as ever, and the full, rolling, sonorous voice carries well. Ingersoll is getting old, but there were few notes of age in his work of yesterday.

He had the stage of the theater to himself. Nobody introduced him, and he walked from the flies and began talking almost before the hand-clapping was stilled.

"I have called the lecture I am going to deliver to you this afternoon 'Which Way?' because I want you to think very seriously about the two ways that are always before you," he said. "There is one way in which we travel for the world we are in and the other in which we travel for the world which we expect. Along one road is a tide of people who live for supernatural phantoms, along the other go those who live for what they can know and understand. One set, in a word, lives for God, the other lives for man.

THE WORLD WE KNOW.

"Why should we sacrifice the world we have for one we know not of? Why should we torture ourselves by fasting and deprivation, and weary ourselves with prayer when we might enjoy the sunshine and sweetness of life? I say to you, do not follow that path. Be a man. Be something that will be counted 'one' when the census of the universe is being taken. Take the course that develops the brain and the body, not the one in which man shrinks and withers and at last dries up.

"Since the world began it has loved the supernatural and it has been fond of the impossible. Look at machines and think of the labor that has been spent in the search for perpetual motion. In chemistry all science was long

concentrated on finding the universal solvent, and one of the seekers was once asked what he was going to hold his universal solvent in after he had found it? In medicine people delighted to be cured by prayers, and the relics of the saints, bits of paper, and the most idiotic remedies. You will find the supernatural in every art, and in every religion, and in every people, in exact proportion to the ignorance of men.

"There are two philosophies, illustrating the two ways. One is the philosophy of Diogenes, of Buddha, of Jesus Christ, of the monks and nuns, and of pulpits. It teaches man to destroy desire, to deprive one's self of everything, to do with little food, and to go clad in rags, to live on roots, berries, and a little water, to live in a den, a barrel, or a desert. It teaches man to avoid men, to restrain his appetites, to go through the world gloomy, unhappy, and miserable, that at last he may become a glorified angel, the heir to an eternity of bliss. This is the ascetic philosophy,

"The other is the philosophy of humanity, and it seeks to increase as well as to gratify the wants of man. The only way to civilize a people is to increase their wants. The African savage will not work until he has been taught the use of alcohol and tobacco, and then he will scour the continent for elephant tusks to trade for them. Civilized man wants good food, shelter and clothes, and he should strive to supply himself with everything that can increase the comfort of his body or mind. He should surround himself with art and beauty and ease. I say to you this is the true philosophy. Deny yourself nothing that will not hurt others or yourself. Make your groans as far apart as you can put them, suffer nothing that you can help suffering, live for this world and the people in it.

"Clergymen with their faces like sepulchres tell me that this is 'sensualism, that to want nothing beyond comfort and joy and happiness is low.' If it is low how low is their motive who are striving for an eternity of happiness? Does not the harp here sound as sweet as the harp in the next world? Is not joy and content here joy and content anywhere? Enjoy what you can get. Take what you can.

TWO WAYS IN GOVERNMENT.

"And so, too, there are two theories of government, the one deriving its authority from the clouds, the other from the consent of the governed. There is not a king nor a prince who is not hid behind the pillars of a church; not an aristocracy that is not grouped about an altar. Their existence depends upon the credulity of the people, and the rulers and the priests work hand in hand to keep that credulity alive. Human society will fail, they tell you, without religion. Many persons think that if you don't believe you want to steal. It is the believers who commit the crimes. Who crucified Jesus Christ? The believers. Who held the hemlock to the mouth of Socrates? The believers. Why, the devil is a believer, but I have seen no effect of his faith on his moral character. He is just as bad now as he was at first. Calvin was a believer and a murderer. Torquemada was a believer, and he believed in God and torture. The believers have persecuted and racked and tortured and burned until they brought the darkness of the middle ages on the world. Voltaire was not a believer, but he was a good man. So was Spinoza, Haeckel, Huxley, Helmholtz, Darwin, Draper,

Buckle and George Eliot. Charles Sumner believed in a better trinity than your churches—the trinity of reason, justice and liberty.

"Religion has cultivated credulity and thrived upon it. When the barbarian saw an eclipse of the sun he said: 'That means me,' and he doubled his gifts to the priests and his sacrifices on the altars to appease the offended god. And this feeling is alive in the churches today, this sense of our importance in the universe. Ah, my friends, man make very little difference. If not a human being existed on the earth today the sun would rise just as brightly as ever in the east tomorrow morning and set in the sapphire islands of the west. The earth's flight would not vary. The violets and the roses would bloom. The beauty of the poem of the seasons would be just as lovely. The rainbow would arch the clouds. Spring would weave again her tapestry of green. Wind, wave and fire, the architects of the globe, would go on if none of us were here.

"In olden times the believers held heretics responsible for every disaster. They do yet. A few earthquakes would fill every church in Chicago to overflowing. It would go hard with me then, for very surely I would not be allowed to address an audience like this and awake the further anger of a punishing God. Let pestilence come and the priests would thrive again. Famine is always followed by faith. Calamity is the sunshine of superstition: Let disaster occur and God would soon again be placated with unbelievers. There would soon be sacrifices and prayers and a rattling of the beads and shutting of the eyes again.

THE RIGHT GOD.

"All Christians know that all other gods are false and unreliable; they have the only genuine article. In India they had many Gods and gave much to many priests to keep them in good humor. In the hour of their need the gods deserted them. Think of what Egypt did for its gods, but they were no good, and the descendants of the temple builders are serfs. In Greece, not having enough gods, they erected altars to the unknown god, and Greece went down. The Roman gods fell palsied from their altars when Rome was in extremity. Now have we the right God? Their gods were all wrong. How about ours? The reverend clergy assure us that theirs is the simon-pure article, and that all others are fictitious and fraudulent? How can we tell? Shall we investigate or shall we believe? How can we test the God described in our holy and blessed Bible?

"To find out a man there is no better test than to give him power and watch how he uses it. Well, God has power, and how has he used it?

"Would a decent god appeal to prejudice and make it the armor of faith? Would a decent god make credulity the first condition in his service? Would he frighten or enlighten? Would he love blood or would he love love? What would a good man do in his place? Take the record. When Adam and Eve were driven out of the garden did God try to reform them? Did he stoop over to lift them up?—and I tell you no man stands so erect as he who is stooping over a fallen brother. No, this God said 'I will multiply their sorrows,' and he told the woman that she should bring forth children in anguish. Now, I will not worship any god who increases the pains of maternity. I won't adore a god who established the torture and slavery of a sex. I tell you we have got the wrong god.

"The clerical teachers tell us that the bible first gave us the truth, and proved its inspiration by giving us one God instead of a multitude. I say this is not true. Thousands of years before, Egypt believed in one supreme God. Not alone that, but they believed in the idiotic doctrine of the trinity, the immortality of the soul, judgment, heaven and hell. Persia believed in one god, so did the Hindoos, and I tell you more, that in the matter of character Jehovah cannot compare with Zeus or Brahm or the God of the Aztecs—nor with decent people.

"Our Jehoyah established slavery. Cicero and Zeno protested against it before Christianity came. Jehovah himself says that he is a jealous God, and the ministers urge that he did not mean he was jealous of other gods, but of the images. Think of him, he jealous of a stone god or a wooden god! Compare him with Brahm, who said: 'I receive all worship and reward all worshippers. All gods are me, and all are true gods because they are me.' Jehovah broke all his promises to the nation; he gave nothing but disaster, wreck and misery. Friends, nothing can be worse for any nation than to have Jehovah for its God.

"But they say he improved and reformed, and that when he came again 1,900 years ago his temper was sweeter and his morals better. And yet the teacher who, when half a man, said, 'Forgive your enemies,' when he became all God again said, 'Depart, ye cursed of my fathers, into hell everlasting.' Why should the torture be eternal, except, indeed, to give some orthodox angel the pleasure of saying 'I told you so' to the damned soul. Think of the futility of the punishment. After the end of infinity that soul will be no better than at the beginning. He will not be reformed; he will be useless except for mere torture. Suppose after 5,000,000 of years of hell fire a soul should say to God: 'Here I have been burning for 5,000,000 years and I am no better. I never will be any better. Why waste any more brimstone on me? Give me annihilation.' What could God reply?

ETERNAL PUNISHMENT.

"What has God done that has helped to make men higher and nobler. He taught the infamous doctrine of eternal punishment, the dogma that has furrowed the brow and chilled the hearts of generations, that tortured man and made man torture, that gave us the inquisition and the faggot. Church people are shocked that the faith of their fathers should be attacked. It is no honor to our fathers to stick to their mistakes. They will not see how it has taken centuries of persecution to bring us to liberty, and that persecution is founded on hell belief.

"Look at it. In the same year that Emperor Constantine murdered his wife and son, 325, he summoned the council of Nice to determine the nature of the godhead. The council produced the doctrine of consubstantiality, and from that time on for twelve centuries the dogma of the trinity was changed and altered until it took its present form. Think of the millions of souls that have dropped into hell, while waiting for the discussion to end, so that they could find out what sort of a trinity they must believe in to avoid hell.

"To my mind the saints of the middle ages are responsible for the darkness of the times. They murdered the sunshine. They hated everything

that was really good. They brought gloom and sorrow upon the people, and yet they are everlastingly blessed, while the men and women whom they murdered with deadly hell fear are in torment eternal. Can you not see which way to choose?

"It was the triumph of ignorance, the saturnalia of credulity. Learning was lost. If the people who had lived in that night had known aught of the poetry and philosophy of Greece and Rome; if they had anything of the laws, the genius, and the art of antiquity they could have saved themselves but they knew nothing and they lost. Instead of universities they built cathedrals. Where they should have had teachers they had preachers. If they had had the light the seeds of superstition would never have been planted, but they didn't have it, and the plant grew. The priests governed the world. They were the men who had influence with the god that the ignorant had made for themselves, and who were induced to use that influence by proper offering and proper petitions and formulae. The clergyman stands in the same position today, but his power is lessened, and it is lessening. It is not as strong today as when I was a boy. It weakens more and more as men come to consider. The ministers pray for us, and the fact that God permits their pious impertinences is a proof against him. Who has not heard prayers that were simply shocking in the light levity with which they approach infinity? I have heard preachers pray for the absurd and the utterly impossible. Only a short time since I heard the chaplain of congress address to the Almighty a petition which was so ludicrously beyond the power of the Omnipotent to grant that I must tell it to you. He bowed his head, closed his eyes, and said: 'Oh God, give congress wisdom.'

THE EVILS OF THEOLOGY.

"Theology and the theologians are at the base of most of the wrong and all of the ignorance of the world. They are antiquarians ever digging out of the cemeteries of the past dead and rotten opinions. Their claims are false, their results evil. They call the great men of the ended centuries theirs, and point to history. The witnesses against them they burned, and because few voices call to us they argue that their case is made. I myself have seen a religion be born and come to maturity. Mormonism is younger than I. Joseph Smith's miracles and his followers I have watched. A thousand years hence Mormons will argue that in a country bristling with newspapers not one journal denied the authenticity of the Smith miracles. Of course they did not. The miracles were too idiotic to deny.

"Let me tell you a story from Japan. A pious old monk was guardian of a very holy shrine that had bones in it of extraordinary virtue, to which good Buddhists came from all sorts of places to be cured of various zymotic and other diseases. Owing to the pressure of competition, or some other reason business fell off so badly that the monk was compelled to discharge his assistant, a young bonze, to whom he gave a white donkey and a fervid blessing. The young man journeyed along, playing in extremely bad luck, until, for lack of food and overwork, the donkey died on the wayside. The young monk had an inspiration. He buried the donkey on the road and as soon as some travelers approached he prayed piously over the grave and besought the passers-by to give him money to build a temple over the last resting place of the

Sinless One. The money poured upon him so that soon he had a fine temple up and a reputation for sanctity that drew business from all parts of the empire. He had to employ nearly thirty priests to help handle the crowds, and few monks were doing better or giving more satisfaction. At last he visited his old preceptor, traveling with a big retinue and giving evidences of prosperity that were beautiful to see. The old man was glad to see him, and the young priest, with much vanity, told him how much more successful and enterprising were the ideas of young people over old, and illustrated by showing what returns he had got from the donkey's bones.

"Son," said the old man, 'truly young and old are alike. This shrine where you were raised and instructed was built over the bones of the mother of that donkey which has made your fortune.'

INGERSOLL'S SOLUTION.

"I am asked what I propose to substitute for religion, and what could be done to carry on the work of making men good? The answer is simple. I would put theology out of religion in the first place. Theology has no place in religion anyhow. Our duties are all here, not in some other place. Knowing all that can be known about God does not help religion. Our duties are all here, and nothing that we can do or leave undone can alter those duties. We have nothing to do with God. We can do nothing for him. It is better for us to attend to our own business and let God attend to his. Theology, remember, is superstition organized and correlated and fixed. Religion is the performance of duty and of right action. What can they have to do with each other?

"And I would put theology out of government. Government should get its power from mankind, not from God. There is no crusted relic of barbarism, from the king upon his throne to the priest at his altar who is not holy, and who is not a theological product. When we erase theology from politics we wipe out the crown and the miter, we abolish aristocracy, we destroy the right divine, and we replace all these with liberty and manhood.

"I would put theology out of education from the common school to the college. I would hire no teachers to make superstitious savages out of my children, by telling them of things they guess at rather than the things they know. I would not have professors chosen by their faith rather than by their works. We produce no great men because the faculties of our colleges are afraid to teach. They are afraid because the president of the college is usually some narrow little parson, much more concerned to preserve the credulity of the pupils than to increase their knowledge. Theology is a shackle and a gag upon American learning.

"And I would get theology out of morals. Superstition is not a virtue. Faith is not a virtue. Because God said this was right and that wrong does not make the thing right or wrong. God doesn't know. That which increases the world's happiness is the right thing, and here God has palpably failed. Instead of creed we want investigation in ethics as in other lines. That is good which is good; not that which a priest says is good.

"And, finally, I would take theology out of charity, and make charity as broad as man and as wide as day.

THE TWO PATHS.

"Yes, there are two ways to live. You can live for God, who has drenched this world with blood and scorched it with flame, or you can live for man, who stands for peace and liberty and brotherhood.

"The blessed scriptures tells us that there is a straight and narrow path upon which one must walk toward heaven. It is only wide enough for one. No man may have his wife walk by his side nor his child. It is paved with shards and ashes. There is a flower, but don't you dare to touch it. A beautiful view opens up in the fog on the side, but you dare not look at it. Keep your eyes fixed on the new Jerusalem if you would save your miserable, worthless soul. Do not even look back to see if your wife is following safely. If she has strayed from the straight and narrow path and gone to hell, why, hell is the best place for her in God's infinite mercy. If your son has fallen do not stop to pick him up, for what is your son to your immortal soul? Keep on the path, keep off the grass, keep on the straight and narrow path that leads to the new Jerusalem and maybe at last your withered, shrunken soul will get there.

"Give me the broad way, flowery-bordered, pleasant, delightful, sunny. I want to go with the crowd where all the good things are, the happiness and the love that last from the dawn of a life's birth into the dusk of death. I want to eat the fruits and pluck the flowers. The broad path is the one for me and for you. Let us suck the orange of life so dry that when death comes we can toss him the withered peel, sure that we have drawn from it every drop of its sweetness.

CULTURE IN ETHICS.

"How shall we be moral on the broad path? theology asks. With more schools, and with culture and investigation in ethics. We want education that is education, not education that is catalogued ignorance. We want more schools and less churches. I tell you I am delighted when I come into a village now and find the schoolhouse larger than the church, and that happens often now. We want to put deed over creed, we want to put character over faith. We want above all to wake the people from the nightmare of hell fear.

"We want to reform men and women and who was ever reformed by fear. God made a man refrain from an act by fear of eternal torture, perhaps, but God cannot scare him into not wanting to do it. We must substitute for the vicarious atonement the law of consequences, the inexorable law of the effect that treads upon the heels of cause, the sure certainty that what a man does he does himself and must pay for. Nowhere in the abysms of space is there a bankrupt court where ethieal insolvents can clear off their indebtedness and get a clearance. Consequences are the inevitable, remorseless policemen of progress. They follow and they will not be denied. This is the lesson we must teach our children. We must teach that honor is not an alms, but a wage that must be earned. God cannot give it, neither can he take it away. If you want happiness you must earn it. No man can collect a jugful of happiness, seal it hermetically, and put it away on a celestial shelf to be used when he dies.

"This lesson learned, poverty will disappear, men will do their own work, and they will not hire theological attorneys-at-law to argue with God about

their affairs. What little business they may have with infinity they will attend to themselves and the lesson will be easily taught. It would be a delightful change if a congregation of sensible people would get some bright man to study up all of those questions which interest healthy minded persons and every Sunday tell them what he has learned during the week. Think of Sunday schools where botany would show the child all about flowers and entomology would open up to him the fairy land of insect life, and all of this without any of the idiotic theology which has cramped the world so long.

THE MISTAKES OF MAN.

"When I think of the mistakes men have made in the gods they have worshipped and the sorrows these gods have brought into the world, the pain, the woe, the blood, the torment that blister the world's history by the acts of the world's gods, it is enough to drive one mad for pity. I look back along that awful record of my race, I see the snake god waiting in his cave for the victim, the baby, that must be given him to appease him, while the mother wails without. I see altars red with blood while the sacrificial knife plunges into the white bosom of the maiden. I see other altars where goats and bulls are done to death, and still others upon which the liberties of the nations were sacrificed. I see the palatial cathedral fringed about with the wretched huts of the people. I see the millions of martyrs crushed out of life to put the world beneath the feet of priests. I see that earth a place where crime is virtue and virtue crime, and bending over it the black, starless night of religion.

INGERSOLL'S PROPHECY.

"I look again and I see the herald star of the morning, and the east brightens. There is more war, more fighting, but it is now the people fighting for freedom. I see the thrones crumble and the altars fall. Then comes the days when the churches are turned into schools, and the teacher sits where the priest once knelt before his empty sanctuary.

"I prophesy that popes, priests, and kings are going and are gone. Aristocracy perishes. God is dead. The new religion of reason and joy is already here. The evangel of health and happiness is preached to willing ears. Soon no gibbet shadow will fall across this earth, no beggar's palm will be held out, no miser's scowl will deny him. Ours will be a folk without crime and without disease. I see life lengthen, love intensify, and fear die. I see a free world, emancipated after all the centuries, and I see the real heaven here in the real earth.

"Surely this shall be."

THE ABOVE LECTURE.

The foregoing is, of course, only a brief synopsis of this lecture. We publish it to give the reader some idea of its value and grandeur. It is one of Ingersoll's most thorough indictments of the Christian religion, and when put into pamphlet form, which it will be in a few days, will have a large circulation. The price will be 25 cents, and it will be for sale at this office. Send in your orders.—*Publisher.*

EDITORIAL DEPARTMENT.

FREE THOUGHT MAGAZINE.

THE reader will notice that the name of this Magazine has been changed from *The Freethinkers' Magazine* to FREE THOUGHT MAGAZINE. The change has been made for the reason that the latter name better expresses what we have, from the first, intended that this publication should represent. As we have stated on the first page of the cover, it will continue to be hospitable to all truth and especially devoted to the exposing of ancient error by the light of modern science and intelligent criticism, and in all things will be liberal. As the Magazine is not of sufficient size to allow of our championing every reform, we shall make it a point to attack more particularly what we consider the great bulwark of all wrong, religious superstition. Until people are divested of this thing that paralyzes the human reason, warps the judgment and blinds the intellect, they will never be able to engage very enthusiastically in the work of the various reforms that the world needs. The history of the past very clearly proves this. For instance, we can all remember the attitude that the church took on the slavery question. It has been the same with all other reforms in the past. We are sure that it can truthfully be said that no great reform movement has ever been inaugurated but what at first it met with opposition from the established church existing at the time. And history shows conclusively that the walls of superstition have always had to be battered down before scientific truth could bear fruit. We will admit that the situation has greatly improved during the last two hundred years, but there is still a great amount of educational work to be done before the human mind can be perfectly liberated. But while we labor to destroy superstition, we propose to do all in our power to plant in its place a love for the pure, the true and the good, and above all else, we shall endeavor to be perfectly fair with all persons and institutions with which we are, for the time being, seemingly in conflict. Our methods will be eclectic. In accordance with an oft repeated saying, we shall accept the truth wherever found, on Christian or on heathen ground.

We are willing and glad to admit that there are many very

good people in the orthodox church, but we feel sure that if their minds could be freed from superstition they would be much better. In fact, we think it will be very generally admitted that the most Liberal people in the churches are the best Christians; that in fact bigotry is becoming unpopular everywhere, and we are glad of it; and we must here confess to our orthodox friends that many persons who are known as Freethinkers are not entirely free from it. We suspect all of us have more or less superstition. It is an inheritance from our ancestors, there is no telling from how far back.

As to the Christian Bible, we have no war with that. All we desire is to learn the exact truth with relation to it. If any person living has any reliable and admissible evidence that proves that the God of this Universe wrote it or inspired it, nothing in the world will please us better than to publish such evidence in the *FREE THOUGHT MAGAZINE*. There is some splendid things in the Bible that we love to read; for instance, the Parable of the Good Samaritan, and the definition that St. James gives of "true and genuine religion." When the church will adopt that parable of Jesus and that definition of St. James in good faith we will gladly join it.

As to the doctrine of a future existence, we would really like to come across some satisfactory evidence that there is a beautiful country beyond the stars, or somewhere else, where we are all going to after death, in which justice, love and mercy, and real happiness will reign supreme, but as yet such evidence has not come to us. Our Spiritual friends, many of whom we value very highly, say that we are obstinate and reject real genuine proof that is everywhere to be had for the asking. But the proof does not satisfy us. What would convince us would be this: Let Shakespeare write through a medium a play equally as good as those he wrote while living; or, if Ralph Waldo Emerson would give us a few chapters of his beautiful inspiration, with which he charmed and uplifted all thinkers when on earth. Such evidence would outweigh, with us, all the materializations, slate-writings and table rappings that have taken place since the Fox girls first startled the credulous people, from their home in Rochester, N. Y., over thirty years ago. As to our Christian friends, they tell us we must take the belief of immortality on faith, but as we have not much faith in faith of this kind, it does not suffice, so we have concluded that our duty is to make the best of this present life, and we shall, therefore, as heretofore, through the pages of this Magazine, continue to labor to make this present world a little better for those who may come after us.

HENRY BONNELL AND THE WATERLOO MEETING
OF THE FRIENDS OF HUMAN PROGRESS.

DURING the years 1871 and '72 we were employed by Mr. Abbot to canvass for the *Index* just started in Toledo, O. In that capacity we visited most of the cities and larger towns in the Northern states. Having been brought up under Christian teachings, although at the time we considered ourselves very liberal, we had not entirely discarded the idea that a man who disbelieved in God and a future existence must be a bad man, or at best could not be a very good man. At that time the atheistical *Boston Investigator* was about the only Liberal journal that had much of a circulation in this country, and as we desired to get acquainted with the Liberal people in the various towns we visited we made it a point to look up the subscribers of the *Investigator*. As we have stated above, we still retained some of our early prejudices against the no-God, no-Heaven or no-Hell people. But to our great surprise as we visited these avowed Infidels from town to town, we found them as a general thing about the best people we had ever before met. Often we were invited to their homes, and asked to remain there during our stay in town, and we therefore had a very good opportunity to make their acquaintance and learn of their home life. Before meeting them, when inquiring for them, we often asked their neighbors what kind of citizens they were, and we generally received an answer something like this: "Mr. B. is a very honest man, an intelligent person, a good neighbor, but he has a very bad religion." That was a new idea to us—*a good man with a bad religion*. We had known very many persons who were bad people who had what was generally recognized as good religion, but this other kind was a new species to us at that time. Yes, these atheists were many of them as good people as the world contains. They had no fear of God or the devil. They only feared ignorance and sin. They had no God to love and worship, and so they bestowed their affections on their wives and children. They spent no time trying to save their neighbors from an imaginary future endless hell, so they had more time to try and save humanity from real hells in this present life. They did not believe that one could in any possible way avoid nature's penalty for the transgression of her laws so they made it a study to learn what her laws were and then conform to them as near as

they could. They paid very little to the lawyers, to the doctors, and nothing to the priests, so they had more money for real charity. Their best judgment was their supreme authority in everything. They read the bible as they did all other books—what commended itself to their reason they accepted, not as the word of God, but for its apparent truthfulness. That which was contrary to their reason they rejected. To put it all into one sentence: They were natural men and women, and in this introduction to this article we have described, as best we could, our late and most esteemed friend, Henry Bonnell, the subject of this notice.

Henry Bonnell was a good man in the various relations of life. His only creed was *Truth*. He followed Truth wherever she led, however unpopular it might be. He was loyal to his honest convictions. He was blessed with large reasoning powers and he constantly used them. Though not known to fame few men possessed the amount of general knowledge that Mr. Bonnell had acquired. He was a deep thinker. As he always lived in the country the volume from which he obtained most of his information was the great book of Nature. Old mother Nature was his only God. He served that God faithfully, so faithfully that she gave him a very long life, so truly that she filled his mind with wisdom, so studiously that she made of him a poet. Nature was the only God he ever prayed to, and this God never failed to answer all his prayers. He prayed in secret, but his prayers were answered openly. He prayed for health and Nature gave it to him. He prayed for a sweet, loving, kind disposition, and his God fully answered the prayer. He prayed for a beautiful farm, kept in the best of order, and Nature gave him one more attractive to the lover of nature than the "golden streets of the New Jerusalem." He prayed for moral, virtuous, and intelligent children, and no prayer was better answered. He proved the truth of one bible precept, "the prayers of the righteous availeth much." But they were not Christian but Infidel prayers.

As to the incidents of Henry Bonnell's life, we copy the following from the *Seneca County News*, published near his home:

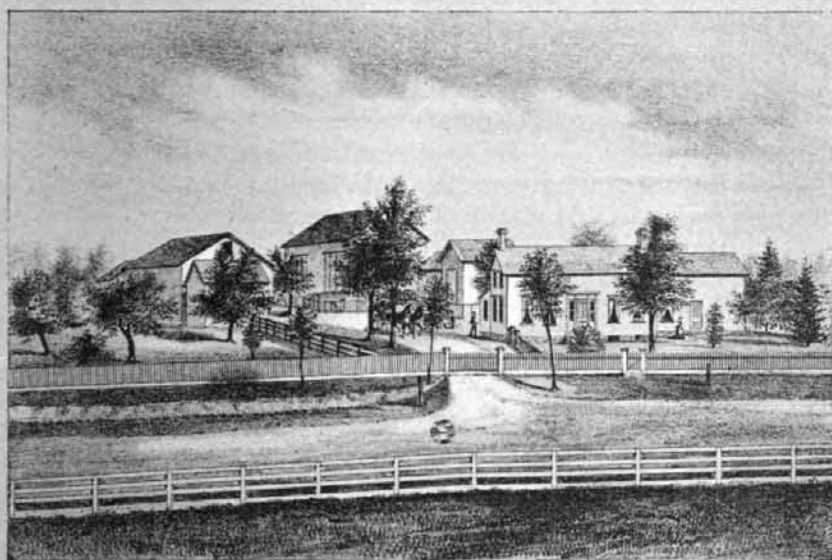
Henry Bonnell, one of the oldest inhabitants and a pioneer farmer of the town, died Saturday afternoon, September 22, at the Bonnell homestead, about four miles northwest of the village. Mr. Bonnell was born in the town of Waterloo eighty-eight years ago, and not fifty rods from the house in which he died. He was one of a large family of children, and his parents were poor. The father was of an easy turn, and the life they led was too slow for Henry.



HENRY BONNELL.



MRS. HENRY BONNELL.



RES. OF HENRY BONNELL.
BUTLER, N. Y.

He early realized that he had his own way to make in the world, and he was impatient to be about it. At the age of eighteen he stipulated with his father for his freedom—agreeing to pay him one hundred and fifty dollars, and work and earn the money. He hired to work on a farm at ten dollars per month, and at the end of two years—to use his own words—“I paid my ransom and was *free*.”

Young Henry continued to work by the month on a farm until September, 1829, when he married Mary, daughter of Richard Dell, a prominent farmer in the vicinity. Few marriages were ever more congenial and happy. Their requirements were few—their habits simple. They labored together to properly rear and educate their children, and do whatever they could to increase the sum of human joys. In early life they were members of the society of Friends, in which faith their parents had led them. Mr. Bonnell was a believer in, and a close student of nature. He did what he could to uphold the dignity of labor, and believed that tilling the soil was the noblest occupation open to man. He would buy a piece of land, run in debt for it, and by diligence and economy it was soon paid for, and immediately another purchase made, until finally he became, perhaps, the largest land owner in his township—having in his possession at one time about six hundred acres. In his youth educational facilities were poor, to say the least, and his schooling consisted of a few months a year for a limited number of years. But such misfortunes need not keep a man in ignorance. Young Bonnell was an inveterate reader, and after his day's work was done he eagerly devoured the books and papers that came within his reach. He had a wonderful memory, and what he once learned was never forgotten. He became one of the best read and best informed men in this section of the country. In debate he was logical and convincing, and took an active interest in all the leading questions of his time. He was the founder of the first branch of the Garrison anti-slavery society formed in Boston. After he retired from active business he passed much of his time writing for his own amusement and satisfaction. He was especially fond of poetry and left behind him quite a collection of short poems—the product of his pen. Although powerful in frame and strong of will, he possessed the gentleness of a child and the natural modesty of a woman. No vulgar or unclean expressions ever passed his lips. Happy in his domestic relations—he was a great lover of home and family, and was seldom absent from them except of necessity. Tobacco was never used by him in any form, and liquor, as a beverage, never passed his lips. He was always cheerful and good humored, even in old age. Deceased left three children surviving, Wm. R. and Geo. A. Bonnell, and Mrs. Lucretia Maynard, all residing in the northwest part of the town.

The most characteristic quality connected with Mr. Bonnell's life was what the church calls skepticism—his irreligious views—and yet the reader will notice that in the above sketch they are hardly referred to. If he had been a Christian of the same high moral character how this writer would have emphasized this fact. It is so everywhere in this “Christian country.” When a man is

an Infidel, although he may have lived the most upright life, the secular journals strictly avoid saying anything about his religious views; when a Christian, they give Christianity credit for all his good deeds.

This notice will be very incomplete without some further mention of Mary D. Bonnell, the wife of Mr. Bonnell, whom he married September 30, 1829, and who died November 28, 1884. We can best represent her noble life by quoting from an obituary notice written by Mr. Bonnell, and heretofore published in this Magazine:

She was one of the best of women, a most faithful and devoted wife, loving, kind and generous even to a fault; a true helpmate in all departments of life; as a mother, in devotion to and care for her children she had no peer, pursuing the even tenor of her way with such rectitude that, in looking back over life's journey fifty-five years, the time we have been married, I do not remember a fault nor mistake. Truly, faithfully, and nobly has her life-work been done. Long, long, will she be remembered by us all.

For missed will she be in the circle at home,
And miss her shall we in the days that shall come,
When meeting in council or conference sweet
Her smile and her wisdom never more will us greet;
For now she is sleeping, the life force is gone;
Stern nature has claimed her, the right is her own,
And though we may call, she no waking sound hears
Though calling in sorrow, in sadness and tears.

On another page we give portraits of Mr. and Mrs. Bonnell and the beautiful home in which they resided so many years

The following gives in his own words Mr. Bonnell's views as to a future life, taken from Vol. IV of this Magazine:

FACTS IN NATURE.

Not all the tramping of all the mighty armies that rock the earth with their tread, nor the roar of all the cannon ever made; not the sound of the rushing tempest, and the mighty thunder's awful crash; nor yet the wreck of matter and the crash of worlds, can ever, for one moment, disturb the deep repose—the dreamless slumber of the dead.

This I believe to be in harmony with all the known laws of the Universe, and will stand the test of scientific investigation, and will ultimately be received as true, in spite of the vagaries of all the preachers in the world, the tricks, intrigues and frauds of all the so-called mediums, who figure in this way to get money from credulous and weak-minded people.

FACTS IN NATURE.

I praised the sun whose chariot rolled
On wheels of amber and of gold,
I praised the moon whose softer eye
Beams gently through the summer sky.

And moon and sun in answer said,
 Our days of light are numbered.
 'Tis thus with all planets which now burn,
 And all the systems in their turn

I praised the earth in beauty seen
 With garlands gay of various green;
 I praised the sea whose ample field
 Shone glorious as a silver shield.

And Earth and Ocean seemed to say
 Our beauties are but for a day.
 Oh, nature grand beyond compare
 With all things most sublime and fair!

What is there then, what can we have
 When sun and systems take their leave?
 Old time alone will still remain,
 For time must always be the same.

Yes, here's old father Time bound for Eternity,
 And Eternal space equally as durable.
 Time still reveals, and must change all,
 But time and space can never fail or fall.

The sun itself shall cease to shine,
 The moon and stars of heaven decline,
 But time and space with mute embrace,
 Must forever and forever keep their place.

Then chaos dark will give the surest warning,
 The tired sun has gone to sleep forgetful of the morning.
 So we mortals, specks in nature, to her laws must keep.
 And when this fitful dream is over, all will find rest and sleep.

"Death comes,—life goes—the asking eye
 And ear are answerless;
 The grave is dumb, the hollow sky
 Is sad with silentness."—*Whittier*.

Mr. Bonnell was a great lover of poetry and could repeat it from memory by the hour. He was also quite a poet himself. A short time before his death he wrote the following:

A SYNOPSIS OF LIFE.

Our youth, but a bright and beautiful morning in spring,
 Our manhood prime, like noontide ever—ever bright;
 While old age, like the twilight, is quiet and still,
 Our demise but letting fall the curtain of night.

For although the sun has gone down on my beautiful past
 Though the shadows seem waiting—waiting for me;

Yet hope, love and joy, shall be mine to the last,
Like Galleon ships outriding all the storms at sea.

When e'er we are tossed by the tempests of time,
Or when the breakers in life's journey are near;
Then let us remember the beauties in nature sublime—
Our journey to solace—our pathway to cheer.

As hope's brightest blossoms my spring-time have blessed,
As the noon-day of life has been cloudless and bright,
As the bright setting sun in beauty hath goldened the west,
So shall life's setting sun be solaced with right.

So I sit me down when ever deepening twilight is come,
When the pause and the hush of life's shadowy time is near,
And watch midst the stars of even', as they vanish one by one,
Then so calmly and quietly listen death's clarion trumpet to hear--

Calling, calling, ever calling unto that unknown strand,
The home of decillion's dead—the land of the great departed—it's name;
Into the embrace of that unseen and silent—silent land,
From whence no traveler returns, or message ever—ever came.

THE WATERLOO MEETING OF THE FRIENDS OF HUMAN PROGRESS.

In the small space at our disposal we can give but a very imperfect description of these grand annual meetings that were held for some thirty-five or more years the first days of June in the old Quaker church in the town of Junius in the county of Seneca, N. Y. These meetings were really the first Freethought gatherings that assembled in this country. Here congregated every year some of the bravest, truest and noblest men and women in our land, who from the old Quaker church "high seat" preached the genuine Religion of Humanity. Before the late war American slavery was the principal question discussed and thereafter nearly every reform question had a hearing here. I remember that on one Sunday just before the war broke out, the speakers were threatened with arrest for treasonable utterances made in behalf of human liberty. They were most inspiring occasions. It was quite a number of years after these yearly meetings were inaugurated that we attended one of them. To us, then a young man, they were an inspiration that seemed to give us, as the Christians say, a change of heart. We well remember the first speech we heard there in behalf of woman's rights. It was by Mrs. Stanton, short and pointed, and produced quite a sensation. As we entered the church for the first time a farmer was making an argument (?) against giving women more privileges. He said in substance:

"The women have a very easy time—do not have to toil and sweat in the hot sun in the hay and harvest field—they have little to do but sit in the house and knit stockings, mend clothes, get the meals and wash dishes." When he was through an intelligent looking woman (whom we afterwards learned was Mrs. Stanton) deliberately arose and said: "Mr. Chairman, I would like to ask the gentleman who just took his seat one question." The chairman nodded assent and Mrs. Stanton continued. "Sir, did you ever bear children?" That speech brought down the house in the most enthusiastic manner and the astonished farmer seemed to be struck speechless.

We wish we had the space and ability to give a pen picture of the noble men and women, who from year to year, educated, uplifted and ennobled the large and intelligent audiences that attended these annual gatherings, but we can only say that we remember with great satisfaction the sarcastic speeches of Frederick Douglass, as when he declared that he always advised fugitive slaves, fleeing from the South, to steer as far as possible from Orthodox prayer-meetings, the able, argumentative and convincing addresses of Elizabeth Cady Stanton, the solemn and impressive appeals for political justice by Susan B. Anthony, the seemingly inspired utterances of C. DeB. Mills that fell upon the audience like a benediction, the lurid and enthusiastic speeches of Philip D. Moore, the most radical vituperations in behalf of universal justice by Lucy N. Colman, the scholarly and polished addresses by Rev. William J. Potter, and the never to be forgotten, seemingly inspired utterances in behalf of Humanity, by one of the best men we ever knew, Rev. Samuel J. May; the beautiful, solemn and instructive lectures by Giles B. Stebbins, the ministerial, spiritual and touching beatitudes of George W. Taylor, the clear and fast flowing, scientific utterances of William Denton, the unanswerable arguments in favor of woman's rights by Matilda Joslin Gage, the always welcome words of wisdom from motherly Amy Post, the clear, impressive and most eloquently appeals in behalf of various reforms by Aaron Powell, and the side-splitting stories of Rev. J. H. Harter, "the Minister of the Church of Divine Fragments."

If space would permit we would like to mention the men and women who from year to year maintained and kept up these gatherings, and so royally entertained the multitude at their re-

spective homes, but we dare not undertake it for fear we could not duly notice all. But there is one name that deserves special mention. That one is Phebe Dean, who for many years was the main leader in the movement. Her large, spacious farm house, near the church, so beautifully surrounded with the large green lawn, decorated with shrubbery and flowers, was the place where hundreds who attended the meetings held sweet intercourse. What enjoyable and delightful times we had there, and how much Mrs. Dean did to make us all happy. What a long, overloaded, bounteous table she set for us, to say nothing of the great baskets full of provisions she sent to the church to feed the multitude under the grand old trees in front of the church at noontime. Christ feeding the multitude with seven loaves and a few sardines was a very small miracle to what Phebe performed every year. Then what interesting times we had at her table. We well remember this incident: One Sunday afternoon, after the last session of the meetings, some forty, more or less, took seats at her long table. Frederick Douglass sat at the head of the table. As we all got seated, and about the time orthodox people would have called for a blessing, some one about half way down the table said: "Mr. Douglass, will you return thanks?" Douglas replied, quicker than thought: "That reminds me of a story," and proceeded to tell one in relation to asking blessings, that set all at the table in an uproar of laughter.

These meetings at first were not very heretical in their utterances; they did not make it a point to attack the theology of the churches but their aim was to advance various reforms, but as they progressed from year to year, finding that the church was the greatest enemy they had to meet they grew more radical in their utterances. To give some idea of the position they took on the subject of religion, we here publish some resolutions passed unanimously. At that meeting Lucretia Mott was present and fully endorsed these resolutions:

Resolved, That in the universal, ever-living presence in the human soul, as ideas within, of Order, Beauty, Truth, Justice, Wisdom and Goodness, is to be recognized the *Revelation* of God, greater than all statements, and higher than all Bibles; in the expression ever-varying, and ever-constant, of these in Nature without, is to be seen the *manifestation* of God; in the utterance of these by tongue and pen, along the ages of human history, is to be heard the spoken *Voice*, and read the written *Book* of God; in the warm embrace and loving obedience of the soul to these, as the sublime aim of its existence, the sovereign

purpose of its life, is to be found the worship and service of God, the attainment of richest blessedness and eternal life in his bosom.

Resolved, That the ordinances of Religion, therefore, are not ceremonial but natural; not arbitrary and formal rites, but those free true acts, those earnest unremitting endeavors which may be demanded on behalf of Truth, Justice and Goodness, to extend their prevalence, to exalt and widen their sway over this earth.

Resolved, That the so-called ordinances of the Christian Church, the ceremonial baptism, and the ceremonial supper, are not at the present day, the natural and spontaneous expression by the human soul, of its reverence, and consecration to the high ends of its existence, but dry, formal rites, void of quickening life and refreshing power, and have ever, (as history and observation abundantly testify) been fruitful occasions of dark superstition, deep delusion and dreadful idolatry.

Resolved, That to the true and loyal soul, the sacraments are as broad as the earth, rich as history, fresh as humanity, from whose varied repasts of fellowship and communion, whether in the walks of solitude, in the place of assembly, by the fireside or frugal board, he gathers ever new refreshment, resolution and strength for the battle of life.

Resolved, That to such a soul, life is ever a sacred act of devotion, from each of whose labors and trials, endeavors and sufferings in behalf of his fellows, he is anon rising, bathed, purified, and quickened afresh, in a new and heavenly baptism.

We will close this notice with some interesting letters from friends who attended these annual gatherings:

LETTER FROM AARON M. POWELL.

Henry Bonnell, as I remember him, in connection with the memorable meetings of the Friends of Human Progress, formerly held in the Junius Friends' meeting house, was a man of great personal worth, of most exemplary uprightness of character, of rare qualities of mind and heart. Closely in touch with the anti-slavery movement, with efforts for the enfranchisement of women, and other reforms, his was, indeed, a most generous, sympathetic nature, and his hospitality knew no bounds. The world is truly better for his having lived in it.

FROM LUCY N. COLMAN.

Henry Bonnell was a lifetime Liberal, having left that branch of the "Friends Meeting" known as orthodox, accepting the more rational views of Chas. Hicks—later he was known as a "Progressive Friend" or Friend of Human Progress, for many years helping largely to sustain the "Yearly Meeting" known as the "Waterloo Meeting." I knew Mr. Bonnell intimately and so am glad to say of him, that he was emphatically a good man, one who conscientiously believed in making heaven *here* in this world; not presuming to attend to the needs of a world of which he knew nothing; such a man is a blessing to the world, and tho' he lived long; suffering the infirmities of age, and partial blindness for many years, we who knew him "sorrow for that we shall see his face no more." How fast the friends who for the past half century have battled for freedom are passing away. I feel almost alone, and find myself

wholly incompetent to work as has hitherto been my habit—but no doubt there shall arise others to do the work left undone by those who have “gone before.”

FROM GILES B. STEBBINS.

Henry Bonnell was honest and steadfast, true himself and respecting the sincere opinions of others, kind and hospitable, simple, unpretending and of solid judgment. Such men hold the world together.

That Junius Quaker meeting house with its plain seats and square galleries, void of all paint or ornament but scrupulously clean, its grassy yard and great trees, the carriages under the sheds and along the brown fences, the people coming from all sides, through winding roads and green lanes, from farm-houses where “the glorious privilege of being independent” was won by honest toil, and where high thinking and plain living went together, making life rich and large,—all is in my mind’s eye.

In the audience that filled the house and overflowed into the yard there was frank and eloquent speech, brief words of power and feeling, a hunger for practical righteousness, a reverence for conscience. No great question was ever ignored for fear of man. Virtue went out from that yearly meeting; its influence was wide.

Henry Bonnell was always present, watchful for the comfort of all, quietly careful that order and freedom ruled, and his wise counsel sought in any emergency. At his farm-house the plain “How does thee do? Come in,” of his good wife Rachel and himself always gave me, as it did many others, a restful home feeling.

FROM ELIZABETH CADY STANTON.

The Quaker meeting-house at Junius, N. Y., was at one time the great centre and rallying point for all those interested in reforms of the day in both state and church.

It is a pleasure, touched with sadness, to recall all the familiar faces of the many beloved saints who met there from year to year to discuss anti-slavery, temperance, war, woman’s rights, and progressive religious ideas. It was, too, a charming social occasion. What jolly pic-nics we had in the recess under the trees in those lovely days in June.

Then we came down from our high discourse to indulge in wit and mirth, and to distribute the dainty viands our generous friends had provided.

What a trio of good men we always met there in Thomas McClintock Richard Hunt and Henry Bonnell; they and their families were the life of those occasions.

Among the first speeches I made in those early days was one in Junius meeting-house. At the close I invited remarks and objections on what I had said.

A profound silence reigned over the large audience for some minutes, when Henry Bonnell arose and said in undulating tones, “All I have to say is, if a hen can crow, let her crow.”

A ripple of suppressed laughter ran over the audience. Nothing more was said, and the meeting adjourned. I felt rather humiliated that my earnest appeal had merely called out so equivocal a compliment. I did not know

whether the familiar proverb was quoted in ridicule or as a terse way of vindicating Nature's law, that whatever one could do that one had a right to do.

But my equilibrium was soon restored by Mr. Bonnell himself, who said, "I am thoroughly with thee on this question! I did not intend to raise the laugh on thee, but on our opponents who deny woman's right to speak in public, though she does speak and speaks well."

What a galaxy of grand men and women used to gather there—Garrison, Gerret Smith, Samuel J. May, Lucretia Mott, Abby Kelly, Lottie Holly, Mary Ann McClintock and her charming daughters, and Henry Bonnell, ever ready to entertain us all in his hospitable home. A host of friends stand ready now to welcome him to the new life.

BY C. DE B. MILLS.

My acquaintance with Waterloo, as the place of the holding of a yearly meeting of some importance in relation to advanced thought, began in 1855. Reports had come to me that here were people who were seeking to gain intellectual and spiritual freedom, who were throwing off theological and sundry other shackles, and were striving at least to come into the broad light of perfect liberty. I heard that on the year previous (1854), after an animated debate, the meeting had passed a resolution declaring that the name it was to be known by should be hereafter "The Friends of Human Progress," instead of "The Congregational Friends," as at first they had called themselves. This seemed to me to indicate the spirit of a true independence, not so easy to find in those years; a disposition to break away from the trammels of sect and dogma, and come to the ground of seeking freely Truth Universal.

My first visit was made there in 1856. A small party, I think there were three of us, set forth for Seneca county, to find this little company of declared Friends of Progress. Uncle George and Aunt Margaret Pryor, as they were called—who were our host and hostess, I remember—Thomas and Mary McClintock, Amy Post, and others, all of whom had been honored members of the Friends' denomination, were present and actively engaged in the work of the meeting. The gathering was dignified and earnest, much occupied with questions of practical purport and bore, I remember, what seemed to me some positive birth-marks of Quaker life from which in the main it had been born.

But it planted at the outset upon the *inner*, as before and beyond all the outer, the ideal, or the reason within, as the source of authority, as the standard to which all books claiming to be authoritative as revelations to men, all churches, beliefs, doctrines or masters whatsoever, must be brought to be judged and pronounced upon as in court of final appeal. This is distinctly affirmed in resolutions that were unanimously adopted in the year last named (1856). The note of these resolutions was a recall of man's soul from the mythologies and varied fictions and superstitions by which religion is so overlaid in our time, to the simple faiths, perceptions and worship of the mind.

Among the people resident in the immediate neighborhood, who were present and interested, I well remember Mr. and Mrs. Henry Bonnell, she a placid, sweet, saintly woman, with a heart full of hospitality, of love unending for Truth and Right; he a sturdy, upstanding Protestant, always very individual,

and closely critical, and always genuinely earnest in his devotion to highest and best.

In subsequent years I have met at these meetings Lucretia Mott, Mrs. E. Cady Stanton, Miss Susan B. Anthony, Frederick Douglass, Samuel J. May and others not unknown to fame. The walls of the old Quaker meeting-house in Junius have rung with the eloquent appeals spoken there in behalf of Justice and the Rights of Man. Their echoes and undying spirit are still there, perceptible, palpable to the inner ear and sense, and they will remain and audibly speak in the long years to come.

Waterloo was, and it is. There has never been a defeat of that little band that gathered and wrought so bravely for freedom. It was a forerunner and prophet of what was to be, much of which we have already witnessed in the growing, and we may now say virtually universal, movement inside the churches as well as out, looking to full emancipation from the hampers and shackles of the old and effete. These Friends were the ante-reformers. That the great reformation should come—and its like or equal has no place hitherto in history—they must be. They laid the stones, as I believe, on indestructible foundations. Peace to their quiet dust who have now gone before; men and women of clear perception and unfaltering resolve, who, amid the profound slumber and torpor of their time, were themselves awake; amid the timidity and temporizing that prevailed all around sealing the lips, where the formidable falsehood or entrenched wrong appeared, had the courage strongly to speak, faithfully, pointedly, and also nobly to admonish and rebuke.

They foresaw what we now begin to see. Their word was announcement of a new birth in society, already in part come; still more was it prophecy of what still remains a dream, an anticipation, a beckoning possibility—the final complete enfranchisement and deliverance of man.

LETTER FROM PHERE B. DEAN.

MR. GREEN:—You ask me for some reminiscences of the Waterloo yearly meeting of the Friends of Human Progress. As you will probably have communications on the same subject from several others, I will only attempt a little history of the movement.

It originated with a few of the more progressive minds of the Society of Hicksite Friends or Quakers. Notable among these was Thomas McClintock, a minister of the society, then a resident of Waterloo village, formerly from Philadelphia.

The first distinct meeting was a conference held at Farmington, N. Y., in October, 1848, when they adopted a basis of religious association with the name of Congregational Friends; and adjourned to hold a yearly meeting in the Friends' meeting house at Waterloo, N. Y., the next year in June; inviting all of whatever name or wherever scattered, who united in the principles of their basis of association, to be present and participate with them in the objects contemplated,—“to promote truth, piety, righteousness and peace in the earth.”

The distinctive doctrine of Quakers is the affirmation of “the immediate teaching and influence of the Holy Spirit” in the soul. Men and women alike preached from immediate inspiration. And women as well as men took active

part in these business meetings. Hence more than any other religious society, they were prepared for a basis of perfect equality between the sexes.

From a mere handful—as word went out—the circle widened till the meetings grew to be the yearly gatherings of a multitude. Many who came out of curiosity to listen to the deliberations of these people, who were making such an innovation—departing so widely from established creeds and customs—became interested and entered into active participation.

Never before had we known so broad a platform. No subject affecting the well being of humanity was rejected without consideration. So people of diverse views came together, each believing his or her truth to be virtually important. Hardly a progressive idea that was not presented and discussed at some of these gatherings in the old Quaker meeting house at Waterloo. Perchance the founders did not realize how wide a door they opened.

When the meetings were largely made up of people not Friends the question of the name was considered, many feeling that Congregational Friends gave the impression that this was merely one branch—a liberal branch of the Quaker denomination. After earnest discussion it was decided to change the name to “Friends of Human Progress,” as being satisfactory to all participating.

Soon like meetings were organized in other localities—North Collins, N. Y.; Longwood, Penn., in Ohio, Michigan, Indiana,—from which came cordial greetings and assurance of deep sympathy. Nearly or quite all these first meetings were from Societies of Hicksite Friends. Thus it is a significant indication of the breadth and scope of the foundation principles of the Hicksite Quakers or Friends that so many adopted liberal platforms. Waterloo antedated all these other meetings mentioned, and it is evidence of its unparalleled breadth that those interested in great reforms came from a distance to attend its sessions and take part in the deliberations. Of those specially identified with the anti-slavery struggle were Lucretia Mott, Samuel J. May, Isaac and Amy Post, George and Margaret Pryor, Stephen S. Foster, Henry C. Wright, Lucy N. Colman, Benjamin Fish, Oliver Johnson, Giles B. Stebbins, Aaron M. Powell. Frederick Douglass and Charles Lenox Remond rejoiced to find such freedom, and spoke earnestly and eloquently for the rights of all humanity. Among notable women we had Lucy Stone, Susan B. Anthony, Elizabeth Cady Stanton. Charles D. B. Mills, of Syracuse—widely known among scholars—drawn by the broad spirit of the movement, became a steadfast friend and earnest worker in the good cause. Philip D. Moore, of Newark, N. J., a birthright member of the denomination of Friends, came many consecutive years and felt fully identified with the movement. William Denton, an earnest student of science, came a stranger and found congenial atmosphere. And so on of *many* more not named, whose presence and co-operation made the three days’ meeting, each year, an occasion of much pleasure and profit.

It was meant to assure to all, from the ripe scholar to the humble toiler, the same individual right of expression, and to cultivate in all a sense of the same conscientious responsibility. As stated in the basis of association, “No laws nor institutions of men should restrict this individual exercise of conscience, of responsibility. The only restriction that can be Christian or lawful in this momentous matter, in the terms of associa-

tion, is the admission of the obvious principle, that no pretext of conscience can be valid which violates the equal rights of others, or any of the unchangeable principles of moral obligation, which are primary to conscience, and by which, in the Divine order, it is to be governed."

These yearly meetings of liberal, enlightened people brought high privilege to our quiet country neighborhood. In considering results I would not ask whether a local society was built up here or there, but how much of light and wisdom was carried out into the various localities, and on throughout the lives of those who had met for mutual counsel and encouragement.

JAMES A. GREENHILL.

JAMES A. GREENHILL whose portrait appears as the frontispiece of this number of the Magazine, is a citizen of Clinton, Iowa. He is not renowned for great scholarship, for remarkable achievement or for wonderful intellectual powers, but he is in the best sense of that often used term, a thoroughly self-made man—or in other words he is one of Nature's noblemen. December 29, 1828, he first saw the light of day in Forfarshire, Scotland, a little village of some two hundred inhabitants. In his youth his educational advantages were quite limited, and he acquired very little that would be called school education; but he possessed a remarkable inquiring mind, and he imbibed knowledge and practical information at first hand from the great book of nature. In his boyhood days he served an apprenticeship with his grandfather as wagon maker—he had a mechanical insight that enabled him to soon acquire proficiency in any line of inquiry, and he soon became a first class wagon maker. His ancestors were of the old Scotch Prebyterian school, inclined to superstition, but not very bigoted and about all that they required was that one should profess religion, and attend church on the "Sabbath." They had no "family worship" during the working days of the week; but on Sunday morning the family would form a semicircle around the fireplace, and each read a few verses from the Bible—two or three chapters generally. They each had to commit to memory the Westminster shorter catechism. That exercise was considered sufficient to keep God on good terms through the week, and insure their passport to heaven if any of them should happen to die during the next ensuing seven days; so that in fact there was not much su-

perstitious restraint resting upon the mind of the subject of this sketch.

As he grew to manhood he read and learned of the great country of the West, known as the United States of America, where liberty prevailed, and where the opportunities for intellectual advancement and material success were far superior to those in the old country; and he resolved to go there and avail himself of those superior advantages, and on November 4, 1850, he bid farewell to his kindred and personal friends and to his native land and took passage on the ship *Arctic*, and after a passage of fifty days on the ocean landed in New York City, January 1, 1851. His first employment in his new home was house carpentering. In 1852 like a sensible young man he chose him a wife and was married, and in 1856 by naturalization became a citizen of this country, and cast his first vote for John C. Fremont for president of the United States. The next year after his marriage he moved to the growing city of Chicago, and engaged in that branch of carpentry known as stair-building, which business he has followed ever since. In 1873, having acquired a good property by his trade, or profession, he removed to his present home.

Up to this time, 1873, he had been so much engaged in business that he had paid but little attention to religion—as our Christian friends would say he had “neglected his soul’s salvation”—had nearly forgotten that he had one. During all these years he had dealt honestly with his fellow men, had paid his debts promptly, had never wronged any one, had lived an upright life; still he thought the faith of his parents must of course be the true religion, and somehow the old book that they used to read around the hearthstone must of course be God’s word. But about this time he met with a “change of heart,” or more properly, of opinion. We will allow our friend to state how it came about:

In 1879, by accident I read Ingersoll’s “Mistakes of Moses,” and that set me to examining, what I had heretofore considered a part of God’s word, known as the writings of Moses. I desired to ascertain if Robert had given Moses a fair “shake,” and I could not see that “Bob” was taking any unfair advantage of him, and this set the matter in a somewhat different light from what I had been in the habit of looking at it; although I now, in looking back, feel quite sure I was never very orthodox, for I remember that when our first child was born in 1853, and my wife began to talk about christening, I took the ground that the ceremony was Romanish, and I did not believe the child would be any the better for it; but I said to her if she desired it I would not object.

Shortly after the subject was dropped, and we have had no water mark put upon either of our four children. In 1880 I read Paine's *Age of Reason*, and that left me free from orthodox superstition and now I have no use for Bibles or priests.

In a private letter Mr. Greenhill gives the following account of a trip he had through Canada and to Boston:

In January, 1885, in going through Canada, I stopped a day or two at Kingston, at the foot of Lake Ontario, and while there visited the penitentiary, and from a little conversation with a guard who told me he had been there fifteen years, I learned that in all that time he had never known of an Infidel convict there, and only three Jews, quite a Christian institution you see. The day following I visited the Paine Memorial, in Boston, where I had the pleasure of meeting J. P. Mendum, Horace Seever, Ernest Mendum and John A. O'Malley, and enjoyed with them a session of the Ingersoll Society.

In the same letter he writes as follows of a visit to the land of his childhood:

In 1888, after an absence of thirty-eight years, I crossed the Atlantic to visit the "Scenes o' my Childhood," and in that trip had the pleasure of contemplating the progress made in ocean navigation since I came in 1850. At that time it took me over seven weeks to come from Liverpool to New York; but now we went from New York to Liverpool in less than seven days. I spent a week in seeing the sights in London, and then went up to Scotland, in time to meet my brother and sisters on the sixtieth anniversary of my birth and had a very pleasant meeting. I found the village unchanged; recognized no one, not even my brother and sisters. On the week beginning January 20, visited Edinburgh, Melrose and Dryburgh. In the Abby at Dryburgh I saw the graves of Sir Walter Scott, his wife, son and Lochart, his biographer, all close together protected by an iron railing. Next visited Abbotsford, Glasgow and Dumfries and in the graveyard, at Dumfries, entered the Mausoleum in the vault of which lie the remains of Robert Burns and his family; also visited Lincluden Abbey, near Dumfries, and reached Ayr on the 24th. On the 25th, the anniversary of the poet's birth, visited the cottage near "Alloa's Auld Haunted Kirk," where he was born. Among other things, and occupying a conspicuous place, is a poem by R. G. Ingersoll, evidently composed in the room. The bedstead stands in the corner, the old eight-day clock is there, a few plain chairs and pine cupboard complete the furniture of the room, which together, with the old fashioned fire-place, takes us back in imagination 100 years. Next visited the "Auld Kirk" and saw the "Winnock Bunker i' the East," where Tam O' Shanter saw Auld Cloutie playing the bag-pipes, the night he broke up the seance, when "Cutty Sark" was playing high jinks. In the graveyard, between the road and the Kirk, is a mound and tombstone showing where lie the remains of Wm. Burness, the father of the poet. Next visited the "Auld Brig O' Doon," where Maggie lost her tail; also the monument in the garden, in sight of the "brig." And about the middle of February returned to Clinton, Iowa.

Being fond of scientific pursuits, and having fully mastered geometry in

connection with my work; I got restless for something new, so in 1892, I had a telescope seven and a half feet long, with a six inch object-glass, made by Alvan Clark, which, including finder, diagonals and oculars, cost me \$500. Before that I had owned a similar one. My observatory, stand and equatorial cost me nearly \$500 more, and now I have an excellent companion for my leisure hours, and am prepared, and at all times ready to accommodate investigators to a view of some of the beauties of the heavens, day or evening when clear, at my home in Clinton.

James A. Greenhill, as will be seen, has not acquired a *national* reputation, but he has what is much better, a *good* reputation, wherever known, and those who know him best think the most of him. Notwithstanding his extremely heretical opinions he commands the respect of all his intelligent Christian neighbors. He often invites them and their children to his splendid observatory to view the planets through his large telescope, that they may know more of the great book of Nature, which to him is the only Bible that can rightfully be characterized as divinely inspired. He is generous to a fault. He is true to his own convictions. He respects the honest opinions of others. He detests hypocrisy and cant, is a lover of Nature and of Truth and Justice, and although he has no belief in the orthodox God, the orthodox devil or the orthodox hell, he is constantly doing all in his power to rescue mankind from present earthly hells and build up a Kingdom of Heaven right here on this solid earth. It would be well for the world if there were more such friends of Humanity as James A. Greenhill

ALL SORTS.

—Reader, will you help give us 25,000 subscribers before this year closes?

—With the new year, new name and new place, we hope every friend of this Magazine will go to work in earnest to increase its circulation.

—*Secular Thought*, of Toronto, Canada, is one of the ablest and best conducted Freethought journals in America. It has done a splendid work in priest-ridden Canada, and

ought to be liberally supported, not only by Canadian Liberals, but also by the Liberals of the United States. It is issued weekly. Price, \$2.00 a year. Send for a sample copy.

—Friends will take special notice that our address hereafter will be 213 E. Indiana street, Chicago, Ill.

—J. L. Yourk, the distinguished Freethought lecturer, of San Francisco, we are glad to learn, has recovered his health, and is speaking

every Sunday evening in that city, to two thousand people more or less.

—Exchanges are requested to note our change of name and address us hereafter "Free Thought Magazine, 213 E. Indiana street, Chicago, Ill." All others will please do the same.

—"Christmas Morning in the Garden of Eden," so correctly illustrated on the last page of this number of the Magazine, we can assure our readers is as true, in every particular, as anything stated in Genesis as to our distinguished grand parents and their early home.

—"You are right in it," remarked the whale to Jonah.

"You bet I am in it," was the answer. "And what is more, if I am not out of it in less than a week I will give you the biggest case of appendicitis on record."

The sequel is history.

—There is some excuse for the Episcopal clergymen of Richmond, Va., who voted down a motion the other evening that they offer prayers in a body for Col. Bob. Ingersoll. The colonel had not asked for their prayers. If he doesn't want to be saved is it right to try to work a compulsory salvation on him?—*Chicago Tribune*.

—The managers of sixty-five great railroads in this country have issued orders that their employees shall not drink intoxicating liquors nor enter saloons while on duty; and the Sovereign Lodge, Knights of Pythias, has ordered its members not to enter a saloon in uniform.—*Dr. Foots' Health Monthly*.

—Charles C. Moore edits and publishes *The Blue Grass Blade*, at Lexington, Ky. It is the most amusing and the liveliest journal in America. It is bravely fighting the two greatest

evils in this world, Superstition and Intemperance. The price is, to rich people \$2.00, to poor people, \$1.00. It is a sure cure for the blues or dyspepsia. Send 5 cents for a sample copy.

—A school of poor children, having read in the Bible the denunciation against hypocrites who "strain at a gnat and swallow a camel," were afterward examined by a benovolent patroness as to their recollections of the chapter.

"What in particular was the sin of the Pharisees, children?" said the lady.

"Eating camels, my lady," was the prompt reply.—*Exchange*.

—Once upon a time a little three-year old boy was left an orphan and friendless. Unfortunately, the parents had been Jews. A sharp little lady, aged six, who lived next door, begged her mother to take the child for her playmate. The mother, thinking to dispose of the matter without a direct refusal, said, "But, darling, he is a Jew, and you wouldn't like a Jew for your little brother." She reflected a moment and then said, "No, mamma; but couldn't you spank him, and make him believe in Christ?"—*American Sentinel*.

—The *Toronto Empire* says that 1,500 people in that wicked city were converted through Mr. Moody's instrumentality during three weeks of his evangelistic work. The *Hamilton Spectator* says: Rev. Dr. Potts announces that Mr. Moody will get \$1,800 for his services."

Reduced to a strictly commercial basis that is some \$1.17 each. We are not posted as to the market value of souls in Canada; but should think most of them ought to be worth as much as that. Eighteen hundred dollars pay for three weeks work—one hundred dollars a day and the Lord's help

thrown in for nothing. Pretty good pay for these hard times; but then the Gospel comes high.

—Every subscriber who will take ten copies of Mr. Wakeman's pamphlet on Paine, for \$1.00, will please notify us at once, that we may learn if we can afford to publish it. Send no money, just your name and address.

—Miss Helen Gardener is not one of the associate editors of the *Arena*, as we stated by mistake last month; but then she is competent to be the leading editor of any of our great monthlies.

—As we stated last month Liberals should be the special friends of dumb animals. We can see every day in Chicago horses made to draw beyond their natural strength by fear of the whip. A law should be passed making a certain number of pounds a load for a single horse, also for a double horse team with a heavy penalty for loading any heavier.

--A Rev. L. L. D., preaching to a large congregation in one of our Eastern cities, in a private letter to us writes: "I am charmed with the FREETHINKER'S MAGAZINE to which I lately subscribed. In the November issue, especially, is there much that is delightful. I am at present about to publish a letter on Ingersoll in reply to the heaps of abuse by the clergy here since his lecture of Friday. All their remarks are *argumenta ad hominem*, and I took for my text Ingersoll's words, "Let us have a little sense." As this clergyman is a man of learning and ability we shall gladly give our readers in our next issue this interesting letter.

—Mr. Ralph Wilcox, a very intelligent and worthy man, who was a subscriber to this Magazine, was sud-

denly killed by the cars on the 19th of November. He was an honest laborer, but had been out of work some time and he leaves his family in destitute circumstances. We desire to say, without Mrs. Wilcox's knowledge, to our subscribers, that if any of them has a dollar, more or less, that they desire to devote to worthy charity, they can do no better than to send it to Mrs E. H. Wilcox, 13 Oakdale Place, Buffalo, N. Y. "Let us show our faith by our works."

—Little Johnny—Some things is very queer.

Little Ethel—How?

Little Johnny—It's rained for three Saturdays. I s'pose it's to punish some of the teachers for bein' so wicked, but it's pretty tough on good boys like me.

—Little Girl—Those Newcomers must be reg'lar infidels. I don't b'lieve they've got a family Bible in the house.

Mother—Goodness me! Why do you think so?

Little Girl—Not one of their children has been out after autumn leaves.

—One Rev. Carson, of Brooklyn, has been "answering" Ingersoll's lecture on the "Holy Bible." Here are a few of his arguments in defense of it: "Voltaire failed to demolish the Bible," "The very house where Voltaire lived in has been purchased by the Bible Society," "A hundred years ago the Bible was translated into twenty or thirty languages," "Today it is read in 300 languages," "Ingersoll is not a critical Bible scholar," "Ingersoll is a trickster who juggles with facts," "Ingersoll is a lawyer working for his fee." The last statement is the coolest thing of the season, coming from this meek and lowly

'follower of Jesus who would not preach a sermon if his salary was not pledged in advance.

—When the Pharisees, the orthodox religionists of that day, saw Jesus associating with the common unsanctified people, they found fault with him for so doing and Jesus replied: "I am not come to call the righteous but sinners to repentance." The orthodox clergy of to-day never seem to perceive the cutting sarcasm in that reply.

—We wish very much joy to our esteemed friends, Mr. John R. Charlesworth and Mrs. Charlesworth, heretofore Miss Iris B. Martin, of Wichita, Kan., in their recently entered-upon life journey together, as man and wife. They are both well known workers in the ranks of Freethought, and persons who are an honor to the cause they represent. May their joy and happiness increase to the end of their lives is our sincere wish.

—Jenkin Lloyd Jones, the Independent minister of "All Soul's church," of Chicago, at the late Liberal Religious Congress held at Streator, Ill., made the following good hit as to the "missing link" and "a bishop." In a report of the congress published in *Unity* we read:

"One of the things that Mr. Jones said will not soon be forgotten by that audience of seven or eight hundred people, nor the gesture that went with it. 'I would rather be the missing link with a forward look, than a bishop with his back turned to the future and his face to the past, looking for the Golden Age.'"

—The persons entitled to the prizes for obtaining clubs for this Magazine, as offered in the November number, are as follows: 1st prize, W. S. Moke, Massillon, Ohio; 2d prize, W. Benj. Putnam, Kansas City, Mo.; 4th prize,

Chas. I. Rader, Harrisburg, Pa. As for the 3d prize, three persons have equal numbers, namely: H. M. Tabor, Wm. Thomas and Mahlon Ross. The one who adds the most names to his list on or before Feb. 15th will be entitled to the 3d prize. We offer the same prizes again for the four largest clubs mailed on or before the said 15th of February, 1895.

—A friend sends us the name of a young Catholic Irishman, as a subscriber and writes: "I have for a good many years said that the cause of Freethought was soon destined to receive large accessions out of the ranks of the bright, sharpwitted, educated *young* Roman Catholic Irishmen. Liberty is a natural instinct of the Irish race, and when such see, as they must, that the Church has, through the ages, been the real enslaver of humanity, they are sure to cast off, as did the great humanitarian, Stephen Girard and his large following many years since, their ecclesiastical bondage."

—A Methodist clergyman of Brooklyn, N. Y., when ordering some books from this office, writes: "I have been interested in seeing what can be said against the Bible and Christianity as a system by those openly opposed, and have been somewhat surprised to find that the principal attack is against perversions and misrepresentations of the Gospel of Jesus Christ which many of us Protestant Armenian Christians repudiate with as much heartiness and (in some cases) indignation as do the 'Freethinkers.' God speed the cause of Truth whenever, however and by whomsoever proclaimed." We are much pleased with these fraternal words from our Methodist correspondent, and judge he is not far from the kingdom of

Freethought. All honest searchers after truth we recognize as brother Freethinkers whatever be the name they are known by. The truth is, the churches are honeycombed with Freethought. Evolution in the religious world is doing its perfect work.

—At Prayers—Minnie (in a whisper): "Jimmie, wot makes Uncle Eben shet 'is eyes wen he's prayin'?" Jimmie, (in a louder whisper): "Mebbe he's ashamed ter look the Lord in th' face."
—*Cleveland Plain Dealer*.

—A Philadelphia preacher has this to say:

The perpetual light is being changed to footlights, choirs are changed into choruses, services are becoming shows, and the same methods that are used to attract the people into the theater are being used to entice them into the church, and, which seems the strangest of all, the churches most opposed to the theaters are frequently the most faithful copiers of the acts and tricks of the playhouse, and the preachers who most bitterly prosecute the actor frequently imitate his methods so closely that one needs a most powerful magnifying glass to detect a difference between the two.

—*The Chicago Times*, in an editorial on "A new version of the Gospels," says, among other things, speaking of the new Syriac version recently discovered, that the "departures from our version are most remarkable, the most noticeable, however, are these: Chapter 1 of Matthew, verse xvi, reads: 'Jacob begot Joseph; Joseph, to whom Virgin Mary was betrothed, begot Jesus;' verse ii: 'She shall bear unto thee a son,' and verses xxiv and xxv: 'And he took his wife unto himself and she bore him a son and he called him Jesus.' The supernatural birth of Jesus is thus denied in this version."

As this appears to be the oldest version yet discovered, it would seem that the supernatural foundation of

Christianity is pretty effectually knocked out by this new light.

—The estimated value of the beer and spirits made in this country and Europe is stated at \$2,055,000,000.

And notwithstanding this some people wonder why there is so much poverty, so many tramps and such hard times.

—Little Willie: I was going fishing Sunday, but my papa wouldn't let me.

Rev. Dr. Saintly: That's the right kind of a papa to have. Did he tell you the reason why?

Willie: Yessir. He said there wasn't bait enough for two.—*Life*.

—We who are known as Freethinkers, believing that Liberalism will improve humanity, are desirous of promulgating our views. The best way to do so, in our opinion, is to live such pure, temperate, upright, honest lives that our opponents cannot help observing the difference in our favor between Freethinkers and orthodox people.

—"The best society, as it is too frequently called, is made up of people who happen to have a large amount of money, whose main idea in life seems to be to deck themselves in such a way that the newspaper reporters will pick them out for special description at evening gatherings, telling what sort of dresses they had on, and how many thousands of dollars' worth of diamonds they wore. This is beneath contempt. I would as soon, if I were able, go into a parlor with a placard on my back announcing that I was worth three millions as to have my wife go loaded with diamonds, not to beautify her, but to announce the fact that she is able to have them; for that is what it means. And yet thousands of people are ruled as the dominant motive of their lives by the

effort to climb up into this sort of recognition."—*Rev. M. F. Savage.*

—"C. A. S.," of Chicago, sends us the following, entitled "God's Soliloquy:"

"Man says I made myself, how can that be?

Man thinks I am omnipotent and free—

But whence comes power, save limitations used?

Barriers for fulcrums, infinities refused?

am his father; all his faults are mine,

And all his virtues, which he calls divine;

Bound by life's laws his sufferings are known

To me as mine, my pleasures are his own;

As thinks the child his father knows all things

So I am worshipped kingliest of kings.

Alas! he dreams not that creating him,

I bound myself within his earth-life aim,

And like a slave whom heavy shackles press,

Hear my child plead and yet am powerless.

—Mr. Hall Caine, the novelist, is a rather sentimental Christian. He therefore stands for the "inequality" of the sexes—which seems to us an absurd expression, for man and woman are neither equal nor unequal, but different. Mr. Caine also asserts that the "great truth" that "the male is of necessity the dominant creature" was "recognized in the Garden of Eden." Well, we don't know much about the Garden of Eden, and we guess Mr. Caine knows just as little. But taking the Creation story just as

it stands, where was Adam's "dominance"? He simply played second fiddle to Mrs. Eve. She went apple-picking, and he kept her company and when the boss found him out he whimpered, "She made me do it." A very "dominant" creature indeed!—*The (London) Freethinker.*

—The venerable Dr. Bartol, still living in retirement at his old home in Boston, is almost the only survivor of the famous writers and thinkers of old days, and the last one of the Transcendental club, which included Alcott, Emerson, Hawthorne and others. A story was told of late of a visitor who had talked with him on Trinitarian views, and at last concluded by asking earnestly: "Now, doctor, don't you really believe God is in three persons?" The clergyman looked up at once with that expression of shrewdness and good humor that his parishoners remember so well, and skillfully evading the question answered quickly: "Yes, and in all persons!"

—Geo. E. Macdonald, the genial End Man of the editorial corps of the *Truth Seeker*, is a success in his line of literature; but it would seem he has cultivated his humoristic faculties at the expense of his reasoning powers. Because we declared that "In our opinion the most *diabolical* crime that a person can commit is to circulate *real* obscene literature," he racks his brain power in a half column article to prove there are *greater* crimes than this. Brother Macdonald you are off your base. *Diabolical*, which Webster defines as devilish, infernal and nefarious (not *the greatest*) is what we said. Will you please tell us what is more diabolical, infernal and nefarious than for a person to mail to young people lewd pictures—*real* obscene literature.

Again we are charged with endorsing Dr. Parkhurst in his work against corruption in New York city. The great fault that Liberals have laid at the door of Christian preachers has been that they labored to keep people out of imaginary hells in a mythical future life and neglected the hells of this world. Now when Dr. Parkhurst is valiantly laboring to break up the hells of corruption in this present world, why not be consistent and stand by him. *Let us have a little sense.* Brother Macdonald stick to your jokes.

—HUDSON, Mass., Dec. 14.—The Rev. Mr. Rankliffe of the Congregational church has stirred up a hornet's nest in this town by his vigorous denunciation of the local Grand Army post and the methods it employed to secure articles of merchandise to sell at its fair. He states publicly that those managing the affair are defying law and order, and classes them as anarchists. He likens the members of the committee who have been selling season tickets and soliciting contributions to highway robbers, asserting that in either case it is a demand to stand and deliver or suffer a penalty. He boldly affirms that merchants and others who were called upon to contribute goods and money for the benefit of the fair were afraid to do otherwise than accede to the request, because they knew that a refusal meant that they would be boycotted.

Of the truth of the above statement we know nothing, but we can tell the Rev. Rankliffe that this is the precise manner that most of the Christian churches have sustained themselves "Since," in the words of Blackstone, that "the memory of man runneth not to the contrary."

—Flossie: I'm afraid to go to sleep all alone in the dark.

Mamma: You go right to bed like a good little girl, and remember that God's little angels are with you.

Flossie (ten minutes later): I can't

go to sleep, mamma. One of God's little angels is biting me.—*Burlington (Ia.) Gazette.*

A little bed-bug poison was needed.

—The Liberal Ministers' club held the first of a series of winter meetings and dinners at the Great Northern hotel yesterday. It was entirely of a social character, there being no subject presented for formal discussion. The subject of funerals, however, was introduced informally, and several of the ministers made brief remarks as to the best manner to mitigate the strain and grief on such occasions and make the funeral services less doleful and suggestive of hopeless bereavement.—*Chicago Times.*

This is certainly a move in the right direction; but how can orthodox ministers, who believe in an endless hell for the "unconverted," make a funeral a pleasant occasion.

—*The Boston Investigator*, always a good paper, seems to be constantly improving. We clip the following true words from a late editorial: "If Freethought stands for anything it stands for toleration. It means a broad and well balanced mind, that can contemplate a difference of opinion with equanimity, and allow that an opponent, though mistaken, may entertain his opinions with honesty and sincerity. The genuine Free-thinker will have the disposition to instruct rather than to condemn, and will hold to his convictions because they are the corollary of right reasoning, and not because he has any predilection to a particular set of ideas. He will listen with patience and interest to opinions to which he cannot subscribe, satisfied in his faith that the truth will ultimately prevail, and that error must in the nature of things be finally vanquished. It takes a good deal of a man to be a Free-thinker, and many who think they wear the mantle with grace are really little better than buffoons masquerading as philosophers. Broader Free-thought means broader thinking, and

this means broader expression. So let us all be tolerant of each other, and when we do not think alike, let us agree to differ gracefully."

—Here is a curious advertisement copied by the *Sporting Magazine* from an old English country paper: "Wanted,—For a sober family, a man of light weight, who fears the Lord and can drive a pair of horses. He must occasionally wait at table, join in household prayer, look after the horses and read a chapter in the Bible. He must, God willing, rise at 7 in the morning, and obey his master and mistress in all lawful commands; if he can dress hair, sing psalms and play at cribbage, the more agreeable. N. B.—He must not be familiar with the maid-servants, lest the flesh should rebel against the spirit, and he should be induced to walk in the thorny paths of the wicked. Wages, 15 guineas a year."

—Mr. Carl Burell sends us the following on "Applied Agnostics:"

During the past summer there have been held many schools, conventions and assemblies to discuss practical ethics and what is called "Applied Christianity;" also many colleges now have a professorship of Applied Christianity; and on all sides we see many striving earnestly to convert dead faiths and meaningless creeds into real life and living, loving action. So good so far, for whatsoever makes men live better and more useful lives is good, no matter what it calls itself or what it is called.

But a question arises: If we are to have Applied Christianity and practical ethics, why not have Applied Agnosticism and practical Freethought? We are anchored to no dead faith, attached to no baseless and meaningless creed and bound to walk in no formulated ruts of thought, word or action, hence Freethought has ever been in reality Applied Agnosticism, only we have not called it so and certainly our Christian friends could hardly be expected to perform the service for us. But to any student of ethics it is self-evident that Agnosticism is one phase

of ethics, for of all men Agnostics and Freethinkers are most careful of their ethical relations to their fellow-men

Then why should we not have summer schools of practical Freethought and professorships of Applied Agnostics in our colleges?

Do we not in general believe in the brotherhood of mankind—in a common mother—the earth, and in a common father—the life-principle; and do we not believe in making happier, better, freer and nobler our fellow-men? Did any one ever know of an Agnostic or Freethinker who would not rather win a happy earth for his fellow-man than an orthodox heaven for himself? Must we be devotees to some theology and believers in some god-dogma to be workers for the good of man and the glory of what is best and noblest in man? We see eternally held up before us examples of what we are told Christianity has done for such and such a one and what it has done for us all. Now why do we not show what Agnosticism has done for its advocates and through them for others.

Agnosticism never made a sneaking, sniveling coward of any one, never gave any one a clear conscience (or a substitute for it) when he wronged another until he had undone the wrong, never justified one in wronging another or deluded him in believing he was serving God in so doing; never taught a man that his soul's safety was of more importance than another man's happiness; but what it has done, what it is doing and what it is trying to do is to teach what should be the self-evident truth that the law of cause and result is irrevocable, unchangable and eternal; that every good deed has its reward in itself in making the doer better, happier and more man-like; that every wrong deed has its punishment in itself in making the doer more sordid, brutal and less capable of enjoying the highest and best pleasure belonging to the lot of man.

This is not theology, not creed, not dogma, but self-evident facts to any one who goes through the world with his eyes open.

The mission of practical Agnosticism is to open people's eyes.



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Geo. E. Macdonald

FEBRUARY, 1960.

WILLIAM M. ABELSON

Other most distinctive feature and the most important principle of the new paradigm is the foundation of our government, as the complete separation of the executive and legislative.

Theriot and Francis and their colleagues believe that this principle will be the most powerful barrier to

power to enlarge and extend the domain of its jurisdiction. Article VI, Section 3, of the Constitution of the United States, it is provided that "no religious test shall ever be required as a qualification for any office or public trust under the United States; and no very first of the amendments to the Constitution will be, "Congress shall make no law respecting an establishment of religion."



E. Macdonald

THE
FREE THOUGHT
MAGAZINE.

FEBRUARY, 1895.

CHURCH AND STATE.

By HENRY M. TABER.

"Religion is a matter which belongs to the churches and not to the state."
—WASHINGTON.

THE most distinctive feature, and the most important principle, promulgated on the formation of our government, was the complete separation of the church from the state.

Learning the lessons of experience taught by other nations, of the persecutions, tortures and butcheries, in which this unnatural union had resulted, the founders of our Republic were most pronounced in their determination that this fearful blight upon the prosperity and happiness of older nations should not find entrance on the soil of a people devoted to freedom from all "entangling alliances," be they political or ecclesiastical; and so Washington and Hamilton and Franklin and Jefferson and Paine guarded this sacred principle with the most jealous and anxious care.

In order to emphasize and enforce the declaration of this principle, in Article VI, Section 3, of the Constitution of the United States, it is provided that "no religious test be required as a qualification to any office or public trust under the United States"; and in the very first of the amendments to the Constitution we read: "Congress shall make no law respecting an establishment of religion."

Yet, in face of these most positive inhibitions, firmly imbedded in the Constitution of our country, we hear those over-zealous in the cause of religion insist that "this is a Christian nation." The argument which it is claimed sustains that position being that as we were once colonies of Great Britain, and subject to her laws, we inherited the laws of the United Kingdom. It being maintained that in the absence of positive law to the contrary we are subject to the "common law of England," and (it being further maintained) that as this law is based on the Christian religion, therefore Christianity is the fundamental law of the United States. The fallacy of this method of reasoning has been often exposed; by none, perhaps, more thoroughly than by what is known as the "Committee for Protecting and Perpetuating the Separation of Church and State," a body of gentlemen composed mostly of clergymen and other believers in the Christian religion, whose report on the question may be found on pages 718 and 719 of the *New York Churchman* of December 11, 1886, which reads, "Neither the Constitution of the United States nor that of the State of New York authorizes or permits any discrimination or preference in favor of Christianity as against any other religion. . . . With the majority of the people Christians, and no important body of citizens to advance any claims for other religions, it was inevitable that not only legislation but judicial decisions (especially under an elective judiciary) should accord with popular opinion. This usage, which will inevitably continue while the prevailing sentiment is Christian, is the *sole foundation* for the claim sometimes made that Christianity is established by common law. . . .

"Attention has been called to the claim that the United States Constitution recognizes and re-establishes the common law of England, and that this is a Christian land. Various judicial decisions and legislative enactments are pointed out which are distinctly Christian; therefore it is claimed that Christianity in this country is, by law, established. If the argument proves anything it proves *too much*. The common law of England was not a Christian law, but was *the law of a church established by law*. The conclusion inevitably would be that if the common law of England is recognized and established by the Constitution of the United States, then not only Christianity but *the Church of England is, by law, established here*" (!)

Madison said: "If the common law of England had been un-

derstood to be the common law of the United States, it is not possible to assign a satisfactory reason why it was not expressed." And again he says: "Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christianity in exclusion of all other sects."

President Madison was so impressed with the belief that the state had no business with the churches he vetoed, in 1811, a bill to incorporate a church in the District of Columbia.

Washington, in the treaty made with Tripoli, in 1796, distinctly stated: "The government of the United States of America is not, in any sense, founded upon the Christian religion."

Jefferson says it was "meant by the framers of the Constitution to comprehend within the mantle of protection the Jew and the Gentile, the Christian and the Mohammedan, the Hindoo and the Infidel of every denomination."

President Jefferson, in 1808, on being petitioned to proclaim a day of fasting and prayer, refused, saying: "I consider myself interdicted by the Constitution from doing anything that pertains to religion." He also refused to appoint thanksgiving days.

Chief Justice Kent, in 1810, denied that Christianity was part of the law of the State of New York.

Ex-President Woolsey, of Yale college, says: "Our Constitution would require no change to be adapted to a Mahommedan nation."

The *Christian Register* says: "Ours is not a Christian government. It is a civil government strictly and exclusively. . . . A Christian government implies a state religion."

For Judge Samuel F. Miller, speaking for the Supreme Court of the United States, says: "The law knows no heresy, is committed to the support of no dogma, the establishment of no sect."

Lord Chief Justice Coleridge said: "Christianity is no longer the law of the land."

Judge Story, of the Supreme Court of the United States, says: "The Constitution of 1790 . . . expressly declares: 'No man can of right be compelled to attend, erect or support any place of worship or to maintain any ministry against his consent; no human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall be given, by law, to any religious establishment or modes of worship. . . .

It must have been intended to extend equally to all sects, whether they believed in Christianity or not and whether they were Jews or Infidels."

Even the Roman Catholic Cardinal Manning (in the *Forum* of March, 1889,) takes the position that as the entire separation of church and state is a fundamental principle of the Republic, therefore the state knows nothing of Christianity.

Rev. Dr. Gregg, of the Park Street Church, Boston, says: "It (the Constitution) offers no more protection to the religion of Jesus Christ than the religion of Buddha."

Rev. Dr. Armitage says: "The Baptists maintain that so far as the civil government is concerned a man may be a Jew, Moham-medan, Christian, Pagan or Infidel with impunity.

Rev. Wm. Chauncey Langdon, of St. James Rectory, Bedford, Pa., says: "From no principle of English social and political life did the revolution separate our fathers more effectually and more thoroughly than from that which recognized an established religion of the state."

The late Bishop Phillips Brooks said: "Every institution in which the doctrine of a particular church is inculcated ought, for its own sake and the state's sake, to be guarded most jealously from any connection with state support."

Such is the opinion of all intelligent, broad-minded people, whether they be Christians or not.

The laws of our various States are (like the Bible) contradictory and inconsistent. They all assert, with much "flourish of trumpets," the principle of separation of church and state and at the same time adopt other laws which are dictated by the church. They all provide for the equality of their citizens before the law and yet certain citizens are deprived, by law, of their rights.

The constitution of Illinois recites: "The free exercise of religious profession, without discrimination, shall be forever guaranteed, and no person shall be denied any civil or political right, privilege or capacity on account of his religious opinions." And yet there are several laws there enacted in the interest of a particular religious faith.

In the bill of rights of Arizona we read: "The civil and political rights of no person shall be abridged or enlarged on account of his opinions or belief concerning matters of religion." And yet restraining laws with reference to Sunday, to (what is called) blasphemy, oaths, etc., are passed.

Blasphemy, in some of the States, consists in questioning the deity of one of the sons of Joseph and Mary, or of the (incomprehensible and impossible) doctrine of the Trinity.

The constitution of Tennessee (in Article I, Section 3) provides that "No preference shall ever be given by law to any religious establishment or mode of worship . . . no human authority can, in any case whatever, control or interfere with the rights of conscience." And yet, in Article IX, Section 2, it is also provided that "No person who denies the being of God, or a future state of reward and punishment, shall hold any office in the civil department of this State." And in the same article, Section 1, it is also provided that no minister of the Gospel, or priest, shall be eligible to a seat in either house of the legislature." It is in this State that, recently, three of its inhabitants (Christian men, too) were imprisoned for weeks because they exercise the "rights of conscience," which the constitution of Tennessee guaranteed to them, in observing the seventh, instead of the first day of the week as a religious day.

In several of the States the testimony of Agnostics, in the courts, is made liable to discredit, and in other of the States their testimony is forbidden.

Although, as has been said, the principle which sustains the separation of church and state is boldly enunciated by all, the violation of this principle is shown in the appropriation of National and State monies for religious purposes; in the exemption of church property from taxation; in the payment of chaplains to the army, navy, prisons, legislative bodies, etc.; in the teaching of religion in the public schools; in the enactment of Sunday laws; in the proclamation of fast or thanksgiving days.

With reference to appropriating money for religious institutions, Col. Rush C. Hawkins has furnished statistics which show such appropriations in twelve years, from 1875 to 1886, to have aggregated \$12,500,000 for *New York city alone*; of which sum Roman Catholic institutions received nearly two thirds.

A great wrong has, for years, been perpetrated by the practice of making (United States government) appropriations for "Indian schools," all of which are sectarian institutions, where the tenets of the respective religious denominations are taught. Hon. Thomas J. Morgan, ex-commissioner of Indian affairs, has made an exhaustive report on these matters, prefacing it with the patriotic

utterance that he comes "to plead for America, for the Republic, for our most cherished and characteristic institutions, for free thought, free speech, a free press, free schools, free ballots and freedom of conscience." General Morgan informs us that this system was inaugurated in 1877, when the modest little sum of \$20,000 was appropriated from the Federal treasury; but which in sixteen years has grown to \$2,300,000! (nearly two-thirds of which went to the Roman Catholic church).

The Baptist church has always been the most pronounced of (probably) all the churches in the advocacy of the principle that the state and the church should be absolutely separate, and it is exceedingly gratifying to state that at a meeting of the American Baptist Home Mission Society, in May, 1891, this society, in refusing to longer violate the principle it believed in, gave utterance to these true and honest words: "History is proof that the meddling of ecclesiastics with civil government has embittered political discussions; has added religious fanaticism to partisan rancor; has divided society; has engendered civil international wars; has made princes the tools of prelates, and has endangered the very existence of the state. . . . The hand of the church on the state has induced hypocrisy, formality; a church palsied and corrupt."

The Methodists and Congregationalists have, more recently, also refused to accept the share which was more recently allotted to them, and still more recently the Episcopalian and Presbyterian churches have taken similar action.

In this Magazine of September, 1893, is an article on the taxation of church property, showing the rank injustice of a system which (virtually) takes money from the community and gives it to the churches to disseminate their dogmas. This article gives estimates of the value of church property exempted by law from taxation; beginning with that of Rev. James Freeman Clarke, who placed the value of such exempted property at \$87,000,000 in 1850. Following this are estimates made by Samuel Roberts, Judge Westbrook and General Grant, showing that such exempt property *doubles* in value decennially (or approximately so). Thus we have the startling figure of \$3,000,000,000 as the probable value of exempt church property five years hence, and the alarming sum of \$100,000,000,000 (!) in 1950, *unless* some action be taken

(as has been done in California) to do justice to the rest of the community by compelling the churches to pay their equitable share of taxation.

It is gratifying to note a disposition to right this great wrong on the part of the more liberal minded and honest of the clergy, and of the religious press. As illustrations of this fact two quotations (among many others) may be furnished, viz.: "That which is protected by the government may justly be compelled to maintain it. . . . I would like to see all church property throughout the land taxed to the last dollar's worth."—*Rev. Dr. Shipman*, of Christ Church, New York city.

"In the wiser day coming every dollar of church personal value and every foot of church land will pay taxes to support honest secular government. Remission of taxes for church and church school uses is a secular gift to churches."—*N. W. Christian Advocate*.

The Baptists of Baltimore, of Montreal and other places have already taken action in favor of taxing church property.

"The Ministers' Association of the United Presbyterian Church, at their October meeting in Pittsburgh, debated the question of church exemption from taxation and decided that such exemption was wrong."—*Truth Seeker*.

One of the most *absurd* violations of this principle of church and state separation is the appointment of chaplains to be paid from the secular treasury. A portion of the money raised by the tax levy goes to support persons employed by the State to enunciate certain dogmas (*not one* of which they know anything about).

Both the State and the United States governments pay for the teaching of these dogmas in the army and navy, in our prisons, in our legislative and congressional halls. Is there a more *useless* expenditure of money, to say nothing of the wrong of teaching religion at the expense of the State?

Judge Waite tells us that the church failed to introduce chaplains into the convention that framed the Federal Constitution. In the earlier Congresses the church was more successful. In 1839, 1840, 1845, 1850 and 1860 there was vigorous opposition to the continuance of the chaplains. But the church thus far has proved too much for the state.

There is *not the slightest warrant in law* for appropriating money to pay chaplains.

The reading of the Bible and the inculcation of religion in our public schools is another phase of the violation of the principle of non-union of church and state. This has long been a most vexed question and has engendered the bitterest feeling among Protestants, Catholics, Jews and Agnostics. A more intelligent and liberal view of this subject is constantly gaining ground, and people are more and more induced to agree with the late Rev. Dr. Howard Crosby (a thoroughly orthodox Presbyterian clergyman) when he says: "We might as well insist on reading the Bible in a machine shop as in a public school. . . . There is no safety for our country but in non-religious, elementary education in our public schools. . . . If the state is to teach religion, what religion is it to furnish? The Roman Catholic, the Jewish, the Chinese, the Agnostic? . . . Is it not better that the Atheist should make his children Atheists than to break up the country and array men against each other?"

Sunday laws, another violation of principle, are on the statute book of every State in the Union, notwithstanding the fact that there is not the slightest warrant for the religious observance of that day to be found within the lids of any book which is recognized as authority. I challenge any of the clergy or any other believer of Christianity to produce such warrant. On the contrary, very many of the church fathers, the Reformers of the sixteenth century, and all the *enlightened and honest* of the clergy of today, have acknowledged that our Sunday laws have no foundation whatever in the Christian or any other religion.

Again the principle of church and state is violated by the appointment of days of fasting, prayer and thanksgiving. President Cleveland recently issued a proclamation in which he calls upon the American people to render thanks to the "Supreme Ruler of the Universe," to pray to the "Father of all mercies" for blessings, to seek the favor of the "Giver of every good and perfect gift," to meet in our "accustomed places of worship" and evince our gratitude to "Almighty God," to acknowledge the "goodness of God," to invoke "Divine approval," etc., etc.

Mr. Cleveland was elected President of the United States for *no such purpose*. He cannot show the *slightest authority* for any such act. He issues this proclamation at the dictation (or in the fear) of not one-third—probably not one-tenth—of the people of this country.

It is an *extra* executive act.

Is this government of ours a Theocracy? One might think we were living in the days of ancient Israel, when "thus saith the Lord" was the talisman by which national existence was sustained.

Notwithstanding the fact that the principle on which our government was founded is already violated by laws enacted in the interest of the Christian religion, there is an attempt on the part of even more fanatical Christians to do still further violence to the spirit which was the guiding principle of the fathers of our Republic.

Many attempts have been made to change the preamble to the Constitution of the United States so as to recognize the Christian religion; and a most determined (but fortunately unsuccessful) effort was made during last year under the auspices of the "National Reform Association," which, with the "American Sabbath Union," are the two chief conspirators against the liberties of the Nation. These traitors to our country are working diligently for the overthrow of that "justice, domestic tranquility, general welfare and blessings of liberty to ourselves and our posterity," which was ordained and established by the Constitution of the United States.

What would be the consequences of their success? Precisely what it has been whenever Christianity has clutched at the throat of the state and made it subservient to the church.

But let these religious bigots speak for themselves, in order that we know definitely their purposes.

The *Christian Reformer* says: "The chief thing for us to do is to *demolish* the secular theory of government and reconstruct the Constitution on a Christian theory."

Rev. M. A. Gault says: "It cost us all one civil war to blot slavery out of the Constitution, and it may cost us *another war* to blot out its infidelity."

Rev. J. W. Foster says: "The state and its sphere exist for the sake of, and to serve the interests of the church."

Rev. E. B. Graham says: "If the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and . . . stay there till they die."

Rev. Dr. Edwards says: "We want state *and* religion, and we are going to have it. . . . It shall be revealed religion—the religion of Jesus Christ."

Rev. Samuel Small says: "I want to see the day when the church shall be the arbiter of all legislation, National, State and municipal; when the great churches of the country can come together harmoniously and issue their edict, and the legislative powers respect it and enact it into law."

At a meeting of the Reformed Presbyterian Synod, at Newburgh, the following resolution was adopted, viz.: "That we will endeavor to teach more forcibly the duty of our Nation to God, and the Bible view of civil government, and maintain our political dissent in refusing our elective franchise to put into office men who are bound by their official oaths to support the Constitution of the United States."

The Protestants are making overtures to the Roman Catholics to co-operate for the purpose of supplanting this Democracy of ours with a Theocracy, forgetful of the fact (which Protestantism has ever claimed) that the Romish church is symbolized by the *woman of Babylon*, "drunken with the blood of saints."

But this conspiracy against the Republic and against its more cherished institutions will NEVER succeed. The intelligence of the age, the growth of knowledge, the progress of scientific discoveries, the "higher criticism" of the times, the advance of liberal thought, the love of justice and respect for truth will all work in harmony for the protection and perpetuation of the noblest heritage ever bequeathed to a nation.

The Christian Catilines may succeed in stirring up bitterness, animosities, contentions, strifes, perhaps wars; but the grand principle which underlies all that makes this country the envy of other nations—the principle of the non-union of church and state—is an indestructible and immovable foundation.

Christianity began to manifest its arrogance and malevolence the very day it ascended the throne of the Cæsars. It seemed to have (at once) imbibed the spirit of tyranny and persecution from the murderous despot who was the first to unite the Christian church with the state.

Notwithstanding the atrocious character of Constantine, Christians seem to delight in speaking of him as "the great Christian emperor."

Had the church never formed the unholy alliance with the state, Christianity would doubtless have remained the simple, practical, beneficent religion that it was when founded by its

author, instead of the pretentious, imperious, intolerant, unjust system which it has become.

Speaking of the religious persecutions, and of the wars which for centuries carried terror, desolation and death throughout Europe, Buckle says: "Not one would have arisen if the great truth, that the state had no concern with the opinions of men, had been recognized."

The late Rev. Philip Schaff, D. D., LL. D., says: "The principle of persecution—to the extent of burning heretics—is *inseparable* from the union of church and state."

Rev. James M. King says: "Whatever religion has been wedded to the state, individual conscience has been debauched; and a gigantic, tyrannical political machine has been instituted."

Bishop Venner says: "The mixing up of politics with religion is fraught with manifold and multiform dangers. . . . There is no tyranny so cruel, no yoke so intolerable, as priestcraft, when vested with temporal power. . . . More political atrocities, butcheries, crimes and enormities have been committed in the name, and on account, of religion than have arisen from any and *all other causes combined*."

Dr. McGlynn says: "The union of church and state means the corruption of both."

The *Jewish Times* says: "A careful compilation of sectarian enactments teaches us that religious fanaticism and intolerance injected into politics have united church and state. There is not one of these enactments that may not one day be invoked against citizens who profess the Christian religion. . . . The Adventists, Jews, Agnostics, the great body of the Rationalists at large, have *not* the 'equal rights' guaranteed by the Constitution that Christians have."

The *Western Union* says: "No religious man can advocate legislative action in behalf of religion *without endangering his own religious liberty*."

Rev. Dr. Silverman, speaking of the movements in Congress to recognize Christianity in the Constitution, says: "It may result in using the civil power to make men pray and read the Bible. They tried to benefit society in that way in the middle ages."

Prof. Francis E. Abbott, editor of the *Index*, sounds this note of alarm in the ears of the fanatical traitors who seek to tamper with our Constitution, and thus, perhaps, accomplish the over-

throw of the Republic: "I make no threat whatever, but I state truth, fixed as the hills, when I say that before you can carry this measure and trample on the freedom of the people, you will have to *wade through seas of blood*; every man who favors it voted to precipitate the *most frightful war of modern times*."

It is a singular fact that while, throughout Europe, they are trying to rid themselves of the influence of the church in matters of state, in this country Christian zealots are striving to fasten the church upon the state.

In France, while they are taking the word "God" *out* of their public schools, in this country a set of fanatics are at work to put this word *in* our Constitution.

One word (in conclusion) as to who it is that makes this demand that the Christian church become a partner with the state in administering the government.

It is an anomalous fact that this demand comes mainly from those who *profess* to be believers in "the right of private judgment," but who *practically* deny it.

What *portion* of the people is it that insist that the church shall control the state?

The *New York Evangelist* (edited by Rev. Henry M. Field, D. D.,) says: "Four-fifths (eighty per cent) of the young men of the country are skeptics."

Henry Ward Beecher said that "*Ninety* per cent of those engaged in the higher field of research are Agnostics."

Rev. Geo. J. Mingins says: "Of the 40,000 people who die every year in New York city, *not ten per cent* believe in God."

The *Mail and Express* says that in California only *five* per cent of those between the ages of sixteen and twenty-one years of age ever attend church.

Rev. J. W. Waddell says: "Only *one in ten* of the population of Chicago are Christians."

Dr. Dorchester says that in Colorado only *one in twenty* are Christians; in Nevada, one in forty-six; in Wyoming *one in eighty-one*; in Arizona, *one in 685*!

All of the above are religious (Christian) authority, by which we learn that, probably, *not exceeding ten per cent* of the people of this country could, by any possibility, be favorable to a system which would accomplish a union of church and state; and yet, owing to their method of organization and facility of co-operation;

to their great wealth and (consequent) influence, and to the fear which religion has ever—more or less—influenced and controlled (especially the masses of) the people, this one-tenth of our population has succeeded in gaining the mastery of the nine-tenths.

But this state of things will surely have its limitation. There is growing enquiry among thinking people as to “why religion should any longer claim our allegiance” (to quote the language of John Fiske).

The theory of evolution has undermined the foundation dogma of the “fall of man”; the criticisms of liberal minded Christian writers are gradually removing from the blinded eyes of faith all reverence for an untruthful and vulgar Bible.

Christian ministers pronounce the doctrine of the atonement superstitious, if not immoral; Christianity is discovered to be but an inheritance from older religions; the term “God” is largely believed to be synonymous with nature.

The dogma of the Trinity obtains the assent of no *thinking* person; scarcely anyone now believes in endless punishment; heaven is now said to be a “condition” and not a place.

Surely, with these tendencies to more intelligent thought, the time will come (and in the near future) when those who believe in perpetuating the blessing of a secular government, which its founders bequeathed to us, will celebrate a substantial victory over the wiles of the most unreasoning and unjust economy with which this country has contended or can contend, viz.: *the Christian church* (or at least that portion of the Christian church which would risk the destruction of this country for the sake of imposing upon its people a series of unprovable and effete dogmas.)

THOMAS PAINE.

T. B. Wakeman's able article on Thomas Paine, published in the last three numbers of this Magazine, will be put into pamphlet form if desired. Reader, please inform us *immediately*, by postal card, if you will take 10 copies and pay \$1.00 for the same.—*Publisher.*

FREE THOUGHT CONCERNING THE BRAIN.

By E. W. SKINNER.

WE all know how a small clot of blood, abnormally pressing on one organ of the brain, disorganizes the operation of the thought machinery; how, by it, the power of speech is taken away, the hand is rendered powerless, and the leg loses its usefulness. If the pressure of a little extra, pliable, matter will thus throw out of balance the whole organism, how slight a variation, in the natural structure, will affect the whole outward characteristics?

I once knew a man whose head measured 24 inches—the same size as Webster's. His forehead was high and massive, and every faculty seemed well developed. He was a carpenter, and unknown outside the circle of his neighborhood. In the town lyceum he was seldom heard; but he was a great reader, and if one talked with him so as to "draw him out," he would show a depth of thought, a range of research and a fund of knowledge both rich and instructive. Why was he not an orator to thrill the nation with his eloquence, and with wonder at the depth of his logic? He had the physique necessary to carry the head, but there was a little something lacking somewhere to set the tongue and pen in motion, and bring forth the thoughts that lay buried. How little that something was it is hard to imagine. Just a grain more of force-producing element would have touched the spark to set the whole machinery in motion.

The average weight of the brain of the adult male of the European type, is said to be 1,400 grams—forty-nine and one-half ounces. When we consider that 80 per cent. of the entire mass is water, and a very large proportion of the remaining 20 per cent. is tissue and solid matter, we have left but an infinitesimal amount of material for the active principle, to develop thought, to receive perceptions, and on which to photograph or record events for future use. What a minute change, only, in the amount and distribution of this little store of matter is necessary to cause the differences we note in the characteristics of men!

We pass and repass, we converse and do business with men daily, who are Websters or Clays—but for the lack of a little grain more of phosphorus properly applied and assimilated.

I have, during years of intercourse with men, compared the every-day talk and thoughts of those I came in contact with,—our common citizens,—with that of the eminent men I have had the fortune to meet, and have felt that the beam of intelligence and the depth of thought was much the same in each, and that the difference between them was less in the degree of intelligence than in the power of expression.

We have in our midst men, whom we all know, whose minds are stored with a fund of knowledge, who reason well, and who can formulate sound theories, whose names would roll down the cycle of years by the side of Tyndall or Froude, did they possess that little grain of added force which is necessary to bring forth.

I once knew a man who was rated, by the profession, as one of the best chancery lawyers in the state in which he resided, who could not make a living, and his wife had to keep boarders to "make the ends meet." He once remarked to me, "I am a great educated fool. I know enough, but I cannot sell it." That is the great trouble with many another man; and yet what a small addition would give the selling quality to the knowledge they possess.

Consider what a slight difference there is in the men of business,—between those who are rated as successful and those who are not. The successful man may not have better reasoning powers, may not see further into the future, nor be better able to judge as to the outcome of a particular venture, than he who is unsuccessful, but he possesses a little something that turns the knowledge he does have to advantage. He has the power to say "No," when his reason tells him that he should, and the power to refuse to do what his judgment says he should not.

Cornelius Vanderbilt had the insight, the decision, the force, to acquire a colossal fortune for himself. But he could not have planned a financial policy for a bankrupt government with the wisdom and foresight displayed by the impecunious Hamilton. He, who never had the ability or courage to save a dollar for himself, when the responsibility of a great public trust was upon him, was nerved to the herculean task of laying the foundation for a nation's wealth.

Thus opportunities,—the force of circumstances,—make some men famous, they make no man great, but they bring forth the latent powers already existing. Without the civil war, Grant's name would hardly have been known outside the circle of the business relations surrounding his Galena home.

The world is full of great men, but without the spark within, or the push of opportunity from without, the greatness is not brought to the surface.

And the world is full of men who are not great, men who do not possess the faculty to grow, but who with a little difference in their construction—a very small added element—would grow and develop into symmetrical proportions. Only a small added force, or quality, is needed to make the man desire, and to make him capable of attaining a higher degree of intellectuality.

And thus, if there is not a great difference in the mental faculties, is it not, also, true that the difference in the moral natures is much less than we generally reckon. The real difference between the man who is rated as good and he who is considered very bad is, frequently, more in outward appearance and outward manifestations, than in the internal or fundamental qualifications.

To illustrate,—again recounting personal observations,—I will mention a couple of instances. One, of a man overbearing, almost tyrannical, in his daily intercourse with men. He was called a sharper, and was disliked by those with whom he had business relations. He was complaining and faultfinding when away from his family. In fact, generally and specifically disagreeable. I have gone with this man to his home, and the minute he would open his door and come into the presence of his wife and children, his whole manner changed. He would, at once, become as gentle as a lamb, as sweet as a ripe persimmon, as pliable as an oyster. Never a cross or complaining word could be wrung from him in the presence of those whom it was his duty to love and cherish. Every thought seemed centered, and every action attuned, to the one object—how to make his home happy. This man had been in the world, where he felt no need of restraint; he had left off his animal, so that when he reached his home, he was in a condition to be what he should be, a loving husband and kind father.

The other, the counterpart of this, was a philanthropist. A man who went around—yes, around the world—doing and teaching good. He had a high and noble purpose, to make the world better. He was reckoned by all who knew him, all who met him, all who read of him and his work and sacrifices, as a public benefactor. Praises for his gentleness and goodness were without stint. I, too, have accompanied this man to his home. The moment that he closed the door, that screened him from the world

his manner changed. From the pliant, facile man, he took on the air of authority and domineering. His family moved with bated breath. He, only, was the one in authority—the only one who had a right to say and to command. Everything must yield to his will and pleasure. Here his pent-up nature must have scope, as it had been restrained in other places.

Which of these two, say you, was best doing the needed work of Humanity? Which was the better philanthropist?

And now, when I meet men on the street, and note their bearing toward those with whom they come in contact, I do not rate them as being, in all respects, just what they seem. He who is rough and unpleasant in his demeanor, I think better than he seems; and he who is gentle and affable, I feel is quite likely to be restraining an impulse that will come out when he reaches a place where he feels that restraint is not necessary.

Are we not too hasty in passing judgment on the sins of men—and women, too? Those things which we magnify into unpardonable offences, do not require much difference in the quality of mind from things which are done by most of us daily. And how slight is the difference between the moral attributes of those who do, and those who only think. The man may think, but if he has the force to restrain, or the lack of courage to do, he is held, in the law, and in the judgment of men, as upright. Let him once transgress in deed, and he is banished from the esteem of all.

On this theme, much might be said, many comparisons and illustrations given. I might go into the slums of society and find the sparks of love and kindness manifested in every abode. We all know it to be there. You cannot come in contact with the people from the lower strata without feeling that they are not quite so bad as they seem. No more can you go into the exalted stations, and meet the good ones of the earth, without the feeling coming over you, that they are not quite so good as they seem. We often quote the familiar phrase, "Human nature is the same, the world over," but do we realize that this is more true than poetic?

With Pope, I say: "The proper study of mankind is man." To me it has been a pleasant one. To look into faces and try to discern the trend of thoughts that are working within—to try to find a line of demarkation between the good and the bad, and between intelligence and ignorance, is an interesting study. I have fol-

lowed up one line and down the other, and confess that I cannot find where the different points meet. They blend so closely in the individual, and meet so nearly in different people, that I do not feel competent to judge as to where the bad ends and the good begins.

In the preceding suggestions and similes, I may have overdrawn the point that I wish to make—that, intrinsically, there is less difference in the mental and moral attributes of individuals than we are wont to ascribe. I would not, however, wish to imply that there is not a great difference in the actions of men, a great difference in their influence for good or evil; a great difference in their power for imparting joy and happiness to others, and for the enjoyment of life themselves. Neither would I minimize the importance that each individual should do the very best work he can for the welfare of himself and family and the general good of the race.

I now approach a very delicate subject for a layman—the study of the brain itself. I feel that this is the greatest work that scientists have before them. The structure, functions of the different parts, surgery and doctoring, are too little understood. We construct great telescopes to search the furthestmost parts of the heavens, in the hope of finding a new world or comet, or to learn more of the movements or characteristics of those already located. We have surgeons and hospitals by whom and wherein the physical portions of our bodies are dissected, investigated, defects removed, parts reconstructed and rejuvenated. Why should not the brain, the seat of life and all that makes life worth living, be thus treated? Some magnifying power should be devised whereby its movements and actions can be more accurately determined. And surgeons should study for ways and means by which defects may be removed and desired functions increased.

The functions and uses of some parts of the brain are still unknown. The operations of the mind, in general, are hardly known at all—at least in any systematic manner, worthy the name of science. The feelings and the sentiments are not better known, or scientifically analyzed, than the mental faculties. We know as little of the powers, capabilities and action of the mind as a three-year-old child knows of the adult powers of thought and life around him. Why should not the concentrated energies of the best thinkers and investigators of the world be centered on these

problems, until they have solved the intricate workings of this master work of creation, so that reasoning man may know wherein and whereby he derives the powers of thought? Let the heavenly bodies revolve, uninterrupted, in their accustomed course, until we better know ourselves. "Man, know thyself. All wisdom centers there."

It is a fact well known to biologists, that the shape of the skull does not change, or at least but slightly, in many generations. In pre-historic ages, as shown by remains found, a race of round-headed men inhabited the northern shore of the Mediterranean and the isles of Great Britain. Their descendants are still found in those countries and in America—with the same shaped heads—in nearly all communities. The Iberians had long, narrow heads, and their descendants, wherever found, have the same. One family may have representatives from each within it. The faces and bodies of the different members may blend the different types, but the shape of the heads do not assimilate. They are one or the other, the round and compact, or the long, narrow. I do not mention this because either form is defective, but to show how difficult it is for the shape of the cranium to change.

And I think the better theory in regard to brain formation is, that the skull dominates the brain, not that the brain moulds the shape of the skull. And that the different organs develop best where there is the most room to grow.

Many of you have doubtless read of a recent surgical operation, performed in New York, where a child's head was split, the skull expanded and reason restored. When I was a boy, my father read, in the papers, an account of an accident which happened in a quarry in Vermont, whereby a tamping rod, several feet in length, by reason of the premature discharge of a blast, was driven, vertically, through a man's head, carrying with it a quantity of the brain, and still the man lived. Weekly, thereafter, for some time, we had reports of his condition. Finally came the report of his recovery. A few years since, I read that this man had died, not, however, from any trouble arising from the accident which happened thirty-five years before.

By these incidents and many others, which are almost daily brought to our attention, we are shown that the skull may be opened and the brain may be manipulated, with comparative safety. Why may it not, as a business, be treated so as to relieve extra

pressure and remove obstructions? Why may not defects in the form of the skull be remedied by the same process?

No matter how much a man may study, or be taught, no matter what the quality of the brain may be, if there is not room for it to grow, the man cannot improve. If a skull is low or shrunken over the mental or moral faculties, why can it not be opened in those regions, and the brain given room to expand? Or, if a person has a stroke of paralysis, or in other ways becomes unbalanced, why may not relief be given by the proper use of the saw and scalpel, and thereby relieve the extra pressure on the vibrating substance, which moves the nerves of the whole organism?

THE RECONCILIATION OF RELIGION WITH SCIENCE.

By CORVINUS.

PART III.

UNDER the heading "Immortality," an essay written by Dr. Carus, we find this question: "Is the life of our soul limited?" The answer we receive runs as follows: "Our soul has a long history, which neither begins with our birth, nor ends with our death," because "Our soul is partly inherited from our ancestors, partly planted in us by education, partly acquired by education, partly acquired by imitation, partly formed under the impression of our own individual experience, and partly worked out through reflection . . . which allows our souls to grow." By this is meant that "the soul of man is the dispositions, the ideas, the habits, the convictions and the theories of mankind," temporarily receiving expression in each living individual. It can readily be seen that the interpretation of the term in question, in the above sense, denies to man an individual soul—understanding the word "individual" in its true sense.

In thus interpreting his soul-conception, the learned Doctor evidently overlooks the fact that the question proposed by him and the subsequent denial of an individual soul of man, stand in no proper relation. We cannot discuss the question whether the life of our soul is limited or not after denying its existence. To ponder the limit of life of anything which does not exist is pre-

posterior. On the other hand it is just as absurd to search the deepest recesses of the intellect for the purpose of proving something which needs no proof, something that has always been taken for granted. Whether the life of our soul is limited is a question which permits of a denial supported by proofs; whether the dispositions, ideas, convictions, habits and theories of mankind are everlasting is a question the affirmation of which needs no proof, as everyone knows that so long as humanity exists, its dispositions, habits, etc., will also exist. This we can take for granted; it is therefore only natural that we should be somewhat disappointed in our expectations—to which the heading of the learned Doctor's essay gave rise—after making the discovery that he, instead of throwing new light on an old subject, argues a question never disputed by any sane man, with the evident intention of reconciling traditional views with modern ideas; or, in other words, to satisfy his reconciliation-mania. To watch this effort very closely is indeed amusing. "There is no immortality of an ego-soul," he tells us, "because such an ego-soul does not exist," nevertheless the human soul, he claims, is immortal, ay! this "our soul even makes our rest (don't be startled!) in the grave sweet if it can look back upon life without regret or remorse." I am firmly convinced that there never was anything uttered more absurd than this. "We have no immortal ego-soul, but still our soul looks back from the grave, where it makes our rest sweet . . ." The learned Doctor gives no explanation of what he means by this; still, I do not doubt that he could give a satisfactory explanation—that means satisfactory to himself—by resorting to his old habit: the distortion of plain facts and simple ideas. But then this is just the field in which a certain class of philosophers delight to spread their wings; and, strange to say, the obscurer they express their thoughts the more are they respected, as great thinkers, by the thoughtless mass;—but they are great only in using empty and high-sounding phrases, written for effect rather than for instruction. The additional explanations of the essence of the soul, to those already given by Dr. Carus, may also serve as illustration for the above: "There is one great difficulty in this theory of the soul (The soul is our disposition, habits, etc.), of its divinity and of its immortality. . . . We have great trouble, not so much in understanding, but in feeling that our soul is not our individual self, but God in us."

In order to prove the preposterous content of the foregoing phrase let us analyze it. By identifying the soul of man with the good and noble sentiments of mankind, and *only* with these—as it is being identified with God: a conception synonymous with perfection—how can it be at the same time our dispositions, ideas, habits, convictions and theories? We are not made up only of amiable, but of objectionable dispositions also; not only of noble ideas, good habits, true convictions and theories, but of contemptible ideas, bad habits, false convictions and theories also. And, withal, if we contemplate the “soul,” the dispositions and habits of the lowest savage, whose desires and inclinations characterize the animal, then we can form a true conception of the position in which the learned Doctor is being placed through his phraseology.

While it is true that we entertain purer sentiments and enjoy more knowledge than the savage, we can boast of no such “soul” as could be identified with God with an immutable personal, impersonal, or super-personal prototype of perfection;—or should the God of the learned Doctor lack perfection? Nor is it desirable that such a “soul” should be immortal, although the gifted author makes an heroic effort to replace the belief in an immortal ego-soul by the belief in the immortality of the “soul” as explained by him; it is not desirable to perpetuate our dispositions, habits, etc., upon posterity; ay! it is ridiculous emphatically to proclaim their immortality with the intent of furnishing some substitute for the belief in an immortal ego-soul; it is desirable only to transmit to posterity our noble dispositions and sentiments, our useful ideas and theories, and our honest views and convictions;—and thus the question resolves itself into a question of evolutionary ethics, which can be discussed intelligently, plainly and still very forcibly, without confounding the problem (?) of the immortality of the soul with it. This latter is a question that should be treated separately by everybody who wishes to be precise and who desires intelligently to convey to his readers the results of scientific experience and observation.

I contend for this because, in spite of all the objections raised in opposition, it is true that the idea primarily connected with the term, soul, by the human mind was the conception of a substantial entity, that lives, feels, thinks, wills—independent of the body by which it is temporarily imprisoned—and that it is indestructi-

ble; an entity the individuality of which is everlasting, though the body in which it temporarily manifests itself may perish. Taking this view, and sharing it not only with the vast multitude but also with all lovers of a plain and intelligible terminology, I claim that in discussing the immortality of the soul, we do not want to know whether our dispositions and habits are immortal, but whether our self, our true, cognoscible individuality, our self-conscious being is everlasting? It is perfectly immaterial to man as regards his own person, whether the truths and noble sentiments, which he cherished during his life, are still with mankind, after death, or not, if he does not enjoy self-consciousness. The noble man will try to perpetuate nobility; he will try to improve and purify his sentiments in order to bequeath the result of his effort, as a sacred heritage, to posterity; but it is preposterous to assume that the fruits of the practice of virtue will benefit him in the least if he ceases to live as a conscious being.

As living, moral, thinking beings, we, if we are so disposed, seek to propagate moral sentiments, because we consider it a part of our ethical convictions to do so, no matter whether we believe in an immortal soul or not. If we believe in the existence of such a one, we may be actuated by the expectation of receiving a reward in a beyond for our merits; if we deny the immortality of the soul we may seek to propagate morality because it is our conviction that our very existence imposes this duty upon us; and this duty we then regard as sacred, not because we care for it after death, not because the conviction has been thrust on us in the shape of some artificial circumlocution, that our "soul" is the truth and ideals of humankind, and as such, immortal; but because our conception of human dignity and nobility dictates it to us—as well as our desire to enjoy self-contentedness and self-respect by doing what is right.

In emphasizing the immortality of the truths and ideals of mankind, the learned Doctor is evidently dominated by the idea that the conviction of the immortality of virtue will exert a similar influence upon the actions of men, to that of the belief in the immortality of the soul; otherwise he would not devote, one should think, so much of his time to the task of convincing humanity that it must worship its truths and ideals, because they are everlasting. But while there is some sense in the assumption that men will lead a virtuous life if assured of some reward in another

world, it is preposterous to assume that their actions will be governed by the assurance of the everlasting existence of noble sentiments. Man will never practice virtue because it is immortal; he must *love* virtue in order to practice it, and *if* he loves it he will practice it whether its existence is limited or not. I have stated this fact merely to show that the learned Doctor will never reach the aim he has in view in replacing the belief in the immortality of the soul by the belief in the immortality of the truths and ideals of mankind.

For this reason, I think, he would do better simply to teach man that his station in nature designates the practice of virtue as the foremost mission he has to fulfill in life, instead of wasting his time in the futile attempt of reconciling irreconcilable conceptions, by inventing a new meaning for old words on every occasion that presents itself.

We have the privilege of making use of allegory, but it appears ridiculous to allegorize a conception in order to prove that the allegory is true and not this conception itself. I may allegorically refer to the soul of man in speaking of his moral and emotional nature, the fervor, fire and grandeur of his mind, or the kindness of his heart; but in maintaining and proving that this allegory is, and will be, proper as long as mankind exist I simply evade the question propounded: the question of the everlasting continuity of self-conscious individuality; committing thus the same blunder as if I should try to prove the existence of the two-wheeled fiery chariot of Apollo by furnishing indubitable evidence that there is a sun, which will shine with unabated splendor for generations to come.

PART IV.

We shall now examine Dr. Carus' effort to reconcile the modern, or, let us say, scientific conception of God with the old, or Christian, god-conception.

Knowing that he is a victim of the reconciliation-mania, we need not be startled by the following statement, made by him: "God is to me as he has always been to the mass of mankind, an idea of moral import." Is this boldness, or thoughtlessness, or is it thoughtless boldness? Until I read the above statement I had not the faintest idea that the great mass of believing Christians

and all other pagans, never believed in one or more personal deities, omnipotent Rulers of the Universe, but that they always shared the opinion of the learned Doctor, according to which God is an *idea* of moral import. I do not take the trouble of refuting an assumption which needs no refutation in order to prove its absurdity.

Instead let us advance another step: The God of Dr. Carus is not only an idea of moral import; he combines in his being so many different characters that, after all, every Christian, from the skeptically inclined up to the most orthodox, may perchance discover the image of his own God among them. In order to do justice to the gifted author I will copy in toto his definition of God.

(TO BE CONTINUED.)

GOD AND EVOLUTION.

—Prof. Daniel T. Ames furnishes the following interesting communication to the *New York Herald*:

TO THE EDITOR OF THE HERALD:—

A correspondent (Mr. Wakefield) in last Sunday's *Herald* says: "God is both able and willing to prevent evil. He is omnipotent, and that when evil shall have accomplished its purpose in our world it will come to an end," and etc., and quotes many passages from Scripture to sustain his position. If God is infinite, omniscient, omnipotent creator of all things, He is equally the author of all good and all evil. What, then, becomes of human or finite responsibility.

If omniscient, God foresaw all good and evil from the beginning, and being almighty might have prevented or extinguished it. In Genesis 1: 27, we read that "God created man in His own image," and is it not supposable that an all wise, infinite and perfect Creator would have created man perfect, and, creating him perfect, would He not have properly equipped him for maintaining his perfection?

But on the contrary, it appears that the omnipotent Creator immediately ordained or permitted a series of acts through which His specially created and perfect man fell from his high

estate of perfection and blissful innocence to a state of sin and lowest perdition, and that ever since, according to Christian theology, God has been devising means whereby to effect a reconciliation and restoration of man to his original state of perfection; and apparently it is through the ultimate accomplishment of this, divine purpose that man is to reach the millennium, promise of which Mr. Wakefield finds in his Scriptural quotations.

This idea to me stultifies the very idea of an all wise, all powerful, absolutely just and infinite Creator, while all human reason and experience goes to show that under the law of evolution, now universally accepted by enlightened and reasoning minds, not only man, but the entire universe of matter and life has reached their present condition through a gradual unfoldment, whereby the lower and more simple has ever tended to rise to a higher and more complex organism and it is on this line that the coming man is to reach his highest perfection and good. Theology simply places human perfection at the wrong end of the line.

D. T. AMES.

No. 202 Broadway, NEW YORK,
Dec. 26, 1894.

LITERARY DEPARTMENT.

THE LOVE OF GOD.

By MILES MENANDER DAWSON.

"Thou shalt love the Lord, thy God with all thy heart and with all thy soul and with all thy mind."—BIBLE.

WHO art thou that demandest from me love
So wonderful, all other loves above?
I cannot love at will; one must possess
To conquer my affections, loveliness.
If thou wouldst have me love with all my heart,
Pray tell me what thou art!

There are poor wives so fearful of their joy
That, lest the truth their peace of mind destroy,
They choose to be deceived; and in the fear
Of thy dire anger some do call thee dear,
Thine all-consuming fury to appease.
I am not like to these.

I wish to love all beneficial things;
My heart with ardent exultation sings
When it encounters them who others serve.
But I must know that they my love deserve;
And thou my holiest love demandest; so
I have the right to know.

One god they tell of who inspired a book.
He made us all and straightway us forsook
Because he had not made us perfect. Thus
The bully wreaks his vengeance on poor us
For his poor workmanship. His enmity
I deem a dignity.

That god put lies into a prophet's mouth
And boasted of it; he sent floods and drouth
And pestilence; at his express command
The blood of peaceful dwellers in the land
Ran red in Canaan's water-courses. Sir,
Wert thou that murderer?

So vain that god is that lese majestie
'Gainst the mad emperor of Germany.
Is nought compared with failure to adore him;

While they who wrong mere mortals come before him
 And whimper and go free. If such thou art,
 Thou canst not have my heart.

No being, howsoever great or strong,
 Has power to forgive another's wrong;
 That office is the injured's. I will hate
 If thou my gracious office arrogate
 Of pardoning my foe; if such thou be
 I will have none of thee.

If thou art libelled by this history,
 And art not such a monster, but art he
 "Whom all men ignorantly worship as
 The Unknown God," of whom each person has
 His own conception, from his narrow real
 Constructing the ideal;

If thou art he who orders all things so
 That their true happiness is in to grow,
 While pain is but a warning to the wise
 Betimes, and that one's duty is to rise.
 Then, Father, I have ever loved thee, and
 Thou needst not to command.

THE TEN COMMANDMENTS.

BY CYRUS W. COOLRIDGE.

IN GOETHE'S "Elective Affinities," which, by the way, some prudes have condemned as immoral, and which I consider a very remarkable production, Mittler, a quondam Lutheran clergyman, makes the following reflections upon the Ten Commandments:

"Man is naturally active wherever he is; and, if you know how to tell him what to do, he will do it immediately, and keep straight in the direction in which you set him. I myself, in my own circle, am far better pleased to endure faults and mistakes, till I know what the opposite virtue is that I am to enjoin, than to be rid of the faults and have nothing good to put in their place. A man is really glad to do what is right and sensible, if he only knows how to get at it. It is no such great matter with him: he does it because he must have something to do, and he thinks no more about it afterward than he does of the silliest freaks which he engaged in out of pure idleness. I cannot tell you how it annoys me to have people going over and over the Ten Commandments in teaching children. The fifth is a thoroughly beautiful, rational, preceptive precept. 'Thou shalt honor thy father and thy mother.' If the children will inscribe that well upon their hearts, they have the whole day before them to put it in practice. But the sixth, now? What can we say to that?"

'Thou shalt do no murder'; as if any man ever felt the slightest general inclination to strike another man dead. Men will hate sometimes; they will fly into passions and forget themselves; and, as a consequence of this or other feelings, it may easily come now and then to a murder; but what a barbarous precaution it is to tell children that they are not to kill or murder! If the commandment ran, 'Have a regard for the life of another; put away whatever can do him hurt; save him, though with personal risk; if you injure him, consider that you are injuring yourself'—that is the form which should be in use among educated, reasonable people.

"As to the seventh commandment, that is utterly detestable. What! to stimulate the precocious curiosity of children to pry into dangerous mysteries; to obtrude violently upon their imaginations ideas and notions which above all things you should wish to keep from them! 'Thou shalt not commit adultery.' How coarse! how brutal! What a different sound it has, if you let it run 'Thou shalt hold in reverence the bond of marriage. When thou seest a husband and a wife between whom there is true love, thou shalt rejoice in it, and their happiness shall gladden thee, like the cheerful light of day. If there arise anything to make division between them, thou shalt use thy best endeavor to clear it away. Thou shalt labor to pacify them, and soothe them; thou shalt not think of thyself; but with noble disinterestedness thou shalt seek to further the well-being of others, and make them feel what a happiness is that which arises out of all duty done, and especially out of that duty which holds man and wife indissolubly bound together.'"

These remarks may or may not express Goethe's own views, but they deserve serious consideration. I am not prepared to say that the Commandments in their present form do real harm, as Mittler, or Goethe, seemed to think, but I am satisfied that the parrot-like repetition of the same in our churches does no good. But leaving out the question, whether it is wise to teach the Ten Commandments to children, let us take a look at their origin and real nature. The adherents of supernatural religion claim that the Ten Commandments were a revelation from Jehovah; they were given to the children of Israel for the benefit of all mankind. It is hardly necessary to waste time in refuting so childish a claim. It is now an open secret that all the gods on record, including Jehovah, originated in the brain of the primitive man, who attributed to the gods his own wisdom and folly, his benevolent and cruel deeds. The Ten Commandments are a product of the Hebrew civilization. It is claimed that we are indebted to the Hebrew people for all the principles of justice and morality, but this claim is without foundation. The Jews themselves have borrowed their ideas from other nations, and Jehovah is perhaps the only product of Judaism which can have some claim to originality. Jehovah is in fact the only legacy the Jews have left to mankind, but it is very doubtful whether we should be grateful to the Jews for their gift. The Jehovah of the Old Testament was, in his infancy, a tribal god who cared only for the children of Israel. Although he was the creator of the universe, he did not deny the existence of other gods. The Ten Commandments open with the declaration that Jehovah is the god who brought the Jews out of the land of Egypt, and for that reason the Jews were forbidden to worship other gods. This proves that the early religion of the Jews was by no means

monotheistic in its character. Judaism, like all other religions, was a growth; it did not spring out in full armor like Minerva from the head of Jupiter. The traditions of Abraham willing to sacrifice his son at the command of Jehovah, of Jephtha actually sacrificing his daughter, and the rite of circumcision still existing among the Jews, are proofs that the early Jews believed in, and practiced human sacrifices. The laws of evolution are as applicable to religion as to biology. The Jewish religion commenced at zero and traveled upwards, gradually losing its selfish tribal nature. But the Ten Commandments which form the subject of this article, belong exclusively to Judaism. There is nothing universal about them. The leading four commandments define the duties of the Jews toward their god. They are of an arbitrary nature; they are neither moral nor immoral, but moralless. One may break every one of them and still be a good man. On the other hand, one may piously observe them all and yet be a scoundrel. Personally I have no objection to them, provided I am left at liberty to follow my own way. It is true that to worship Jehovah is a very foolish act, for Jehovah is one of the meanest gods man has created in his folly, but one of my own commandments says: "Thou shalt give every human being the right to be a fool at his or her own expense. Thou shalt do all thou canst to infuse rational ideas in the minds of the people, but leave them alone if thou canst not convert them to thy way of thinking." And so I say to every one: "If it gives you pleasure to worship Jehovah, worship him, but you must not deprive me of the liberty to worship another god or no god at all. If you think it is wrong to make graven images and worship them, thus depriving Jehovah of the monopoly of worship, no one will compel you to make them, but you must not interfere with my liberty to make all kinds of images, though I have not the slightest intention of worshipping them. If Jehovah's name is too sacred to be taken in vain, don't mention it oftener than you can help. As to keeping the Sabbath day holy, you are at perfect liberty to spend that day in devotional and reverential idleness, provided you don't stone me to death for working on that day. I will settle my business with Jehovah without your aid. I am sorry that superstition has such a strong hold of you, but let us shake hands and be friends; let us be tolerant toward each other."

Thus let us dismiss those commandments which involve no principle of morality, and come to the fifth commandment which defines the duties of children towards their parents. I agree with Goethe that this commandment is in a general way beautiful and rational, but unfortunately it appeals to the selfish nature of man. It offers a reward for honoring one's parents, and thus respect for parents becomes a matter, not of gratitude or duty, but of self-interest. Besides the commandment is rather vague and indefinite. The question is, how shall one honor his parents? Is he under obligation to follow their footsteps? Has he no right to disagree with them if he thinks they are wrong? Must he shut his eyes and say Amen to everything they say? Must he sacrifice his individuality in order to please their whims and notions? If so, I say with no hesitation that the commandment deserves no respect. My opinion is that parents owe greater obligations and duties to children than children to parents. Children are brought into the world through no fault of their own; previous to their birth they have no consciousness; they don't ask

us to breathe into them a spirit of life. If that unconscious dust which through the act of parents becomes a human being could speak, it would perhaps cry out: "Leave me alone! The gift you are going to bestow on me may prove to be a curse instead of a blessing. Why bring me into a world full of suffering and misery? Why disturb my peace? Who can tell what fate has in store for me? Who can tell how much I am destined to suffer? If you can not give me a healthy body and mind, if you are not sure of giving me happiness, you commit a great wrong by calling me into existence." Some one has said that children cannot be too careful in the selection of their parents. A greater truth than this has never been uttered. If we want to have good children, we must have good parents, but how many parents know of the great responsibility that rests upon their shoulders? How many stop and think of what they are going to do? Many children are victims on the altar of man's sexual passions; many of them are born to suffer and to make others suffer; many of them have a right to curse their parents; many of them are put in the position of the young man in one of Helen Gardener's novels, who said at his father's grave: "Damn him! he robbed me of myself," and yet the parents of such children demand obedience and respect and quote the commandment: "Thou shalt honor thy father and thy mother."

Had I been in Jehovah's place, I would have said to the children of Israel and to all mankind: "Honor thy children and thy grandchildren, that thy memory may be blessed upon the land which the Lord thy God giveth thee. Thou shalt be pure in mind and body, that thy children may inherit healthy bodies and minds. Thou shalt not rear useless, diseased children. Thou shalt not call into life a human being unless thou canst make a decent person of him or her. Thou shalt treat thy children with great kindness; thou shalt not expect them to obey unconditionally thy will; thou shalt not attempt to stamp out their individualities. Thou shalt make thy home radiant with sunshine and happiness."

The commandment, "Thou shalt not commit adultery" is good, even if we protest with Goethe against its form, but here again we must define what constitutes adultery. The conventional moralists of today still worship at the shrine of Jehovah and condemn as immoral any union not sanctioned by the canon of the church and the law of the land, but I am convinced that some forms of legal marriage are worse than common prostitution. Some one has said that dried apples have a very curious opinion of the fruit upon the tree. It would indeed be very curious to have a dried apple in the shape of an American heiress married to a wretched European "nobleman," say to the fruit upon the tree in the person of, let us say, George Eliot: "Thou shalt not commit adultery." Many a dried apple would be horrified if told that women of the George Eliot type are pure and stainless while they themselves can have no claim to virtue. But let us not be severe in our judgment. Perhaps they know not what they do.

The sixth and eighth commandments are very praiseworthy. Let all mankind follow them, and the world will become a paradise. The European kingdoms which keep standing armies ready to fly at each other's throat should be told: "Thou shalt not kill." The same thing should be told to all States which practice capital punishment. Let us say to our Carnegies, Pullmans,

et al.: "You shall not steal the wages of your workingmen." Let us say to the politicians: "Thou shalt not steal the confidence of the people and then betray it when thou art in office." Let us all keep in mind that legal stealing is just as bad as illegal, and the cries of poor humanity will no longer be heard on earth. But appearances are sometimes very deceptive. The two commandments under consideration represent the highest principles of justice and morality if we give them a modern meaning, but we are dealing with an article which only reflects the conception of justice as understood and practiced in ancient Judea, and coming as they do from the lips of the Hebrews, these commandments are mockeries. Let us not forget that the Hebrews had no respect for the rights of other nations, and the commandments "Thou shalt not steal" and "Thou shalt not kill," simply meant that a Jew had no right to kill another Jew or to rob him of his property, but there was no law to prevent him from killing a heathen and stealing his goods, and if the records of the Old Testament are to be trusted, the Hebrews have robbed and killed to their heart's content.

The foregoing remarks can with equal justice be applied to the ninth and tenth commandments. I wish only to add that the last commandment has been for many ages the bulwark of plutocracy. Besides, attention must be called to the peculiar construction of the same commandment:—"thy neighbor's *wife*, nor his man-servant, nor his maid-servant, nor his *ox*, nor his *ass*." This shows in what respect wives were held in those blessed times.

In conclusion, I wish to say that my purpose is not to destroy all reverence for the Ten Commandments. Far from it. I hold some of them in great reverence myself, but I have no admiration for their original meaning, or that given them by many Christians of the present day.

OYSTER BAY, L. I. N. Y., December 18, 1894.

THE GOSPEL IN CALIFORNIA—CELESTIAL IRRIGATION PROJECTED.

I FURNISHED your readers from this place, some months ago, certain scientific information concerning the domestication of the whale. It was shown beyond doubt that this noble mammal of the deep can swallow a preacher, wallow about in the brine with him comfortably inside for days, and then set his feet on shore without soiling a hair. No affidavits accompanied the statement as none were deemed necessary.

This letter will be more of an historical and philosophical nature, mingled with possibly a little autobiography. It is certain that your readers will be contented with nothing short of authenticities, such as it takes time to glean. There is little pleasure in relating matters which one may afterward be obliged to modify, retract or explain. Scrupulous historians never draw on their imagination, except when short of facts. Two months of delightful experience in this earthly paradise of Southern California, has crowded my brain and irrigated my pen with an array of intelligence now to leap forth.

This is a country altogether beautiful. It is never cold and never hot in the shade, but positively comfortable the year round. The mountains are grand, wild flowers fairly carpet the earth; the soil is rich and the products bountiful. The only thing we miss is something to talk about, for there is no weather—the same yesterday, today and forever.

Those old Spanish priests who captured this coast a century or two ago must have had a fine thing of it. The native Indians were a numerous and docile race, easily coaxed into the service of even such superiors. They were put to work building adobe houses and churches, and raising herds of horses, cattle and sheep for the glory of God, and cabbages for his servants, the priests, to live upon. A score or more of important missions were established, the herds accumulated to hundreds of thousands, the Indians were converted, half-breeds became numerous, and everybody was happy. But alas! the charms of good society and the virtues of civilization were too much for the gentle barbarians. They were converted only to be exterminated. Their souls were saved, no doubt, but their lands were gobbled up and held by the pious monks. Finally the same fate overtook the monks and priests also. The United States acquired the country from Mexico. "Blessed are the meek, for they shall inherit the earth." Monks and such became unfashionable, and so those pious old frauds either appropriately "kicked the bucket" themselves, or retired into Mexico and continued the propagation of their creed, and the raising of herds and half-breeds, under a more catholic government.

The gospel, however, continues to spread here, but in layers so fashionably thin and diluted that the prayers of all the righteous of Southern California avail to secure only about two inches of rain in a year, and this only in the wet season when the tears of the angels over the cussedness of men would overflow without asking. It is hoped that as the country settles up with more fervent Christians from the East, sufficient influence may be brought to bear to secure a reform in the rigid rules of the celestial waterworks, so that the waste places may be made glad and the wilderness to blossom as the rose. No theological reason has been made known to prevent complete success. Nothing would seem easier. There is water enough. All that need be done is to open a few heavenly hydrants over this region, and plug up some big leaks which have so long negligently been allowed to continue in the equatorial regions south, giving the unjust barbarians and poisonous reptiles there fathoms of descended moisture, to inches for the just and thirsty men and horned toads of this more northern realm. If I were influential at headquarters I would make short work of it. Why couldn't Talmage take the job? Southern California would discount Brooklyn in raising the cash to compensate. I believe such a devout and determined enterprise would work full as well as the Dyrenforth congressional scheme of storming the throne with dynamite.

But among the old Franciscan fathers there was one thing missed here, which we greatly miss also, as necessary to a complete southern tropical resort. There are no alligators. How could milk be had for coffee with no alligators? Mind you, the mammalian whale had not then been domesticated for purposes of milk. Of what avail were orange groves, and lemons, and olives, eucalyptus and pepper trees, forests of cactus and acacia, and myriads of festive fleas, without the accompaniment of the gentle 'gator? That is the way it no doubt

struck the old fathers, as it does us. And what was to prevent them from importing a few barrels of alligator seed, and trying to acclimate and domesticate these animals for company? True, there was not fresh water enough in the whole of Southern California, outside of the mountains, to irrigate an alligator, and not a single nigger baby to feed it, but the experiment was well worth trying. Besides, as it was certain that the Indians, stupid as they were, had souls to be saved, who could tell but what the alligator, a much more sprightly and equally intelligent animal, was alike endowed? No sooner conceived than accomplished. The record is couched in such bad Spanish that I am unable to translate, or else is altogether silent as to the quantity of seed thus imported, and as to the methods of planting and taking off the crop. But all crops are luxurious here, even those of the poultry. In my mind's eye, however, I see those pious and patient old monks parading up and down the ocean's beach, towing in the surf each his favorite young 'gator with a ring in his nose, endeavoring to accustom him to the brine, and praying that their lives might be prolonged in the land. It must have been a touching and beautiful sight. But the work was in vain. The 'gators refused to be comforted. The monkey show ended. Nothing remains but requiems for the repose of their souls. The monks and the 'gators alike long since turned up their toes to the daisies, and the fact was well established that it takes fresh water and plenty of it to irrigate alligators. That was the scarcest thing in this entire region. What a pity it is that there was no protective tariff, or something, to encourage that infant industry!

San Diego is derived from two Greek words—sand and ego—signifying sand in the eye. The visitor who drives about town on a windy day readily perceives the aptness of the derivation. The natural contour of the land and the fine harbor invite the building of a large city. The good people are patiently waiting for the invitation to be accepted by Eastern capitalists. Some, who have already accepted and made large investments here, are waiting for substantial returns. So will their heirs be.

It is said here that all one has to do to get rich is to buy a piece of land, build a nice cottage, plant an orange grove and go to sleep. Many have tried it, and are still asleep. The Chinamen do all the work. Vegetation grows because it likes to. It never stops to rest, as with us. I have forgotten how many hundred feet long, and how many hundred years old a man said his tomato vine was, that had been bearing every day and would continue to do so until the millenium. Except a few things around the old monkerys, everything is new here. They have laid out for a splendid place, have introduced from the mountains abundant water for irrigation in town, and planted thousands of trees for shade along the streets and in the parks. In a few years they ought to have a paradise sure enough. Our Hotel del Coronado is one of the largest and best in the world, located on the immediate beach of the broad Pacific, where the tides and waves thresh around at pleasure, and are a never-ending delight. You may imagine, but I cannot describe, how much pleasure the multitude of Eastern tourists enjoy.

We spent a week at Santa Barbara, on the coast a hundred miles north, a quiet and restful place. Horseback riding seems to be the only business carried on there. I believe there are a hundred horses cantering about on the

streets at all times, mounted by men and women, about an equal number of each, and who seem to have great sport. I ventured to try this invigorating pastime just once. Forgetting for the time which end of the animal went ahead, I came near being gathered to my fathers on short notice. I think I was placed *hors du combat*, I am not certain, as I am no Frenchman. At any rate I dismounted wiser than I mounted. It is a good thing to take counsel of experience. If we had no experience how could we do it? My wife thinks we ought to look to the experience of others. It is strange what ideas women have! I am no imitator, and prefer to leave the imprint of my own footsteps and those of my horse, rather than walk in those of others. So long as we escape with our life we ought to be happy. If we don't, doubtless we will be happy also. If not, our heirs may be.

The scenery about Santa Barbara, and the walks and drives are altogether charming. The air is laden with the perfume of a thousand flowers. Every garden is profuse with them, ready to be given away for the asking. The dwellings of the contented people are embowered with roses, and other climbing bushes and vines, beautiful in their careless luxuriance of flowers and foliage. Besides, the hotel is good. With this wealth of beauty and pleasure, we would certainly think ourselves already in the New Jerusalem, but the streets are not paved with gold, no wings or feathers have sprouted from our shoulder blades—I am not sure about my wife's—and there is not a harp or halo store in town. I am rather glad of it, for I would hate to sit through eternity, even in Santa Barbara, crowned with a halo which might be a misfit, and be obliged to listen to such music as my rheumatic fingers would make on the best harp on the market. I prefer to chance a plug hat and jewsharp in Chicago.

Southern California is said to be the old man's paradise. It is an apt designation, for surely in all my roamings no place seems so delightful and restful as this. A month or two of the mild and balmy atmosphere of winter here steadies the nerves and cheers the spirit beyond measure. The deep erudition expressed in this letter is an example of pure climatic influence.

D. K. T.

CORONADO BEACH, CALIFORNIA, January, 1895.

CONTINUITY OF LIFE.

By HUDOR GENONE.

"Build thee more stately mansions, O my soul."

HE who wrote "The Chambered Nautilus" is dead—Oliver Wendell Holmes is nothing now but a memory and an inspiration. While he is laid forever in his narrow cell it may not be inappropriate to seek to find, for our own and others comfort, some tangible meaning to those words of his which are quoted, if only as an ally to that supreme faith which never—

"Hopeless lays its dead away
Nor looks to see the breaking day
Across the mournful marbles play."

Life is a conscious mystery; it is a mystery of consciousness. Our present consciousness is connected with former states by memory. Here we have no difficulty in understanding how life may be continuous for even eighty or ninety years, though, as physiology tells us, it is renewed every seven.

But before memory began surely there also in the book of God were all our members written when as yet there were none of them. Heredity of the foetal life, of the protoplasmic and of the ancestral life, not only from the third and fourth, but from countless generations, have bequeathed some of their vitality to us who are living. Indeed, it is not possible to fix any limit in the remote past to those influences which in greater or less degree dominate us now.

We who are descended from the Pilgrim Fathers bear in our arteries gallons of that spirit which sent them forth with the Huguenots and Palatines to found a new empire in a new world, whose hope was the unvexed right to opinion, and whose word was "Liberty."

The blood of Saxon serfs enervates us, or the dominant, virile, ruthless Northmen have tinged the current with the blue of chivalry—a dauntless courage, or haply, with the best attribute of the feudal knight, better than gallantry, his mercy and his equity.

But the influences which have moulded and made us came not alone from these near kinsmen of our race; they were in the wild savages who roamed the earth when the glaciers scarred its breast. The chattering arboreans counselled us; the saurian monsters signalled silently to us, and on our behalf the dull and listless trilobite crawled and gasped its brief existence lapped by the salt Silurian sea.

For our life the lives of all were lived, all the myriad shapes that this human organism took in its long and arduous climb up the mount of wisdom. For us the glow worms sparkled, and the amaba and moner struggled and toiled up the spirals of form from that primordial cell which first quivered in the heavy atmosphere of the dawn of time.

And now in this our human habitation, at the hospitable table of our thoughts, we entertain these ghostly guests, denizens of the ever active, ever intelligent, ever living past.

Having thus traced to the verge of its eastern horizon the rising sun of life from its zenith, now while yet it is on the meridian, it may be ours to turn our gaze to the western sky. In imagination we see the sun of our existence setting.

Ah, life is little but work and weep;
'Tis day, 'tis twilight, 'tis time to sleep.

We think, poor pagans we, that this is all there is, or, pagans still, fancy in our crude, morbid fashion that this tenement of ours, frailer than a house of shingles, is in some mysterious fashion to be clothed with immortality.

Do not fear. There is that in you and me which not only will be, but now is immortal, for we have a habitation, a house not made with hands, eternal in the heavens.

That same inexorable logic which makes each one of us a resultant on strictly mathematical lines of all the components of the past, shall be infallibly sufficient to indicate the certain process by which we shall live forever, going on from glory to glory to the perfect day.

But we face the grave, and few there are stout hearted enough to stand fearless, few indeed, however upheld by religion, or fortified by philosophy, who are really sustained and soothed by an unfaltering trust, or can lie down calmly as to a night's repose.

We perceive what we call our end, and it is terrible. If it were an end perhaps it might be terrible, but death is not an end, nor is it a beginning; it is an incident.

The things that are seen are temporal, but the things which are not seen are eternal. We are all of us affected by what Bacon calls the idol of the tribe. But our senses deceive us. A blue illusion hangs over our heads, a solid illusion swings and sways and rushes beneath our feet. All we behold is distorted and meaningless until some power "not ourself, making for righteousness," saying, "Stand in the focus, be still and know that I am God," shall give us a peace which does indeed pass all understanding.

To him who clearly sees the value of what may be called the conservation of spirit is opened at once an interminable vista of spiritual existence as real in what we call the future as it has been seen to be in the past.

But many, even of those who are acute enough to follow to its legitimate conclusions the logic of this doctrine, are quite unable to see how it can possibly be any comfort to him who feels the hunger of the soul, the longing after immortality. They tell us that we are weak, unable to cope with so formidable an obstacle as the fact of dissolution. They say that even granting all these premises that still man remains an "undisturbed middle," and the conclusion of his after life is nothing but a life of the imagination of others, which is nothing for us but our own imagination.

Let us see. In what does our consciousness consist here and now? How seldom is it that we can say truly of ourselves that we are really and acutely conscious? Most of our actions are automatic; we are breathing automata; we walk mechanically, and, in fact those actions which we do best we do without the intervention or aid of the thinking self. If we would be musicians must not all our best efforts be given to a mastery of the mechanism of music, in the instrument and in those muscles we employ to bring forth its melody? The best that consciousness can do for us is to rid us of the necessity for the attention it imposes as a condition of perfection. We always do best what we do easiest. Do not allow that illusion to delude you that consciousness is a separate and distinct portion of yourself. Note the facts,—how divided and infinitely subdivided it is; when perhaps you are wrapped in contemplation of the luminous heavens on a starry night is it not true that the real self within you wandered off from star to star, among the broad belts of Jupiter, the concentric rings of Saturn, or in fancy brooded by the mysterious canals of Mars? Suddenly awakened to life's realities, what another and different being you were, in no mystic but in a purely natural sense, when perhaps in an agony of trouble you watched your darling child, fearful lest every moment should be its last, and when you were told, "It will live," when—

"The mother from her breast
Lays the hushed babe apart to rest,
And shades its eyes and waits to see
How sweet its waking smile will be."

how the flood of joy rolled up and swelled and filled with a great spring tide all the soul.

Ah, in the contemplation, in the sorrow and the terror and the joy, who that has experienced does not realize wholly and entirely of what variant moods, of what multitudinous selves our conscious soul is made.

And is it not indubitably true that you live even now often apart from your own body in the souls of those who love you, and whom you love; in those minds whose substance perhaps your thoughts have fed. Happy he who in no mystic fashion, but from the highest pinnacle of the temple he inhabits, can contemplate the growth of the children of his soul; whose mind, rising above the dust and turmoil of the highway, can serenely contemplate the larger life that is his.

But this, you say, is all imagination. Be it so. We live in the imagination. Look into the face of her whose soul your own holds dearest, what are those eyes, those luminous lights of love? Cruel, heartless analysis gives to us an easy demonstration of various lenses, a dark camera, an obscure, inverted and distorted gallery of images, and beyond a complicated net work of tracery nerves and fibres. It is all mechanical, all wonderful, but to the cold glance of science no more than a wonderful apparatus. Even the loving words spoken rasp and twang with the metallic ring of machinery.

And the delicate bloom of the blushing cheek, the fair, rounded form, nothing but a veiled charnel house of bloody flesh, all to be resolved into the workshop of a mechanic, a furnace and a chemist's laboratory.

Down detestable materialism, such truth is too terrible. Let the spirit of beauty draw the veil of oblivion, and once more let lovely form and color and expression hide such dreadful realities.

Then the nobler form of imagination comes like a magician to restore all things, and the divine spirit of love recreates the sense of loveliness.

Do you think then, that in concealing truth has been found the sole guide to beauty? Not so, for all this dreadful spectacle, so horrible I almost hesitate to describe it even briefly, takes on when the microscope reveals its marvellous symmetry, more and ever more newer phases of beauty, not to destroy but to fulfill the law of outward loveliness.

So imagination finds ever fresh fields for discovery, but in all things untold beauties, and in everything the constant presence of one great truth that illusion is the common attribute of all things of time and sense.

Test in whatever way you will the truth grows constantly clearer and clearer that no truth can be malevolent, and that the life of imagination is the life that is real.

This which is manifestly true of living, must continue to be true of life itself. Death is the illusion, the soul knows no such thing as dying. The mysterious working of that power which is able to subdue all things unto himself never for an instant ceases its manifestation. As matter cannot be destroyed, as force is indestructible, so it is with the spirit of man, the pilgrim of eternity, inhabitant of that house of many mansions of whose number there is no end—

"Noch in meines lebens lenze
War Ich und Ich wandert aus.
In der Yagand frohe Tannze
Lies Ich in des Vater's haus."

THE CALVINIST CHURCH DRAMA.

By M. E. LAZARUS

TO a looker on in our Western Venice, the trial of Dr. Briggs by Dr. Birch & Co., is a contrast of the conservative with the progressive, dramatically salient.

The heretic, sensible and versed in Bible scholarship; the inquisitor a Calvinist mummy, representative organ of the *Arbitrary*, which alone avouches the spiritual filiation of the Presbytery with the Mosaic institutes.

Both men assured and sincere in their respective positions—the ! vs. the ?

Dr. Birch takes the bull by the horns in his first charge on that impudent hussy Reason, which Dr. Briggs clothes with “divine authority to enlighten *even those who reject the scriptures* as the authoritative proclamation of God’s will, and also, the way of salvation through the mediation and sacrifice of the son of God, as revealed therein.”

Optimist historians gratify the Reformation in general and Calvinism in particular, with the credit of asserting the supremacy of “private judgment,” hence with democratic tendency. In point of fact, their judgment never questioned Bible authority, but appealed to it against that of the Pope. Our modern reformers contest that of the Bible, with which Dr. Birch’s church pretends to identify itself. In the report before me, a second paragraph makes it appear that Dr. Briggs had asserted against the Bible “the authority of the church, as well as of reason.” This I suppose a misstatement. At any rate, Dr. Briggs in his defense, squarely denies “the authority of the General Assembly to make dogma by deliverance, or so to interpret the doctrine of the church for the presbyteries and the ministry.” This denial bears expressly against the ruling quoted by Dr. Birch as “*fundamental*,” to-wit: that “the old and new testaments are the inspired and infallible word of God and without error.”

Dr. Briggs to the contrary, resumes the *higher criticism* in a pamphlet from which this extract was cited against him:

“Who wrote the Pentateuch?”

The testimony of the Hexateuch (first six books) shows Mosaic originals, several different codes and historic documents, and the handiwork of a number of editors at different epochs in Israel’s history; the unity of the Hexateuch being the result of a final retraction of all the earlier elements.”

This agrees in general terms with the exegesis of philological analysis and historical scrutiny, and though a like criticism treats the new testament still more severely, it does not appear that Dr. Briggs had committed himself on the latter especially, yet as Dr. Birch puts it, “You cannot divide Moses and Christ. Begin by discarding the Old Testament and you will wind up by discarding the New Testament.”

For the Gospels—Mat. xix, 8; Luke xvi, 29, 31—report Jesus as accrediting the authorship of Moses, this too without such discriminations as modern scholars make; hence the logic of faith superior to reason, which imputes to the “coeternal son,” his Father Yahweh’s omniscience, assumes Jesus’ acquaintance with all the facts about the Old Testament books. From this divine presumption Dr. Birch extracts a stone that kills two heresies, that of Dr.

Briggs and the Hebrew. With serio comic humor, he insists that his culprit "*makes Christ dishonest*, also that if Moses did not write the pentateuch (including the narrative of his own death and burial, of course) then no Jew can be blamed for not accepting Christ." This damnable heresy is a clincher worthy of the palmy days of the holy inquisition, when this clause was proven at the stake, at the rate of 1,500 religious barbecues per annum in Spain alone, which accounts for the exemplary prosperity of that country since the time of Torquemada. This robust faith, embracing Moses with Jesus and the ignorance of fellow faithists, declares further, "that to doubt the *inerrancy of scripture is to call God a liar*;" but surely Dr. Briggs would not be so impolite.

"God does not cross his t's or dot his i's for nothing," says this prosecuting attorney, Dr. Birch. "The scriptures must be undefaced, and there should be no fly specks on this mirror."

Cæsar's wife must be above suspicion, and the Bible is the church's wife.

Briggs did not make the fly specks, but he is damnable for pointing to them. Is it not dramatic, that while the heretic is being arraigned before the orthodox bar, it is really this bar that is on trial in the court of the heretic? His the court of science where reason is lawyer.

Moreover, and to cap the climax of irreverence, Dr. Briggs has had the audacity to quote Thomas Paine ! ! !

This wouldn't have been fun, though, a few generations ago; then there might have been somebody at the stake and roasting; instead of only a church doctrine at stake. Nowadays, a little heresy is rather a feather in the cap of a pulpit orator, and the Bible cow does not refuse milk to lads and lassies who pull her teats on the opposite side to brothers Moody and Talmage.

Church party superstition, ignoring the individual mind before the authority of organized power, is less dense than formerly within given sects, though on'y as to doctrine, as the Adventists are finding at the hands of their Christian brethren in Tennessee. Let doctrines slide, so long as Sunday is the privative monopoly of the churches, their clergy's business day, without competition of amusements or of rural labors, the Puritan Sabbath which the British Parliament ordained in the seventeenth century of the Christian era.

Dr. Birch does not hold with the Catholics, that the church is Lord also of the Bible; but ignoring discrepancies in this book, and identifying his sect with its authority, he doubtless regards this church as continuing the ministry of Jesus, called the Christ, a mediatorial mission.

Dr. Briggs disdains the inconsistency of those critics who pretend to believe in the *inerrancy* of an ideal original, while they pick holes in the copy; as if an omnipotent being that chose to give men a written revelation of his will, had allowed this to be falsified in the transmission and this involving too such capital points as the nature and duration of punishment after death. Would not such permission to falsify the record be equivalent to setting a snare for men? Would it not be worse than the capricious malignity of a Roman emperor who made criminal laws and hung them up so high that the people could not read them?

Admit any written *revelation*, in the clerical sense of that word, and you cannot escape the orthodox logic of *inerrancy*.

And, of course, the "*revelation*" idea carries the God-idea in its bosom.

Thus, like the asserted spirit photographs complementary to those of carnal relatives, we find God and revelation at the bar on trial.

To the *inerrancy* of the Bible, Catholicism prefers the infallibility of the Pope. Of these two absurdities, equally defiant to reason, the Pope has the best of it, since he may profit by experience and adapt his fads to the humor of the times. A life interest in infallibility is compatible with evolution; biblical inerrancy is not so.

Dr. Briggs squarely avows his conviction that the originals were probably as faulty as the copies now in hand, which cuts to the root Bible authority. He is probably a deist with a Buddhist ideal of ethics, which saves him the Christian trouble of damning unbelievers. Push him close, and he will hold to his ethics, but like Buddha, say, that before truth and justice, gods and men are equal. Of course, he has no business in the Presbyterian church which makes the right a dependency on the divine will.

Dr. Briggs cannot see that, nor probably the necessity for the scheme of mediatorial salvation—he has lost his theological spectacles.

For Dr. Birch the Bible is the banner of his party. Can you argue with a flag? Can you show that some stripes are contradictory to others?

Analyze the Bible! Show it to be a collection from obsolete writings of unknown authors, with various purposes!

What then becomes of reverential awe, the guardian of the mystical threshold of the temple? What of the hypnotized privilege of the clergy?

The Presbyterians, who among Christians have especially attached themselves to the old testament and who idealize in their hell the vengeance of Yahweh on his enemies, feel the hammer of iconoclast scholarship as an indignity, as well as a danger.

How identify oneself with a basket of chips? Take away Yahweh, and Jesus remains but the proletary of Nazareth.

The differences of God ideals in the Hexateuch from those of the gospel's and especially of John's are more than contrasts between truculence with favoritism and benign compassion, with altruist devotion transcending human friendship, though making large demands on this for its communism, which is what the primitive church understood by "sell all that you have and give to the poor;" Jesus himself having founded no community.

The ruling passion of the Pentateuch is proprietary, and its "promised land," this worldly prosperity. It tries to make the homestead inalienable and to curb usury.

Its intertribal morality is a fair enough live and let live; it is ceremonial, hygienic, provides amply in its tithes and sacrifices for parasitic priestcraft, and has not a trace of that spiritual pietism in which the New Testament abounds, and which is also found in Isaiah. No wonder the property-loving Presbyterians hug the Old Testament. And if to be considered Christians, renunciant, impoverishment were peremptory, what a skedaddle we should see!

How then can the God-idea of the Pentateuch be that of Jesus? Between them, such idealists as Isaiah and Hillel were like Parker and Charming for our modern time. Their ethical ideals, and the truculent Yahweh, so different, all go by the name of the Saxon word Gott, for good, and which was also the title of some obsolete God. But these inconsistencies only trouble such

hypnotized catechumens as are half awake; they do not disturb faithists, nor the mass of the indifferent, for whom the profession of any religion is merely a business policy. As Dr. Briggs had no need to go beyond the points of his impeachment, in his defense, his candor in so doing seems to mean intention to arouse liberal sentiment and personal independence within the church. Had he despaired of this, he would have quietly withdrawn. Should the General Assembly forego its pretensions to being the general government of the church and authoritative about doctrines, this will be equivalent to autonomic independence, and each preacher will stand on his own personal popularity, as in the competition of the lecture field. The consequence will be, presumably, a gain for the popularization of scientific ideas, as compared with theologic.

Intermediary is spiritualism, and the attitude of the Unitarian, J. Minot Savage, is significant. The psychical research society is an important factor in church tendencies to liberalism.

The wealthy and educated of the next generation may convert their churches into halls of science and fine art culture, approximating to the Athens of Pericles. Nature cult and the intelligence of cosmic forces on the side of thought with ethical organizations for justice and charity on the side of sentiment, will gradually replace Bible religion. Revelation will consist in discovery and invention; observation and experiment will oust grace and faith. The religious idea will attach to such books as Grove's *Correlation of the Physical Sciences*. As to living men, if religion be defined as devotion to noble and useful purposes, we find it already more highly developed among scientists and artists, than in any other classes of society. But reverential awe and the more feminine emotions on which priests play their tunes—can these attach to gravitation, or polarity or to that complex of forces which Swedenborg imagines physiologically accordant in the cosmic grand man? Why not, if the emotional sentiment of childhood is skillfully hypnotized? Perhaps there is no more necessity for reverential humbug than for chewing tobacco, which is also a second nature to so many. Besides, there are the memories of traditions of ancestors, real and ideal, who have often, if not always, been the nucleus of divine crystallizations. Considering what material has sufficed in the past, for the religious sentiment, it must be rather difficult to starve it out, and I do not understand why it should attach to any *being*, rather than to one's own ethical ideal of character. Such I conceive was the religion of Buddha, if not the Buddhist religion. Such seems to be what Voltaire, Paine and Parker called their deism, and which attaches, by conscience, to impersonal principles of justice and kindness.

If religion began without lesion to personal liberty, in fetichism, when everybody that wanted a god chose one to his fancy, why should it not end in everybody being his own god?

If religion be defined in the popular sense as the worship of a being or beings, the invisible object or objects of an inherent sentiment, and from whom it is hoped, by either a sentimental or a ceremonial worship, to obtain favor, spiritual or material—if this be what mankind in general regard as deism, is it not illusory for "deist" philosophers like Voltaire to use this religious term? Have not this iconoclast genius and his successors been swayed in adopting the word God, rather by ideas of policy and usefulness which might

be weakened by atheist isolation from the current idiom of opinion? The notion of moral restraint as associated with the god-idea, could not have deceived so acute a judgment, so well cognizant of the outrages upon humanity for which religion has been responsible from time immemorial. And he also knew that the same god-idea i. e., of Yahweh, to which was attributed the infinitudes of wisdom and goodness, was held by its worshippers, to have commanded wars, massacres and robberies as a political system.

Discarding then the idea of *moral* or rather of ethical restraint, as not justified by the history of theology, there remains the idea of intelligent and beneficent design in nature, which optimists easily find, while pessimists as easily find evidence to the contrary. Bernardin de St. Pierre vs. Buddha and Schopenhauer. This conflict of facts, of lives, of principles, suggested the ethical dualism of the zend religion from which Christianity borrowed its devil. Thus the ideal goodness of the god-idea is defended, but at the loss of omnipotence. Polytheism likewise adapts its gods to circumstances; only ethical monothism is driven to metaphysical quibbles by the difficulty of reconciling opposite characters in the manifestation of life with unity of design, and that, *good*, perfect and supreme.

Is there not also incoherent synthesis in the addition of ethical quality to the known series or order of natural forces? Astronomy finds mathematical order in orbitary forces and chemistry in the molecular, also constancy, and life, such as it is, owns these sources. But what in nature corresponds to our idea of justice? And apart from parental love, how little calculation can be made on happiness, from sentiment? Elective affinity, which works so beautifully in the chemic world, is woefully baffled in the social, where sympathies are subordinate to flat-footed interests.

Yet in the teeth of these contradictions, deists most insist on the *ethical* quality of their god-idea, and Dr. Briggs will probably avow that it is the impossibility of reconciling with his own, that of Yahweh, which makes him regard the *originals of scripture* as probably no better than our actual compilations.

Dr. Birch's position is impregnable under the premises of a Supreme Being making a revelation of his will, for what becomes of his supremacy, omnipotence and the other infinitudes, if he allow copyists to misstate his words? Evidently the difference between the orthodox and the heretic on trial is far more radical than the question of *inerrancy* discussed. It is of the Supreme Being, and of any *revelation* in words, or at least such as is found in the Old Testament, and this the gospel writers acknowledge; however different may be the teachings of Jesus, if distinguished from the interpolations of churchmen.

This is less a question of scholarship than of personal judgment, and our modern churchmen naturally hold with the ancient against the iconoclastic spirit of Jesus.

CARDINAL GIBBONS PREACHED AGAINST AGNOSTICISM.

BY PROF. A. L. RAWSON.

EARLY in January, 1895, His Eminence, Cardinal Gibbons preached against Agnosticism in his cathedral in Baltimore, Maryland. We should not be surprised at his assumptions, for they were borrowed from the "princes of the church," his predecessors. He unfairly, if not impatiently, complains of "the odium and ridicule which it is fashionable to cast on Christianity and the sacred Scriptures," because they were provoked by the church itself in its weak pretense to possession of the attributes of miracle working and infallibility, which are usually supposed by rational minds to belong to the Almighty alone. A more modest assumption might have spared the church some of its deserved humiliation, if not also the "odium and ridicule" complained of.

The three answers offered by the Cardinal to Agnostic assaults are not new, nor are they any better than they have been for many centuries. Difficulties and doubts do not destroy the facts of revelation, because no such facts have ever existed outside the brains of mystic dreamers. The sun and its splendors are facts, as His Eminence says, but the facts of revelation have never been shown, neither by the Cardinal nor by his predecessors, even as far back as Herod's time. Clouds do dim the brightness of the sun for us, and doubts do obscure the pretended revelations, "which do not reveal."

He says the Christian religion has had possession of a good part of the civilized world for two thousand years, and we say the fact that it has made so little progress in convincing mankind of its integrity and supposed divine origin is bad for the church.

That the wisest and best men in any age have cherished the Christian religion, as he claimed, is an open question, but that the best educated and enlightened men and women have repudiated its superstitions and miracles is not a question, but is a fact. That Christianity is stronger today than ever before, as the eminent teacher asserts, seems to stultify history, which informs us of a time when the church owned a large part of the real property in many countries; made the laws, and brought an emperor of Germany barefooted on a winter's long tramp to the Pope's door a beggar for his grace. Such a spectacle is not likely to happen in our day.

The Cardinal says "the civilization of the past and present are based on the moral principles of the Bible." Those principles were borrowed from ancient paganism, and are in no sense the peculiar property of the church, because they are inherent in humanity and were the basis of civilization in many nations for untold centuries before the Bible was written. The truth is that material progress in the necessities and comforts of this world is the direct result of learning and science, and morals follow but never lead. When Rome was first seen by Christians the city had four million people, and was rich in palaces, temples, and other public buildings, which were glorious in works of art of all kinds. "The world paid tribute to Cæsar."

A few centuries of misrule under the new religion reduced Rome to a waste full of ruins, some of the finest of which have only lately been excavated from under the accumulations of the dust of ages of Christian neglect. A thousand beautiful and artistic conceptions of the gods were insufficient to express the

rich and active imagination of the old Greeks and Romans. A single bronze statue, falsified and disguised under a new name, and bearing new and strange and unholy emblems of monetary greed and power, is the chief offering of Christian art in its grandest temple. The Moses and the sibyls and the prophets of the Sistine Chapel are pagan and Jewish. The statues of the "Holy Virgin Mary, Mother of God," are thinly disguised images of Venus Aphrodite.

The Cardinal says Rome had "changed the glory of the incorruptible God into the image and likeness of corruptible man." The church today teaches that man was made in God's own image. It is only fair play for Mr. Ingersoll to say that "an honest God is man's noblest work." If so, then how did the Greeks or Romans offend good taste when they made the Apollo, the Hercules, the Jupiter (now the Jew, Peter, in the Vatican), the Venus of Milo, or other fine work which are now among the choicest treasures of art?

The prince of the church gave a biographical sketch of the twelve apostles of Jesus as if they had been real persons, while it is usually accepted among scholars that the twelve signs of the Zodiac were the real basis of the sacred twelve, whether they were located on the map as the twelve sons of Israel, in the gospel as the apostles, or the New Jerusalem on twelve thrones.

Those twelve, the Cardinal says, were commanded by God to uproot idolatry from the face of the earth, but he did not explain how or why the pagan gods were changed into Christian saints. Perhaps because no explanation is needed for so plain a fact.

It was argued that if Jesus had appeared as a temporal sovereign with all the pomp and majesty of royalty, like Cæsar with his armies, the case might have been different. His Eminence seems to forget that the present Pope of Rome is nervously anxious to have certain temporalities restored so he may rule over the "Papal States," or "States of the Church," as some former Popes have done. The Vatican court is even now resplendent in gold lace and ceremonies.

The Cardinal says that "the folly of the cross has been more potent in preaching the gospel than the orators, philosophers, statesmen and poets of ancient Rome," and one naturally inquires, who were the wisest and best men of that age if those persons were left out? Evidently he would have us believe that to accept the gospel is to become wise. That is so in a churchman's view. Paganism is still potent for good, after five thousand years or more of trial, Christianity keeps the superstitions of paganism alive, but repudiates its learning and science, and prostitutes its art.

"No one is attracted to the church by gold and glitter, for the real power is in the miracle of preaching." The fine vestments, rich robes, like Aaron's garments, "for glory and for beauty," harmonious music, incense, processions, stained glass windows, statues of the saints and apostles, and other elements of the high mass are more or less attractive to the common people, who may be only educated in the schools which are under church control, and taught by nuns in church livery.

He says Christianity gave the world a rational idea of God, "essentially one, self-existing; from eternity to eternity." The Hebrew psalms teach that idea as older than Christianity, and the Greek and Roman poets and philosophers

taught the same idea ages before the psalms were sung on Zion. He also claims that the church gave man a sublime idea about himself, and of his Creator. If he means that a certain Jew, called Jesus, is the Creator, then the sublimity of the idea vanishes. It is not a rational idea that man should bow down and worship one of his kind. Jesus was said to be a man, like us. How can we worship a man?

The learned Cardinal intimates that the church knows the origin and destiny of man. Why not publish the facts and the truth? That would be good and welcome news.

Did it really require a cardinal prince of the church to deliver such an unsatisfactory discourse?

DISHONEST MEDIUMS.

—It would seem from the following extract from a letter by Dr. R. B. Westbrook in a late number of the *Religio Philosophical Journal* that our Spiritual friends of Philadelphia have been very unlucky:

First came Mrs. Fay who was caught in her tricks, was arrested, confessed and was released by the mayor on her promise to leave the city at once. Second came the Holmes who fooled Robert Dale Owen and Dr. Henry T. Childs, with "Katy King"—who proved to be a poor young widow who was hired to personate Katy—and when caught, confessed the whole trick and justified herself on the ground of her financial necessities. Then came the Blisses who were caught with a trap door which they had cut through the floor from the cellar—and a young woman came forward and confessed that she had been hired to personate spirits and showed how she did it. Then came James, from whose person I saw over forty articles taken in the seance room which he had used to personate spirits. But time would fail me to tell of the notorious trickster Gordon who was detected in the most outrageous frauds and of many others, who have im-

posed themselves on this community.

This reminds us of a short speech we heard John W. Truesdall deliver in a spiritual convention in Syracuse some years since. Truesdall, who had been in the medium business quite extensively, was called on for a speech. He said in substance:

"I am in the banking business. Sometimes a counterfeit bill is so much like the genuine that the bank cannot detect the difference and then the only remedy is to call in all of that issue and get out a new bill. That seems to be the case with Spiritualism. The frauds are so numerous and appear so much like the genuine mediums I would advise my Spiritual friends to call in every medium and commence with an entire new lot." "Would that not be an injustice to the few genuine mediums?" said a listener. "No," said Truesdall, "There is not a genuine medium in the field. They are all d—d frauds."

Dr. Westbrook's letter seems to prove that Truesdall's sweeping assertion contained more truth than poetry. Honest mediums are about as scarce, it would seem, as hen's teeth.

EDITORIAL DEPARTMENT.

CAPITAL AND LABOR—THE RICH AND THE POOR.

THERE ought to be no antagonism between capital and labor, the rich and the poor, and there would be none if the Religion of Humanity everywhere prevailed. With the present imperfect state of Humanity there must, of necessity, be rich and poor people, those whose capital is their money, and those whose capital is their daily labor. If the Religion of Justice everywhere prevailed, instead of these two classes antagonizing each other, they would be in harmony and good fellowship. It would be greatly to the interest of both parties if this was the case. The employer ought to be interested in the welfare of his employees, and next to making his business a success, make it his great aim to add to the comfort and happiness of the people who work for him. And the laborer in return should do all in his power to bring success to his employer. When Humanity is properly developed that will be the case.

The great trouble is that under the present state of semi-civilization the more money a person accumulates the more penurious, grasping, and miserly he becomes. Of course, we are all glad to say, for the credit of mankind, that there are noble exceptions to this general rule. But these exceptions are few and far between. The laborer perceives this, and that has a tendency to make him selfish, and careless of his employer's interest. He says to himself: "All my employer cares for me is to get all the work he can out of me, and therefore I feel no interest in his business and will just do enough to get, not earn, my wages." Or, on the other hand, the laborer neglects his duty, shirks his responsibility, seems to take no interest in what he is doing, and the employer comes to the conclusion that he is, therefore, entitled to no special favors.

This ought to be the position that each party should take: The employer should feel that to a certain extent he is the guardian of the people in his employ, that he not only owes them their wages, to be promptly paid, but he also owes them care, protection and humane treatment—he should endeavor to make them his special friends. Looking at it from a merely selfish stand-

point this would be for his best interest. The laborer should not be satisfied with merely performing his allotted task and drawing his pay; but should feel it his duty, and take the greatest pleasure in so doing, to carefully and faithfully look after the interests of the man he works for. When both parties are actuated by these honorable and philanthropic principles there will be no conflict between Capital and Labor.

There seems to be a tendency in some quarters to strongly condemn people who possess large property. This is done without discrimination. With some it is considered a crime to be rich. These people claim that property should be equalized and all should fare alike. It would be just as reasonable to contend that all should possess the same mental caliber. Men generally acquire what they earnestly strive after. Some young men start out in life with the strong resolve to gain property, and many, we regret to say, sacrifice everything else for the sake of realizing the end in view. The result is, that in most cases, the man becomes rich and that is all he has acquired. Such a man is more entitled to pity than envy. He has lost infinitely more than he has gained. Such a man cannot be expected to use his property for the good of Humanity. He will continue to grasp and hoard every dollar possible until death relieves the world of him. We often think that in the present state of civilization death, in taking off selfish millionaires and setting their vast accumulations free, accomplishes great good. If the Goulds, Astors and Vanderbilts could live forever in this world they would, in time, possess all the property. But generally the first, second, or third generation that come after them scatters their great fortunes among the people.

There is no crime in possessing large fortunes, if they are honorably acquired. It is well for humanity that there are many rich people. The business of the world could not be accomplished without men of large estates. The poor people could not get employment, unless there were other people who had the means and ability to set in motion enterprises that demanded labor. But large property brings great responsibility. A rich man owes it to the world to make the best use of his money. He is a trustee for the people. There are two kinds of rich persons: the miser and the humanitarian. We regret to say that the first named class are much more numerous. These are a curse to the world. The second class are a blessing to mankind. Such are the Peter

Coopers, the Stephen Girards and the James Licks. This world would soon become a heaven, if all our rich men could be converted—really converted, to the Religion of Humanity. But if they were all thoroughly converted, in a short time there would be few millionaires. For they could not then hang on to millions of money they have no use for, when there were poor and suffering all around them. We cannot imagine how a man with ten million dollars can sleep nights, when he knows that in his own neighborhood there are thousands suffering with hunger. The man who can enjoy life under these circumstances has no heart—no love for anything but property. He is to be pitied. His greed and selfishness have eaten out of him all that constitutes nobleness of character. What the world needs is not Christianity but a revival of the *Religion of Justice*.

GEORGE EVERETT MACDONALD.

GEO. E. MACDONALD'S portrait is the frontispiece of this number of the FREE THOUGHT MAGAZINE. George is the well known editorial contributor of the *Truth Seeker*. We have never been personally acquainted with him—that is, have never looked into his intelligent countenance, or shook his friendly hand, and know him only through his writings for the last few years in the *Truth Seeker* and in *Freethought*, that he ably edited in San Francisco, Cal., for a number of years. But we are sure we do not exaggerate when we say that he is about the most popular young man in the Free Thought ranks in this country, of whom it can be appropriately said: "*He is the Prince of Good Fellows.*" If he had turned his attention to politics he would, we are sure, been a success in that line—or in other words, would have been a "vote-catcher," for he would have just suited the "boys" who run the primary meetings. George first became famous with the readers of the *Truth Seeker*, by his graphic reports of the meetings of the Manhattan Liberal Club of New York city. These humorous and witty delineations added very much to the value of the *Truth Seeker's* pages. Some have said they compared favorably with the reports that Dickens wrote giving the proceedings of the London Pickwick Club. These spicy papers have not only greatly increased the circulation of the paper, in which they appeared

from week to week, but are a good advertisement of the Manhattan Club. At the present time George is also giving his "Observations" through the pages of the *Truth Seeker*, which many claim is the most interesting portion of that journal. We are sure they are generally about the first thing we read when we take up the paper, and even when we find therein one of his sarcastic "observations" hurled at the guiltless editor of this Magazine, we are still the more pleased, for the reason that we can read between the lines that the blow is, in fact, only the way that George expresses his kindest regards for his most cherished friends. That, in this respect, George is like the orthodox God, "Whom he loveth he chasteneth."

We wrote to our young friend to give us some items of interest from his checkered and eventful life career, out of which we could get up a good life sketch, that would add much to the value of this Magazine, and when we received them they pleased us so much we decided that the best thing we could do would be to give them to our readers in full. Here they are:

LIFE SKETCH.

I was born, as I am informed and believe, at a place called Togus Springs, Kennebec county, Maine, on the 11th day of April, 1857. That day being an anniversary of the birth of Edward Everett, then the only man who could hold Daniel Webster level as an orator, a place was granted "Everett" in my outfit of names. I am therefore George Everett Macdonald. My father, Henry, was a mechanic, Scotch of blood, my mother, Asenath Hussey, a Yankee school teacher. I was their second and last offense. Henry Macdonald, being a "black Republican," enlisted with about twenty others from Sullivan, N. H., in the Sixth Regiment of Volunteers from that State, in the fall of 1861. He fell at Bull Run, second battle, Aug. 28, 1862. The historian of the town of Sullivan describes him (Henry), as an "honest, respectable, industrious, and reliable young man." Additional information about him is to the effect that he was given to skylarking at home and abroad; but, being his elder, I can now overlook that fault, or virtue, of youth, especially in view of the further fact, based on the testimony of officers and comrades, that he was a faithful soldier and generous companion.

I lived with an uncle until I was eleven years old, when, having survived the kindness with which orphans, under such circumstances, are uniformly burdened, I threw myself upon my own resources, which consisted of a "hickory" shirt, a pair of blue drilling overalls, with nothing under them, a good appetite and a straw hat. With the assistance of my mother, who was a very capable woman, I clothed myself occasionally, while the work which I performed between meals was accepted in payment for my board and tuition. No incident to enlarge upon disturbed the monotony of my rural existence from 1868 to 1875. In very truth there was nothing remarkable about my boyhood,

which may be regarded as a coincidence, since there has not been anything remarkable in my after life either. At thirteen a prosperous farmer for whom I worked proposed to send me away to school, out of curiosity he said, "to see how much the cuss would learn" under professional teachers. He raised colts and sometimes had one "trained" for the track. But about that time he indorsed a large note for a friend or relative and paid it. He was thenceforth no longer prosperous, and I missed a high school and college training. I nevertheless learned to spell, to cipher, and harass the district school teachers by a comprehension of grammar superior to theirs. Prizes were infrequent, but I accepted the only one that was ever hung up in my reach—a silver half dollar contingent upon perfect lessons and deportment during a twelve weeks' term. I suspect that the teacher forgot having offered it, and neglected to keep cases on me. That my religious education was not neglected I would maintain by calling attention to a copy of the New Testament which I now possess, bearing the imprint of 1841 and this superscription: "Presented to George E. H. Macdonald, by his Sabbath school teacher (Miss Fanny Dunbar), Keene, N. H., January, 1863." I enjoyed a few triumphs at the orthographical contests which were popular in New England twenty years ago, and was once, much to my confusion, appointed representative of our school at an inter-district spelling match. If I had not by good luck brought home the palm, I think I should have buried myself in the snow. In those days, when college youths, normal school graduates, doctors and ministers participated in spelling matches and left me standing with my mouth open for more, after they had gone down on easy words, I wondered what branch of learning they could have devoted themselves to. I have since felt keenly the lack of the systematic education they enjoyed.

You know what a country boy is who works upon a farm, in a blacksmith shop, a saw mill, a carriage shop, as a painter, as carpenter's assistant, drives team, feeds a hay press, and treads ensilage in a silo. He is a raw boned youth, with pride in his ability to juggle a barrel of flour, to wrestle well at back or side "holt," to bat heavily in a game of ball, to take the lead in the hay fields. That is what I was when my brother found me, after a half-dozen years of separation, aged seventeen, in a country village on the Connecticut river, Westmoreland, N. H. He invited me to come to New York city, and learn a trade before I got too strong to work. I had a pair of tight and light-colored "pants" with bottoms that sprung widely over good calfskin boots, a black velveteen vest, a blue coat, and a very large slouch hat. My hair had been cut that summer and I had never thought of shaving. With a clean paper collar, and a white shirtbosom as a rider to the colored garment I wore under the velveteen vest, I felt no concern about the appearance I should present upon my arrival in New York, which occurred about Thanksgiving time, 1875. I learned the trade of a compositor readily enough, though the size of my hands was prejudicial to the getting up of speed.

I took considerable interest in the fine points of the art; also in proof reading. Works treating on grammar, rhetoric, style, and so forth I found interesting reading. I would advise boys to read Lindley Murray, Blair on Rhetoric, Harrison on the Principles of the English Language, and Herbert Spencer's "Philosophy of Style." Thomas Paine's "Age of Reason" made me

an unbeliever in the Bible. My mother's conversation and instruction made me a Freethinker. D. M. Bennett encouraged me to write for publication. Stephen Pearl Andrews gave me a lift in philosophy. B. F. Underwood is responsible for my early materialism, out of which I have not been able to follow him. My acquaintance with Prentice Mulford and T. C. Leland led me to choose a humorous style of writing, modified by an inclination to argue and philosophize. The reading of Tennyson inclined me to write poetry, and my first effort at rhyme was after the measure "In Memoriam." My next was a sonnet, half pilfered from Shakespeare, and "inspired" by Lucy Churchill's Universal Mental Liberty Badge. I will give it to you:

If half the joys a mind enfranchised brings
 Were told in numbers that to it belong,
 The world would say: "A poet 'tis that sings
 Whose wayward fancy hath inspired his song!"
 Too early still the day, too late the dawn,
 For all mankind to yet behold its light
 That shines on those who know of coming morn
 And greet its glow from Freedom's lofty height.
 But time may come—when dust of ours shall lie
 Mute as our papers, yellowed with their age—
 When those today who plainest truths deny,
 The present poet will esteem a sage.
 His worth shall live upon the lips of fame,
 And grateful praises consecrate his name.

I never delivered but one public address, which was on "New England and the People Up There." I have made one platform speech, participated in one oral debate, and have one wife and one child. Considering the success of these endeavors I often feel encouraged to repeat them, but occasion has not so demanded. My one political platform is the Nine Demands of Liberalism, and I have no political affiliations outside of them.

I went to San Francisco, in 1877; to Snohomish, Wash., (as editor of *The Eye*) in 1891. Returned to New York in 1893. Am proof reader, etc., on the *Truth Seeker*. Weigh 214 pounds; 5 feet 10 inches tall; 37 years old. Always enjoyed superabundant health. Married Grace Dayton Leland, daughter of Theron C. Leland, July 20, 1888.

ALL SORTS.

— We were reading the other day in *The Voice* that the Prohibition people are sure of final success, because God is with them, and now Ex-Governor Waite, a leader of the "Populist" party, says in speech, delivered in Chicago: "The republic is safe. There is a just God that watches over the

destinies of nations, and He will, in his own good time, avenge the sufferings of His people." And we all know that God has been running the Republican party. It is generally admitted we think, that the other fellow runs the Democratic party. Who do the A. P. A.s depend on for success?

—Little Regie: "I don't b'lieve the Lord cares a cent for good boys." Fond Mother: "Horrors! What put that idea into your head?" Little Regie: "He hardly ever makes good boys strong enough to lick bad boys." —*Good News.*

—Christian people, we think, generally claim that liquor selling is one of the greatest of crimes, and they are making a special effort everywhere to close the saloons on Sunday. To be consistent they should start a reform to stop theft and murder on Sunday.

—Ella E. Gibson, the veteran worker in the cause of Free Thought, sends us good cheer and material aid for this Magazine, for which we feel grateful. Though for many years in poor health, she proposes to remain with us to the close of the present century at least. We hope for many years thereafter.

—*The People's Voice*, an advertisement of which appears on the first advertising page, is to be "*a new thing under the sun.*" Do not fail to read the advertisement carefully—then send in your subscription and a good letter. Though published at this office, it has no connection with the Magazine. It is to be an eye opener.

—"The Holy Bible" lecture that Col. Ingersoll is delivering in all our large towns and cities has set the orthodox clergy, especially those of small caliber, howling on his trail as they have never done before. They seem to realize that their "grub" is in danger, and that is what most of them are preaching for. But "Truth is mighty and will prevail."

—Prof. Max Hempel, lecturer of the German Free Community of St.

Louis, in a private letter writes: "Allow me to express my satisfaction with the FREE THOUGHT MAGAZINE, which I always read with the greatest pleasure. I really do not see how any person wishing to cultivate liberal ideas can do without it. You may be glad to learn that the Magazine is highly appreciated by the German Freethinkers."

—*The Universalist*, published in Chicago, represents that wing of the Universalist church that has progressed backward for the last thirty years. It is terribly down on Ingersoll; says "he has undermined the hope of thousands,—has taken away from some the crutch that supported them"—meaning, we suppose, the Christian religion. A very good illustration. We have met hundreds who are now able to walk without the orthodox crutches, but never have seen one who desired to be compelled to use them again. But then, it is hard on those who get their living by selling crutches.

—One John Alexander Dowie has built up a large sanitarium in the city of Chicago—a faith—healing institution, where he and God seem to be in copartnership in healing the sick. Dr. Dowie does the praying and God does the healing; but there is no instance known where the doctor has divided the profits with his copartner. The other day the police of Chicago swooped down on the institution, and had the doctor arrested and he is now in the clutches of the law. Why did not the prisoner use his prayer gift, and call upon his silent partner to come to his aid and send down fire from heaven and consume his enemies? He ought to have remembered that the prayers of the righteous availeth much.

—Thousands of intelligent liberal minded men are constantly in an earthly habes by reason of having an orthodox wife who thinks more of her "dear pastor" than of her husband but it seems from the following that a poor fool of a husband is suffering by having too intelligent a wife, who does not believe her grandmother Eve was made out of a rib, or with St. Paul, that wives should be obedient to their husbands in all things, etc., etc.

"SUPERIOR, Wis., Jan. 7.—Charles N. Pettys has filed papers in a suit for divorce from his wife, Mary E. Pettys. The complainant alleges among other things that the defendant is an atheist and refuses to associate with Christian people; that the defendant has often teased him about his religion, and by such conduct has caused him to suffer great anguish of body and mind."

—We read "He that oppreseth the poor reproacheth his Maker; but he that honoreth Him hath mercy on the poor." (The Christians' Bible: Prov., xiv, 31.) But, notwithstanding, we find the following in the *Chicago Times* of January 10:

The Catholic church was party to proceedings filed against a poor widow yesterday in Justice Blume's court, which will result in ejecting this widow from her home for failure to pay her last two months' rent. The title of the suit was "The Bishop of the Catholic Church of Chicago against Mary Shenessy." Mary Shenessy is a poor widow with a family of small children, who has lived in the upper flat of a house at 349 Jackson boulevard, property owned by the Catholic church. Owing to various misfortunes and failure to receive moneys due, or to earn any, she fell behind in her rent for the two last months, until now she owes \$20. The agents for the Bishop, Brady & Clohesy, asked Mrs. Shenessy several times recently for the rent, but she told them that she was unable to pay at present, as she had no money. Brady & Clohesy then filed proceed-

ings before Justice Blume, and yesterday judgment was rendered against the widow for the amount of the rent and costs by default.

—Two bright little chaps, the scions of a prominent family of this city, writes Elaine in the *Chicago Saturday Evening Herald*, were told the other night by their mamma, that hereafter they must go to sleep without any light in their room. They protested long and vigorously, but mamma was firm in her decision.

"Well," said Harry, "I'll des ask God for a light."

"But, my dear," said mamma, "that will do no good, because God will not do anything for you that mamma has forbidden."

The little fellows were undressed kissed and cuddled up in their pretty white beds, and mamma and nurse softly left the room, first turning off the light.

The two listening in the hall heard a prolonged "O-o-o-o," then Harry's voice:

"God, please turn on the electric light." A pause.

"GOD, PLEASE TURN ON THE ELECTRIC LIGHT." A longer pause.

"GOD, PLEASE TURN ON THE ELECTRIC LIGHT."

Silence for a minute, and then a little voice, filled with disgust, broke the silence: "That God makes me tired."

—Edward W. Bok commences an article in the January number of *The Cosmopolitan Magazine* in these words:

"The pastor of the fashionable city church and the minister of the humblest country meeting-house are alike in one respect, if dissimilar in many others: They both want the young man of today at church. Every pulpit utters the cry, yet the young men do not come, and the pastor looks at

his elder, while the vestryman stares at his rector, and each in turn asks: "Why?"

This seems to be a hard conundrum for the ordinary pastor, elder and vestryman to solve. We can tell them the reason in a few words. The young men of today are intelligent and thoughtful, and cannot be satisfied with the theological chaff that is usually dealt out from the orthodox pulpit. Let it be announced in most any town that Col. Ingersoll, Dr. Thomas, of Chicago; Elizabeth Cady Stanton, or some other advanced thinker is to speak to the people and the hall or church will be filled with young men. If ministers desire to get the ears of the people, young or old, they must be up with the times and have live truth to present. We are glad to know there are many ministers who are learning this lesson.

—Our readers who were acquainted with the Magazine a few years ago, will remember Miss Mary Ellen Moore, the daughter of that well known Liberal, John L. Moore of Quincy, Illinois, who was assistant secretary of the Young People's Free-thought Temperance Society. Her many friends will be interested in the following notice from the *Quincy Whig*. We wish the young couple a long life of joy and happiness:

A BEAUTIFUL WEDDING.

A beautiful wedding was solemnized at Fawley Place, the home of Mr. and Mrs. John L. Moore, at 11 o'clock Tuesday morning, December 26, the marriage of their daughter, Miss Mary Ellen Moore, to Dr. J. A. McKinney, of Barry. The ceremony was performed by the Rev. W. A. McKinney, of New Hartford, Ill., an uncle of the groom, in the presence of a large company of relatives and intimate friends. Dr. J. G. McKinney and wife, parents of the groom, and Messrs. George and Jerome McKinney, brothers of the groom, all of Barry, were among the

guests. On Friday evening a reception will be given at the home of Dr. McKinney, at Barry, in honor of the bride and groom, who will go from there to Chicago. Dr. McKinney will take a post graduate course in medicine and surgery and will then resume practice at Barry where he is associated with his father.

—Mr. John Codman, of Soda Springs, Idaho, sends the following truthful communication to the *Christian Register*:

In a letter to the New York *Herald* styled "An Interview," Col. R. G. Ingersoll says:

The world is growing better. There is more real liberty, more thought, more intelligence, than ever before. The world was never so charitable or generous as now. We do not put honest debtors in prison, we no longer believe in torture. Punishments are less severe. We place a higher value on human life. We are far kinder to animals. To this, however, there is one terrible exception. The vivisectioners, those who cut, torture, and mutilate in the name of science, disgrace our age. They excite the horror and indignation of all good people. Leave out the actions of those wretches, and animals are better treated than ever before.

Is this the only "terrible exception"? Perhaps the colonel knows of no other. He does not go to church. If he did, he could not enter the portals of any of our fashionable places of religious entertainment without seeing attached to the carriages that line the sidewalk, whose owners are acknowledging their sins within the sanctuary, poor suffering brutes whose backbones have been amputated, and whose faces are distorted by the agonizing pressure of the curb-bit and check-rein.

The great agnostic is constantly inveighing against religion, but this is a stronger argument against some of its professors than any that has yet been adduced.

—Mr. Geo. Hickenlooper, of Washington, D. C., writes:

Editor FREE THOUGHT: Mr. Virchaud R. Gaudhi, who was a repre-

sentative of the Jainist religion from Bombay, India, to the "Congress of Religions" at Chicago, has for the last two months been giving lectures here in Washington explanatory of the Jainist religion. He has also delivered addresses before several societies in relation to the social and moral life of the Hindoos.

He is a remarkably intelligent man, well versed in the sciences, and speaks a number of languages, including the ancient Sanscrit. His audiences are composed of intelligent free thought men and women. On several occasions he has delivered addresses at the "People's Church" on the invitation of Mr. Kent, the pastor, but has never been invited to fill the pulpit in any other church in the city.

As Mr. Gaudhi's object is to explain the Hindoo view of religion, this treatment shows the intolerance and narrow-minded bigotry of saintly orthodox Christianity.

Mr. Kent was for several years the pastor of the church of "Our Father" (Universalist), but being a little too progressive and independent in his religious views—even for that liberal church—he withdrew from the Society and established what is known as the "People's Church." This congregation is composed of progressive thinkers who have cut loose from all other churches.

They are, in short, men and women who do their own thinking, and have a slight leaning toward that "heathen," Bob Ingersoll.

—When the Unitarian church of Ithaca burned down President Andrew D. White wrote a letter to Rev. E. E. Hale, of Boston, giving some reasons why it ought to be rebuilt, and the following was one of them:

There is another reason why I regard this church with especial favor; the number of thoughtful young men and young women who are breaking away from the generally accepted creeds of Christendom is large and constantly increasing. No effort on the part of "Orthodoxy," so called, is able to prevent this. I have myself seen young men, who, when in college, were the most devotedly ortho-

dox supporters of the Christian association, break away after graduation, if they had not done so before.

The question then arises, Shall such men go into blank negation, and, scoffing, array themselves against Christianity and cut themselves loose from organized Christian effort? or shall they be retained in a fold which does not exact from them acquiescence in doctrinal statements which they cannot give?

Now, here in the West it has been discovered that the young men and women breaking away from orthodoxy cannot be prevailed upon to tarry with the Unitarian churches, so churches more liberal are being established to catch these young fugitives from mental slavery. Where will this thing end? We predict the time is near at hand when it will be seen that there is no need of placing restrictions on advancing thought—that it is for the best interests of humanity that the mind and judgment be *entirely free* to follow wherever truth leads.

—Geo. E. Macdonald, to our question, "Will you please tell us what is more diabolical, infernal and nefarious than to mail to young people lewd pictures—real obscene literature?" replies: "Religious persecution," "rape" and "arson." Religious persecution would hardly constitute a "crime," but let that pass. And we hardly think either of these that Mr. Macdonald names are "more" diabolical, for the criminal may be influenced by ignorance, ungovernable passion, or an insane desire for revenge—some evil motive actuates him, whereas the crime in question is pure cussedness, but for the sake of the argument we will admit that they are greater. Now we ask our friend the following questions and request a direct and unequivocal answer to each:

1. Are you in favor of having the

law against religious persecution, against rape, and against arson repealed?

2. If the "Comstock Law" was so amended, as Col. Ingersoll claims it should be, so that it could be used for no purpose but to prevent *real* obscene matter passing through the mails, after such amendment, would you desire to have it repealed?

3. Are you in favor of allowing real obscene literature to be sent through the United States mails?

4. Would you be in favor of having all laws repealed by which innocent people sometimes suffer? If yes, then would not that be equivalent to asking that there be no laws, as innocent people sometimes suffer under any law?

—If James Lick had been a Christian, how the secular journals would have expatiated on his "Christian charity;" but being an Infidel we hear nothing said about his Infidel charity in notices like the following:

SAN FRANCISCO, Cal., Nov. 29.—The James Lick monument was unveiled today with appropriate ceremonies. When the late James Lick died he left an estate of several millions of dollars, which by his will was to be expended in various public improvements and institutions. One hundred thousand dollars was set aside for a monument descriptive of California, to be erected in front of the city hall. This monument has just been completed. The ceremonies were held in Odd Fellows' hall. George S. Choenwald, president of the James Lick trust, formally presented the monument to the city authorities, and Mayor Ellert made the address of acceptance. The monument, both in design and workmanship, is one of the finest in the United States. The main material is granite, supporting massive bronze figures of heroic proportions, and also bronze panels of historical design. The main column is forty-six feet high, and on its four sides granite wings lead out, at the end of which are massive pedestals surmounted by bronze

statues. The top figure represent Eureka, as typical of California. Beneath are four panels portraying: Crossing the Sierra, vaqueros lassoing a bull, trappers trading skins with Indians, and California progress under American rule. There are bronze portraits of men of prominence in California's history, including Sir Francis Drake, Father Junípero Serra, Fremont and Sutter. On the main shaft is a large bronze portrait of James Lick, and on the back are draped the bear and American flags.

—Dr. J. H. Randall, of Chicago, sends us the following obituary notice of the late Leroy Dutton, which we gladly publish:

Leroy Dutton, who was born April 20, 1816, in Chenango county, N. Y., after a short sickness passed to death on the morning of December 20, 1894, aged 78 years and 8 months. He was highly respected for his exceptional intelligence and superior qualities of character. He came west in 1839 with his parents and located in Olive, Clinton county, Iowa, where he has resided ever since steadily engaged in the occupation of farming. Although his parents were strict Presbyterians their idea of religion, life and death never found root in his mind; for many years he has been widely known as a Freethinker, and has defined himself as a materialistic philosopher. For some years past he has frequently been heard to express himself that he was satisfied with life and ready to die whenever nature was ready for him. It was his special request that neither priest nor minister should officiate at his funeral; he wished to be laid away in the earth on his farm with as little ceremony as possible, and if any speaker was called by his friends that it would be one whose words would be in harmony with the ideas of life and death which he had lived and believed were in accord with great Nature's laws. The writer was called by the friends to conduct the funeral, which was attended by a large number of people, many of whom for the first time witnessed exercises for such an occasion in which neither prayers, psalm-singing nor Bible-reading occurred.

For many years Mr. Dutton has been a generous contributor of means to aid in the propagation of such ideas in relation to life, religion and politics as he thought would destroy superstition and ignorance and thus help all mankind to larger freedom and greater enjoyment of the fruits of their toil and their natural rights. He was a kind neighbor, a loving and tender husband, father and brother, and an exceptionally useful citizen.

—Below we give samples of the questions and answers that you will hear first in an orthodox Sunday school and second in a Freethought Sunday school. We leave it for the reader to judge where the children would receive the most genuine practical knowledge.

THE ORTHODOX SUNDAY SCHOOL.

1. How long was God in making this world and all there is in it? Ans. Six days.

2. Who was the first man he made? Ans. Adam.

3. What was he made out of? Ans. Dust.

4. Who was the first woman God made? Ans. Eve.

5. What did he make her out of? Ans. One of Adam's ribs.

6. What was the devil formerly and where did he first appear? Ans. A snake, and he first appeared in the garden of Eden.

7. What was his object in going there. Ans. To tempt Adam's wife.

8. Did Adam's wife resist the temptation? Ans. No. She became a fallen woman.

9. What was the result of her fall? Ans. All her descendants fell with her and thus became subject to the pains of hell forever.

10. How is it possible for us to escape the said consequences of Mother Eve's fall? Ans. God in his infinite mercy came down to earth, was born of the Virgin Mary, allowed himself

to be killed upon the cross, arose the third day and ascended to heaven, thereby preparing a plan of salvation whereby you can be saved from hell by accepting this atonement.

FREETHOUGHT SUNDAY SCHOOL.

1. What name is given to the bones of the whole body? Ans. The skeleton.

2. What are the bones of the head taken together called? Ans. The skull.

3. How many bones are there in the skull? Ans. Twenty-two.

4. How are these divided? Ans. Eight are in the head proper, or cranium, and fourteen in the face.

5. Why do we have bones? Ans. To support and protect the body.

6. Give example of bones which protect some part of us? Ans. The skull and ribs.

7. What does the skull protect? Ans. The brain.

8. What do the ribs protect? Ans. The heart and lungs.

9. Are all the bones of our body shaped alike? Ans. No.

10. Why not? Ans. Because they have different uses.

(Note to teacher). Enlarge upon this answer for children. Describe uses of different bones; for instance, the numerous small bones of the foot where strength and solidity are required; long bones used as levers to sustain weight of body, to confer power of motion, etc.

11. What are the different shapes? Ans. Some are long, others short, flat and irregular.

12. Where are some of the long bones? Ans. In the arms and legs.

13. What is the longest bone in the body? Ans. The femur or thigh bone.

14. What is the place where the bones are fastened together called?

Ans. A joint.

15. Each one of you point to a joint in your body.

16. Notice the bones of this skull; is it all one bone? Ans. No; there are many small ones joined together.

17. What is the difference between these joints and those of your fingers? Ans. These joints cannot be moved as finger joints can.

18. Then how shall we describe the bones of the skull? Ans. They

are flat, irregular and dovetailed together. (Teacher explain "dove-tailed.")

19. On what is the skull fastened? Ans. To the backbone.

20. What name has the backbone? Ans. The spinal column.

The last above questions were taken from a book used as a text-book in the Portland, Oregon, Free-thought Sunday school—not much religion in them but much truth.

BOOK REVIEWS.

RELIGION OF THE BIBLE. BY F. D. CUMMINGS. New York. Truth Seeker Company; pp. 313. Price \$1.00.

The author states that this book is "the result of the accumulations of years of thought and honest examination" of the Bible. He treats the subject under the following titles: "Introduction;" "The God and Man of the Bible," "God and the Devil;" "Is the Bible Contradictory?" "Jesus—Was He the Fulfillment of Hebrew Prophecy and Expectancy?" "Jesus, the Teacher of Righteousness;" "The Second Coming of Christ;" "The Christ Spirit;" "What is the Bible?" "How Man Advances;" "Why do Men Cling to the Bible?" "Belief, Unbelief, Faith, Reason and Prayer;" "Is there a God?" "Reward and Punishment;" "Immortality;" "Conclusion."

WOMAN IN THE BUSINESS WORLD. BY "ONE OF THEM." Boston, 1894. Arena Publishing Co.; pp. 318. Price \$1.00.

This is a timely volume at this day, when the women are everywhere going to the front as they never were before.

The title very correctly expresses the character of the book. The author says the object of this work is to help women to help themselves, which is the only kind of assistance that is of permanent value to any class of people. Every young woman who proposes to be somebody, and not an ignoramus and a drone in this world, should study this volume—we consider it one of the most valuable helps to women that has recently appeared, and should have a very large circulation.

"WILL COBBETT'S VISION, OR THE DEVIL AND TOM PAINE," is the title of a 40-page pamphlet just published by the *Ironclad Age* of Indianapolis, Ind. This is one of the earliest poetical productions of Dr. Monroe, late editor of the *Ironclad Age*, and describes in blank verse the Devil and his noted residence in the bowels of the earth, "where the worm dieth not and the fire is not quenched," as described in Holy Writ, and gives a minute and interesting account of "Tom" Paine's reception by his Satanic majesty, as the ministers bellowed it forth from their hell-fire pulpits fifty years ago.

The pamphlet also contains a very impressive, touching and prophetic poem written by Dr. Monroe just before his death. This is a most interesting, amusing and valuable compilation, that ought to be highly prized by all Freethinkers, and especially by Dr. Monroe's many admirers. The price is 25 cents. Address "Ironclad Age," Indianapolis, Ind.

THE BETTER WORLD. BY E. B. SOUTHWICH, M. D. New York Truth Seeker Co.; pp. 375. Price \$1.00.

The author of this interesting book describes an imaginary community where selfishness, avarice, and fear are not known, that is far advanced in all the sciences and where all are free and equal, and all enjoy the same privileges and the same rights. People who work together, play together, study together, and discuss all subjects together, and what one learns he imparts to all the others as far as possible. A community that has no doctors, no lawyers, no preachers, no professors, and by observing a strictly scientific diet and having the proper exercise are never sick. As they always do right they need no courts of justice, no laws for criminals and malfactors, and need very little political government. This book is very suggestive of the good time coming when Free Thought shall have done its perfect work.

ANIMALS' RIGHTS. BY ALBERT LEF-FINGWELL, M. D. New York, Macmillan & Co.; pp. 176. Price 75 cents.

We read in the preface of this work that the object of it is "to set the principle of animals' rights on a consistent and intelligible footing, to show that this principle underlies the various

efforts of humanitarian reformers, and to make a clearance of the comfortable fallacies which the apologists of the present system have industriously accumulated." The writer takes very strong objections to the old Christian theory that animals were made "solely for the pleasure and advantage of man." This book we are sure will greatly interest all humane persons who believe with the writer that even our lower animals have rights which the human animal should respect and defend. The times demand that people should be educated on this question, and this work is a good text book on that subject and ought to be used in our common schools.

POPULAR SCIENTIFIC LECTURES. BY EARNEST MACK. Translated by Thomas J. McCormac, Chicago. Open Court Publishing Co., Chicago, 1895.

This course of lectures by the learned professor of physics in the university of Prague, will be highly prized by every honest truth seeker. The titles of the lecture are:

"The Forms of Liquids;" "The Fibres of Corti;" "On the Causes of Harmony;" "On the Velocity of Light;" "Why has Man Two Eyes?" "On Symmetry;" "On the Fundamental Concepts of Static Electricity;" "On the Principle of the Conservation of Energy;" "On the Economical Nature of Physical Inquiry;" "On Transformation and Adaptation in Scientific Thought;" "On the Principle of Comparison in Physics;" "On the Relative Educational Value of the Classics and the Mathematico-Physical Sciences."

The Open Court Company are bringing out many valuable works and it ought to be liberally patronized by the intelligent public. And then their

books are so beautifully printed and bound they are an ornament to any library.

HOW SHALL THE RICH ESCAPE? BY F. S. BILLINGS. Boston, 1894. Arena Publishing Co.; pp. 478. Price \$1.00.

This work is a discussion of the capital and labor question from a religious or irreligious standpoint, and ought to interest Christians and Infidels alike, and in fact all who are interested in the labor and capital question. The first two lines of the first chapter are as follows:

"The burning question today is not so much who or what is God, but is there or is there not a God?"

There are some sixty chapters, some of which are entitled as follows: "God or no God;" "Evolution of Christianity;" "Brotherhood of Man;" "The Church;" "What is a Materialist?" "The Definition of Religion;" "Jay Gould, the Money King;" "The Vengeance of Despair;" "The Declaration of Independence;" "Every Child Should be Well Born," etc., etc. Whether one agrees with this forcible and peculiar writer or not, he will be compelled to admit that this book is a most valuable thought suggester that opens up the light to a new civilization heretofore unknown to the ordinary human conception. It will doubtless have a large sale in these political revolutionary times.

THE PRISON QUESTION. BY CHARLES H. REEVE. Chicago. Published by the author; pp. 194. Price \$1.25.

The work has been out for some time, nevertheless, it ought to continue to be circulated everywhere. It is an able review and digest of the most important question now before the American people—"The Prison Question." The fact is, our prisons ought to be changed to asylums and our prisoners kept under the super-

vision of the most humane people we have. No such brute as Brockway of the Elmira, N. Y., "Reformatory Institution" has been proved to be, should be allowed as superintendent in any of them. Many of our prisons are conducted on the old theological notion that hell is a good place in which to reform a man, whereas the only thing that will really produce genuine reformation is love and kindness. Criminals are mentally sick people who need medical mind treatment as a sick body needs mental bodily treatment. This work should be faithfully studied by all lovers of humanity. "The Crimes Against Criminals," by Ingersoll, is the best lecture on the subject ever before delivered.

BROOK FARM. BY JOHN THOMAS CODMAN. ILLUSTRATED. Boston, 1894. Arena Publishing Company; pp. 335. Price \$1.00.

This book ought to be interesting and valuable to many people—to old people because it reviews a subject that was much talked about in their youthful days—one in which every thoughtful person was more or less interested fifty years ago, and to younger persons for the reason that it presents a phase of reform not much in vogue at this time. Then when it is understood that the persons who inaugurated the Brook Farm movement were nearly all men and women either, at that time of national reputation, or who acquired such reputation in the following years, such well known names as Ralph Waldo Emerson, Horace Greeley, Charles A. Dana, Dr. Channing, Theodore Parker, James Freeman Clarke, Samuel J. May, Rev. Dr. Bartol, Geo. Ripley, John S. Dwight, it will be seen at once that this is no ordinary publication. We must say that it has been a long time since we read a book that interested us so much.

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THE
FREE THOUGHT
MAGAZINE.

MARCH, 1895.

MORAL STANDARDS OF TODAY.

BY REV. JOHN E. ROBERTS.

"Happy is the man who condemneth not himself in the thing which he alloweth."—Text.

THE intelligence of man implies the intelligence of the universe. There could be no intelligence in man if he lived in an insane or chaotic world. The progress of intelligence is the eternal approach of mind which is lower and finite, to mind which is infinite. It is the making of the purpose and the wisdom of the infinite the purpose and the wisdom of the individual man.

The moral nature of man implies a moral universe. Man could not be a moral being if he lived in an immoral world, or if he lived in a world that had no moral qualities,—if it was simply non-moral. To think of the material world as having no moral quality, existing without any moral purpose, and having no relation in morals to the Supreme Wisdom, is to cut squarely in two the moral idea, the moral force of life. Moral progress in man is the eternal approach of moral attainment to that infinite perfection, which is the ideal of the universe. Between what man is and this infinite perfection there stands what a man hopes to be,—what he strives to be; that is, his ideal, or his moral standard.

The moral ideal of a man is simply the working plan, a design whose specifications he seeks to fulfill. The moral standard is an

intelligent conception of conduct, and responsibility, which man strives to fulfill. It is important that we consider the ideal as a working plan, as something attainable, instead of considering it a vague impossibility.

Many well-meaning people skip one world, the present one. They long to be saints, and wear crowns, or they want to be angels and "with the angels stand" whereas the business is to be good citizens, good neighbors, loyal friends, loving parents; to be strong; to help the weak; to be gentle and patient with the erring. In short, the business is to help lift up this human world with love. The man who does that may safely trust the angel period of his existence to take care of itself. There is no reason to believe that Heaven is a Crown Factory. It may be that the Infinite gives no crowns, and that, if crowns are worn, it will be some sufferer of earth whose pain one has soothed; it will be some one bowed down whom one has lifted up; it will be some storm-driven soul, who found refuge in the haven of one's heart; it will be some human struggler whom one has helped, and perhaps long ago forgotten, that will bestow the crown upon one's surprised and wondering head.

The fact that man has ideals, the fact that he is not what he would be, is more than suggestive; it is prophetic. The fact that the race is struggling today, and has always struggled, for better laws, for higher civilization, for purer society, for happier homes, for higher standards of conduct, for larger freedom,—this struggle assures the future. There may be and there are mistakes, but the fact of the striving remains. There may be, and there are, evil and corruption in the world; but the fact that we take notice of them, that we complain about their existence, that we seek some method to relieve society of the burden of these wrongs; these facts show without doubt that the body politic, bad as it may be, is not entirely diseased.

Our moral standards do not represent the abstract or the absolute right. Absolute right would imply an infinite intelligence and an infinite wisdom to apply it. Our moral standards represent only such intelligence as we possess; and this limitation upon our moral standards, and consequently upon our moral responsibility, is frankly admitted in extreme cases. No just man, no society that is just, holds the individual who possesses no intelligence as

responsible for anything. He is considered as a ward, as an unfortunate to be cared for; he is not capable of wrong and cannot be guilty of crime, because he has no intelligence. The mindless person, or the one whose reason is dethroned, is therefore taken out of the category of those who are responsible, or blamable. This society frankly recognizes in the extreme degree. If it is true in the extreme, it is true, also, at all intermediate points. A man's responsibility is measured by his intelligence, and his knowledge of the purpose of life. It is a fact well known to every student of sociological questions that many criminals,—not all, but many criminals, lack everything that approaches a general intelligence. It is a matter of common observation that most criminals manifest an extreme degree of acuteness or shrewdness along certain lines; many of them are artists in certain directions. Because of this fact those who make conclusions hastily have inferred that they possessed a high order of intelligence. But the very superiority of the criminal's mind along a given line in certain directions implies, if it does not require, certain restrictions in other directions; so that even in the case of this abnormal acuteness and shrewdness in certain ways of criminality, it still follows that they lack anything that approaches a high order of general intelligence. As for a knowledge of the moral purpose of life, they have never for a moment been awakened to that. Life to them has been simply an opportunity to live without labor, to prey upon the industry and savings of society. They look upon themselves as enemies, and they count society their lawful prey. There is, if we could find out the secret and the mystery of their life, an almost total absence of any recognition of a moral purpose; the criminality of criminals is shorn of a large proportion of the responsibility. All morals are based at last upon education, upon intelligence. They rest upon, they require, such a foundation as this,—that a man in the process of his enfoldment shall have come to possess a certain rational conception of his relation to other men; that he shall have found out that society implies and requires concessions from every member, and involves on each one certain responsibilities. Without this kind of a foundation without this sort of intelligence, a high moral standard and a worthy moral purpose is entirely out of question. The time will come when we shall treat all criminals as unfortunate, as diseased,

as morally incompetent; not as men to be punished, not as beings whom society shall wreak a revenge, but as individuals that are lacking in the equipment that makes a man a man. We shall treat them, not to punish, but to reform. The true functions of society in that direction will be, first, to protect itself; second to reform, or to redeem the man. It will not be one year, or ten years, or thirty years, or a lifetime in jail, or the horrible, barbarous, disgraceful execution of a man in any way; but it will be an intelligent, rational, firm, loving and scientific attempt, to bring the man to himself; to restore to him his manhood; at least, to make him such a being, as that while he has his freedom, society will be safe.

Since, therefore, the moral standard is not representative of absolute right, it must vary as the intelligence varies. It must be high or low, good or bad, according to the quality of that intelligence, and it will also vary as the moral purpose varies. The moral purpose is not something that comes into a man's life at haphazard, and has an existence separate, or distinct from him; but it is something that he in part creates, that is created in part by his environment, by his consciousness, and by the life that is being lived around him. We need above all things to familiarize our minds with the fact that the moral standard of men is largely the result of their own seeking and their own making. We need also to assure ourselves, much and often, of the fact that unless a certain intelligent attention is paid to the moral standard, it is bound to become lower, it is bound to grow more debased. Let a fairly moral man engage wholly and absorbingly in any of the so-called secular pursuits; let a man give himself exclusively to business, or to public work, and admit into his thinking and into his habit no opportunity for the moral standard to be quickened, or ennobled or raised higher, and, in the nature of things, that man's moral ideal, from constant wear, and friction, and offense, will become more and more lowered. This leads up to the statement that there is a certain mechanical value in all forms of society, in all organizations and churches, that have for their sole end a moral purpose. I say there is a sort of mechanical advantage or value in such associations. Let a man, though he find within no intellectual response to the things which are said, though he feel no thrill in the form of the service, accustom himself to attend upon

such places where righteousness and higher living are the confessed end; where it is not material gain, nor prosperity, nor education; where it is not for the discussion of questions in science, but where the one thing is the ideal of higher and better living:—let him accustom himself to a place of that sort, and his moral purpose is inevitably strengthened and uplifted. I have been deeply impressed with the frank recognition of this fact in the services of the Roman Catholic Church. Here there is almost no regard for the intelligent appreciation, or intellectual response of the worshipers. The officiating priest, the most of the time, takes a position with his face to the altar, and turned away from the worshipers, reading, for the most part, in a language that is an unknown tongue to them; and when it is not in an unknown tongue, reading in a voice that is inaudible to the great multitude of people gathered in that sanctuary. There seems to be a total disregard for the intellectual processes of the worshipers. Yet such worship is not vain; and no people, intelligent in a high order or in a low order, can accustom themselves to such association, can place themselves in such environment, without being thereby strengthened and lifted up. I have sometimes felt that the main feature in all the services of the Protestant Church, was, after all, a weakness, and that perhaps the deepest philosophy lay in the service of these people, who waive for the moment the intellectual element, who, without appeal to the intelligence, appeal directly to the intuition and to that unconscious moral response that every man feels, and cannot help it, in the presence of the confessedly sacred, the high and the holy. We vastly misjudge all services that are highly ritualistic if we do not remember this principle that I am enunciating,—that there is something in man that is not at variance with intelligence, but that waives for a moment the intelligence,—a longing, an indefinable something that reaches out and responds to high intimations, lofty pictures and representations of moral achievement, of sacrifice, and self-abnegation. The frequent association in any man's mind with that which is high, and holy, inevitably lifts up the moral standard of that man, and improves his moral tone, just as frequent association with that which is evil and base will lower and debase the tone of that mind. The greatest of human bards illustrated that when he set before the Prince of Denmark a single idea,—the idea

of the crime that had been committed against his father. The Prince was a vacillating man; there was an unbridged chasm between his impulse and his power to act. The one thing he lacked was energy of action. He was one of great resolves, and was full of the feeling of revenge, but he was helplessly and hopelessly weak. The great genius kept an idea before his mind; it haunted him in his dreams; it was visible before his awakening eyes; he was never for a moment, asleep or awake, able to free himself from it, until, by the very power of an association that he could not overcome, this weak, vacillating, helpless prince was hurried on, as by a resistless force, to the completion of the final tragedy. If there is such a law as that (and no man can doubt it) then we are counting without a very important element in moral life and attainment, if we leave out the necessity for association, in some way with individuals, or organizations, whose one aim is higher and nobler living. If I did not believe in any church, and there was not one which answered to my intellectual life or responded to my conclusions; if there was not a single one but what was a positive intellectual offense to me, I believe I should select, not the church I liked best, for I might not like any of them, but the church that was the least offensive, and that approached nearest to what I did believe; and there I would go frequently, and there I would bestow what help I could for the maintenance of an institution whose purpose was to make men morally and spiritually better.

The moral standard, or the moral ideal is never so effective, as when it is illustrated or embodied in a person. It is extremely doubtful if we can conceive of anything abstractly right. It is doubtful if we can conceive of any abstraction whatever. I do not know that we should possess or be able to acquire any knowledge whatever of any natural law, if such natural law did not somehow embody itself. These things that interplay between soul and soul, that are not material, that are not to be called by any name of anything that we know; these things that we call occult, are only occult to us, are only mysterious, because we have not yet been able to recognize the form of their embodiment. They may be taking place all around us in perfectly palpable and visible ways, and we may not be able to recognize them as such.

So, in the realm of morals, the abstract right is of doubtful value, if it exists at all; but we know it the instant it seizes upon a life, and embodies, or incarnates itself; just as life must have form, must come within the reach of our senses, must cross the horizon of mystery that belts us round, and, standing within the circle that is reached by our senses, may report itself to us. But beyond that horizon life may still exist,—who doubts that,—yet unknown to us, or to the most of us. So, out of the abstract condition of the merely philosophical or ideal, the right must come in order to find its most effective expression.

This will explain why the world has had in all its ages man-redeemers, saviours of flesh. Right, to be the most august and commanding, must translate itself into terms, not of an unknown world, not of some celestial sphere, not of philosophy, but of flesh and blood, of human conduct, of suffering and struggle and achievement. I am willing to go further and say that these saviours are divine saviours, sent of God for the uplifting of the world, for the healing of its wounds, and for the redemption of man. So persuaded of this philosophy was Paul that he exclaimed that under no other name than that of his ideal saviour could a man be saved. To that name "Jesus" every knee should bow, and every tongue confess that he was the divine uplifter of men. That was perfectly true to Paul because his mind had fastened upon that great prophet; it exalted and idealized him; and owing also, to his own limitation, this appeared to Paul the only way whereby a man could be saved. But when the convict came, the fugitive from the galleys, who did not know of, and did not care about Jesus, he found M. Myriel, the Bishop of D——; and the Bishop of D—— became to him a divine incarnation; a saviour, a Son of God; and in the name of that Christly, godlike man, the galley slave was himself transformed into a man who bore without apology or excuse, the very image of God.

So this philosophy of a saviour is repeating itself over and over again. Christ is coming, and Christ is here, as much as he was when the disciples walked by his side in the Judean land. "Sometimes the question is discussed, "What if Christ should come!" The man is blind who has not seen, who has not felt in this present world the presence of divine men,—of Christs.

A great man once went back to the old home of his childhood

in the State of Pennsylvania. He went out to a little town, and out from the little town to a neglected grass-covered, bramble-grown grave yard, and sought out a grave marked by the plainest kind of white slab that bore the name of a woman who had died at thirty years of age. That was thirty years before this great man was making the visit to the neglected spot. When he went away from that cemetery he said: "Out yonder lies a woman who was a school teacher; a woman of infirm health who died early of consumption. But," he said, "there was a spiritual charm, there was a moral beauty, a grandeur and nobility of character of that young woman's life, that through all the years that have gone since then, of toil and temptation, had been to him a pillar of cloud by day and of fire by night. Never," he said, "has it been possible for me, even in the most absorbing exigencies, to free myself, if I would, from the pure influence of that perfect life." The time has gone by when we look for Christ to come, with all of heaven's glory, in some postponed future; but here and now, where men have eyes to see, and hearts to feel, are souls that are lifted up, and lifting men up, more and more. This is the philosophy of human saviours. We limit the divine power when we do not conceive of the power of God to send new Christs into each generation, unknown and unconfessed Christs; Christs that need not now be crucified because hatred is not so extreme; but those who, nevertheless, bear their cross without complaint; go into the garden in its darkness; if necessary, stand upon the fields of desolation, and desertion, and make no cry save the old, weak human cry that will come in the darkness: "My God, why hast Thou forsaken me?"

Let us now distinguish between two kinds of moral standards. There is first that standard which has its authority without a man. The authority without a man may be whatsoever you please; it may be in the church; it may be in the creed; it may be in public opinion, or it may be in custom; it may be in the fear of the speech of people; or it may be in Sinai's law. There is that standard which is without a man,—that is a sort of morality, but it is the lowest kind. The young man that came to the prophet inquiring where was the way to eternal life was able to pass a very creditable examination as to his moral conduct. "You know," said the prophet, "that the law commands, 'Thou shalt not do this, nor that.'" "All these

commandments I have kept from my youth up," replied the young man. There are multitudes of people who can pass the same sort of an examination; they are moral, their morality is not to be denied; but it is simply the morality of inertia—if there could be a thing like that. Such men do not help the world forward; they do not pull in the mighty struggle to drag it out of its depths; they simply stand still; they do nothing to make it lower; possibly they do something indirectly to help it higher. Many a man is satisfied because, in his consciousness there is no recognized violation of the laws of God. Now, I am willing to concede to that kind of morality all that such persons choose to claim for it, and still will contend that it is a morality of the lowest sort:—that is, an authority without a man, whatever it may be, church, creed, Sinai's law, public opinion or the speech of people. It is something that has its authority outside a man,—an authority whose penalties he avoids, whose approval he seeks to win; he comes to it, and worships it from afar; he is not one with it.

The other sort of morality exists when the moral standard is within the man himself. Suppose this material world had nothing but inertia; that the commanding law was that of inertia. Then, when matter had been created, *if* it was ever created, it should be subject only to inertia. It would have remained precisely as it was, and this day of grace, eighteen hundred and ninety-four, would never have been, because the process of change, and of transformation, and the long growth of life would never have taken place. There would have been the utmost pause, the inconceivable cessation of a process never begun. Instead of that, the material universe was touched through and through with a mighty resistless impulse of action. It was everywhere full of restless life.

The law of inertia does not hold supreme anywhere. There is not a particle of matter that man can find or conceive of that is not a hurrying, hastening, energetic co-operator in the perpetual and illimitable miracle of the universal world. When matter was first put into space, or from its beginning, if it had a beginning, it hastened to change its temperature,—its position; was never the same. Out of mighty unimaginable vortices it produced worlds, galaxies, systems; never for a moment resting, never stopping for an instant, but on and on, the everlasting law of change, of activity, of energy, manifesting itself in every part. And when the

worlds were completed and the systems made, even then the process of change and transformation went on and on, and is still going on, until out of the blank void, out of the silence and the darkness, out of the uninhabited and meaningless world, there has come the splendid productions of the mind of man, who dreams and aspires, and imagines other worlds than this. And now, even now, not a particle of this old world rests. It hastens, it toils, it works, and the crystal is being formed, and the flower; the fourfold year is passing; the tides come and go; heat, light and electricity, and stranger forces not yet named or found, are operating in the world all the time, and, I believe, are being generated in and created in and by the world that now is. I believe that this world and all worlds are light makers, and generators of electricity,—the authors and promoters of worship, and dream, and love, and hope, and prayer; that everywhere in the material world there is a manifestation of God, because God is in all things, *and all things are God.*

Now, in the moral realm, instead of inertia, instead of cessation, instead of the law that says "Thou shalt not," there is a higher law that says "Thou shalt." I am not carrying the thing too far when I say that if God is in the crystal and the rose, the resistless tides and whirling spheres, he is also in the heart that aspires, and the soul that looks upward to higher attainments still.

So the time comes when right transforms or transmutes itself into righteousness; the time comes when the abstract right becomes the concrete right; the time comes when the right-doer becomes one with the infinite. He does not, therefore, possess an infinite intelligence, or an infinite degree of wisdom; but he is, nevertheless, one with the divine purposes of the world he represents, because he co-operates with it, just as the crystal represents the divine intelligence and power.

The ideal life is that which will come when moral standards are done away with,—when there is perfect freedom. It will be when we no longer have regard for the moral standards, when the moral struggle is ended, when a man no longer says, "I will do this because it is right," but when he does it without saying it is right, or thinking of the opposite action, which may be wrong. In other words, the ideal life is that which will come when right-doing, and the fulfillment of righteousness are one with human desire, with human instinct, with human taste. Then shall the righteousness of God be the righteousness of man; then shall the soul be perfectly free.

DE STENDHAL.

(HENRY BEYLE.)

BY WILLIAM HALE.

THE subject of the following article was one of the most pronounced Freethinkers of his time. It was he who said: "What excuses God, is the fact that he does not exist." He goes further than Voltaire, Rousseau and Montesquieu. Helvetius and Cabanis are his gods.

His theory of morality is something like this: Every human being desires to prolong his life as long as possible. From this he concludes that the love of oneself is a natural and necessary sentiment. He adds that the search for happiness is the law of every human being. He does not believe in free will; he says that "man is forced to do what pleases him best." According to him man is always forced, forced both to be cowardly and to be heroic. The proof is the story of Lieutenant Louaut, which Beyle wrote in reply to an article in the *Globe* by M. Duvergier de Huranne, who had attacked him and called him a superannuated partisan of Helvetius. This is the story, whose true title, Stendhal himself says, should be "Helvetius and M. Cousin or The Motives of Men's Actions."

MONSIEUR PHILOSOPHER,

"I was born at Nouvelle, close to Narbonne. It is a small village upon the seashore, all of whose inhabitants lived by fishing. My father was a fisher and one of the poorest. I had three brothers.

"Regularly, in summer, when our little boats returned from fishing, and we were no longer but some hundred feet from shore, my father would take off our clothing and throw us in the sea. I was swimming like a fish, when, towards the last of the Empire the conscription came and carried me off.

"In 1816 I quitted the army of the Loire and returned to Nouvelle, with no money and disturbed about my future. I found that my father, my brothers and my mother were all dead; but, eight days after my arrival, one of my great uncles came home whom we had for forty years believed to be dead; he had gained millions in the East Indies, and allowed me a pension of three thousand francs a year, which was regularly paid.

"I live alone at Paris, not having the talent of making friends. Like all people who live alone, I read much.

"Day before yesterday I was walking in the direction of the Pont d' Iena; the wind was blowing strong; the Seine was rough and recalled to me the sea. I followed with the eye a little boat filled with sand which was about to pass under the last arch of the bridge, on the other side of the Seine, near the Quai des Bonshommes. Suddenly the boat capsized; I saw the boatman trying to swim, but not making much success of it. 'This awkward fellow is going to drown,' I said to myself; I thought of throwing myself into the water; but I am forty-seven and rheumatic; it was biting cold weather. 'Some one will throw himself in on the other side,' I thought.

"In spite of myself I looked. The man reappeared upon the water and uttered a cry. I moved rapidly away: 'It would be too foolish in me,' I said to myself; 'when I am confined to my bed with a sharp rheumatism, who will come to see me? Who will think of me? I will be left alone dying of *ennui*, as has been the case during the past year. Why does this animal make himself a sailor without knowing how to swim? Besides, his boat was overloaded.' I might have been fifty steps from the Seine when I heard once more a cry from the drowning boatman who was calling for aid. I redoubled my pace. - 'The devil take him!' I said to myself; and began to think of something else. Suddenly I said to myself; 'Lieutenant Louaut (my name is Lonaut), you are a c——; in a quarter of an hour this man will be drowned, and all your life you will recollect his cry. C——, c——! said the part of prudence; that is soon said, and the sixty-seven days which rheumatism has kept me in bed during the past year. The devil take him! One should know how to swim when one is a sailor.' I walked quickly towards the Ecole Militaire. Suddenly a voice said to me: '*Lieutenant Louaut, you are a coward!*' 'Ah! this is serious,' I said to myself, and I began to run towards the Seine. On arriving at the shore, to throw off my coat, boots and pants, was only the work of a moment. I was the happiest of men. 'No, Louaut is not a coward! No, no!' I said to myself in a loud voice. The fact is that without difficulty I saved the man, who without me would have drowned. I had him carried to a warm bed and he was soon able to talk.

Then I began to grow afraid for myself. I also had myself put in a warm bed, and began to rub my body with whiskey and flannel. But in vain; the rheumatism returned in spite of it; not so violent, however, as during the past year. I am not very sick; the devil of it is that, no one coming to see me, I grow very tired of being confined. After having thought of marriage, as I do when I grow wearied, I began to reflect upon the motives which have caused me to perform my *heroic action*, as the *Constitutionnel* calls it, which has given an account of it (No. 350, Dec. 16, 1829, page 3, at the top).

"What caused me to perform my beautiful action? for heroic is too strong. My faith, 'tis the fear of scorn; it is that voice which has said to me: '*Lieutenant Louaut, you are a coward.*'"

"As soon as I understood that I could save this awkward fellow, it became for me a duty. I would have despised myself if I had not thrown myself in the water, just as much as if, at Brienne (in 1814), when my captain said to me: '*Forward, Louaut! mount upon the terrace,*' I had amused myself by remaining below. Such is, Monsieur, the narrative which you ask of me or, as you say, *the analysis*, etc., etc., etc. JUSTIN LOUAUT."

Has Stendhal proved his case? Is it conscience or is it something else which has urged Lieutenant Louaut to save the life of the man who was drowning? The reader can decide for himself; we have nothing to say.

And now as to Stendhal's personality I confess that I have never been able to think of Stendhal otherwise than as an author; his characteristics as a man have always escaped me. His own works have given me little idea of his tastes, his inclinations, and all those things by which we are accustomed to judge a man. I have not read his biography by M. Colomb, but from all the various *critiques* which I have read about him I have failed to gather anything which would permit me to construct his mental and moral portrait.

Stendhal was born at Grenoble, in Dauphiny, in the year 1783. "The native of Dauphiny, is brave, shrewd, never duped," he has said, taking himself for a model. Not much care was taken of his education, and Stendhal always cherished a certain rancor for his teachers, one of whom reproaching him for some childish fault, had said to him: "You dishonor your family and

religion." From this it appears that Stendhal was not enthusiastic about religion even at an early age.

Stendhal certainly had a wide experience of life. To sum up in a few words: Entered at the Ecole Militaire, then an aid-de-camp to one of Napoleon's generals, then an administrator, then an intendant, he goes to Italy, to Germany, to Russia. He is named consul at Trieste; but M. de Metternich judges him dangerous and refuses the *exequatur*; he is sent to Civita Vecchia, where he finishes his life, save four or five months which he passed at Paris.

Stendhal was never married, and his only real friend was M. Colomb, who has written a biography of him which is an eulogy from beginning to end. This is his physical portrait as drawn by M. Colomb:

"Henry Beyle was of medium height and of an embonpoint which had increased with age; his athletic form recalled to some extent that of the Farnesian Hercules. He had a noble forehead, a keen and piercing eye, a sardonic mouth, a ruddy complexion, a broad face, a short neck, shoulders large and slightly stooping, a well developed and prominent stomach, short legs and a steady gait. The most attractive feature about Beyle's person was his hand and, to call attention to it, he kept his finger nails unusually long. In 1834, M. Jalley, who was at Rome preparing the statue of Mirabeau, obtained from Beyle the permission to sketch his hand in order to give it to the prince of orators, which singularly flattered him, for every one knew that Mirabeau had a very beautiful hand." The *Mirabeau* of M. Jalley figured at the Louvre exposition in 1835. "I am tempted," adds M. Colomb, "to believe that the sculptor, while copying the hand, did not neglect to take some lines from the abdomen of his model."

Italy was the land that Stendhal loved best, and no Frenchman has better painted Italian character and Italian scenery, though Stendhal rarely paints scenery. Why did Stendhal love Italy? Because in Italy there is no hypocrisy. A man can there freely follow his inclinations, you taste there the delight of a complete abandon, the pleasures of society and those of a state of nature. At this same epoch Lamartine was tasting the delights of Naples, of Ischia, of the Gulf of Baiae. This land of pleasure and of servitude, whose inhabitants were dead to the heroic recollections of

former times, snatches a cry of indignation from Lamartine. Stendhal is not affected by it. If he is permitted to live at his ease he cares not whether Italy is free or enslaved.

Henry Beyle has never signed his real name to any of his books and the best known of his many assumed names is de Stendhal. Some writer has suggested that Beyle did not sign his own name in order to deceive the Austrian police.

Balzac says that he met M. Beyle twice during the few months which the author of *La Chartreuse de Parme* spent in Paris. Balzac pictures him just as M. Colomb has done. He dwells particularly upon the extreme charm of his conversation, and compares him in this respect to Charles Nodier and Henri de Latouche. In addition he says: "M. Beyle is one of the superior men of our time. It is difficult to explain how this observer of the first order, this profound diplomat, who, both through his writings and his conversation, has given so many proofs of the elevation of his ideas and of the extent of his practical knowledge, is only a consul at Civita-Vecchia. No one could serve France at Rome better than he."

Stendhal died at Paris at the age of 59, stricken with apoplexy on the street. That embonpoint to which M. Colomb refers, readily explains the cause of his death. Among his papers there was found his epitaph written by himself in the Italian language: "*Arrigo Beyle, Milanese Scrisse, amò, visse, morì.*" The date alone was lacking.

Stendhal has written romances, he has written about literature and art, he has described Rome, Naples, and Florence; he revealed the genius of Rossini to the people of France. He has even written a book on love. With him there is no lack of versatility. Stendhal does not seem to have expected any appreciation in his own time, for he said that he "would perhaps have some success about 1860 or 1880." Balzac alone among his contemporaries has thought it worth his while to praise the genius of Stendhal, and no one can say that Balzac's praise is lacking in warmth. The article to which I allude appeared in the *Revue Parisienne*, and is a criticism of *La Chartreuse de Parme*, or rather an eulogy, for all that Balzac says is pitched in a tone of the highest admiration. The greatest part of the review is a synopsis of the story. Let us cull some of the passages; all that Balzac writes possesses a certain interest.

"M. Beyle has produced a work which grows more sublime from chapter to chapter. He has produced, at an age when men rarely find grand subjects and after having written twenty volumes extremely spiritual, a work which can only be appreciated by souls and men truly superior." "All those to whom Italy is dear, who have studied or understood it, will read the *Chartreuse de Parme* with delight. The spirit, the genius, the manners, the soul of that beautiful country live in this long drama, in this vast fresco so well painted, so strongly colored, which moves the heart profoundly and satisfies the most exacting mind." "The *Chartreuse de Parme* is at such a great elevation, it demands of the reader such a perfect knowledge of the court, of the country, of the nation, that I am not astonished at the absolute silence with which a similar book has been welcomed."

Prosper Merimee has been one of Stendhal's most ardent disciples. Though the difference is wide between Stendhal and M. Zola, I believe that Stendhal is the first writer who can claim to be realistic. Not realistic after the manner of M. Zola, Flaubert, and their followers, but nevertheless natural.

M. Henri Taine is another admirer of Stendhal. He calls him "the greatest psychologist of this century and of all centuries." He says of the *Chartreuse de Parme* that "it is one of the master-pieces of the human mind, and must take rank with *Don Quixote*, *Gil Blas*, and *Robinson Crusoe*."

Sainte-Beuve, great critic, but lacking in admiration for everything except himself, says that the romances of Stendhal, "in spite of pretty parts, are detestable as a whole."

Stendhal, in a letter to Balzac, has spoken of his method of composition. "Ordinarily I dictate twenty-five or thirty pages; then, when evening comes, I have need of a strong distraction; the next morning it is necessary for me to have forgotten everything. Reading the three or four last pages of the evening before, the chapter of the day returns to me. My misfortune here is that nothing excites thought; what distraction can I find in the midst of the five thousand merchants of Civita-Vecchia? . . . I abhor a forced style, and I acknowledge that many pages of the *Chartreuse* have been printed as they were originally dictated."

Stendhal has this to say of the books he reads: "Except

Madame de Murdauff and her companions, some romances of George Sand, and some novels written in the journals by M. Soulie, I have read nothing of what has been printed within the last thirty years. I often read Ariosto, whose narratives I love."

Stendhal tells us that while composing the *Chartreuse de Parme*, he read each morning two or three pages of the Civil Code in order to be natural.

Stendhal has written two other romances besides *La Chartreuse de Parme*. They are *Le Rouge et le Noir* and the *Abbesse de Castro*. These works are not so well known as the *Chartreuse* and hardly call for more than a bare mention. Nearly all of Stendhal's works deal with Italy, though I believe he has written a book about Racine and Shakespeare. Stendhal is little read, little known, and the close of the nineteenth century finds him hardly more popular than he was in the year 1830. But nevertheless he is a magnificent writer, a genius of the first order.

HICKORY, N. C.

YOUNG THOMPSON'S CURIOUS CASE.

BY HUDOR GENONE.

UNTIL young Thompson attained the age of thirty years he was a perfectly consistent infidel. He had been brought up in a strictly doubting household, under all those influences which do so much for the cultivation of the cerebrum at the expense of the spiritual. His father had a fine library, and here he spent a great deal of time, reading Diderot, Hume, Spinoza, Kant, Voltaire, Volney, Renand, Strauss and others. It was amazing how "brainy" young Thompson got to be. At college he was the terror in argument of all the theological students, and afterwards, when he went into business with his father, customers used to come to the office quite as often to listen to young Thompson talk as to buy stock.

This (as you may imagine) was not altogether to the liking of the senior partner. He was a frugal man, although on the abstruse bent. He remonstrated.

Now young Thompson was brim full of the profoundest convictions. He felt that he had a duty incumbent upon him to turn all he could from the error of their ways, and to make them good

infidels. He was serious in this, esteeming it to be his life work, and that in season and out of season, he ought to reason with his fellow men. But on the other hand he was very fond of his father, and inasmuch as the old gentleman appeared averse to devoting the time in business hours to such grand themes, felt it a duty to refrain. Yet he was so earnest and so conscientious that, rather than go to the theatre or opera, or balls (for which he had little fondness, considering these things frivolous) he used to spend his evenings at the rooms of the FREE THOUGHT ASSOCIATION, or would even be at the trouble to go miles to the house of some customer who might be ill, or from any cause unable to attend the association meetings. On these visits he used to delight to take along the works of such thinkers as Comte or Harrison, and would gladly sacrifice himself if he could thereby win one soul to the service of true paganism. Other excellent things he did, which if I told all, you would hardly believe. He grew pale and thin, and when his parents noticed this, and gently reproached him for his double toil, he responded that life was short, and that it behooved him to do the best he could with it, inasmuch as it was so extremely doubtful whether there was any other.

"I must convince men," said young Thompson, calmly, but yet with confidence, "of the peril they are in that they do not disbelieve in religion. As for me, so long as I persevere, nature will see to it that I prosper."

"How good he is," said the father.

"How brainy, too," said his sister.

"I meant brainy," continued the elder Mr. Thompson, "and generally when I use the word 'good,' I wish that to be considered as synonymous with brainy."

Not only did his own family praise him; but the encomiums young Thompson received from his friends and the public generally would surprise you if I told them. And he deserved all that was said. He was an excellent son, and in his capacity as brother and cousin, and in the course of time as uncle, he was all that any reasonable person could require of a consistent infidel. He never stole, or drank, seldom lied, and only swore when something happened that really exacted such modes of expressions. In short I will say of him that he was as nearly exemplary as a young man can be, and continue to remain human.

Following the course of conduct above indicated Thompson reached the age of thirty, and then a thing happened which changed the whole current of his life, and plunged all the family into the most grievous affliction.

He was perverted.

One of those theological students at the college where Thompson was; one of those who had then been scared the worst by the arguments, happened to locate near by, and he it was did the perverting. Terrible, wasn't it? If I chose I might go into details of how this came about; but I do not choose, and confine myself strictly to the bare statement of the fact that Thompson was perverted. From this day he was a changed man. He put away his Comte, gave his copy of Plato to his niece, took to infesting Sunday schools and prayer meetings, and was as foolish as the most wayfaring citizen in the whole city.

I said he was a changed man, and I said so advisedly, for the demoralizing church, and the debauching Sunday schools wrought such an unfortunate transformation in his character that within two weeks he took to frequenting lager beer saloons and in two months had taken several hundred dollars from his father's till, had told ever and ever so many lies, and swore (not only, as aforetime, when an exigency arose, but continually, and when it was really useless) like a trooper.

Words cannot tell how keenly his poor old father felt all this. Only those who have passed through a similiar experience can understand, even feebly, the depths of his emotion.

With tears in his eyes the white-haired father besought the castaway to reform, and finding persuasion useless, went as a very last resort to the miserable Christian minister who had done the perverting.

"See," he cried, "the awful effect of your pernicious doctrines."

And then he went on telling how lately, since he had gotten into the habit of attending church, the pervert had begun his evil courses.

"This comes," continued Mr. Thompson, "from his believing in the false and foolish fancies that you call religion. Now that he believes in eternal life my son is drunk half his time.

"He has stolen several thousand dollars, and this—this I lay entirely to his notion that there is such a thing as faith.

"Who was it taught my son that there was an eternal life? Who was it that put the pernicious idea of faith into his head? Who suggested the vile sophistry that grace was needed? I say it was you; and I say further that there ought to be a law passed to make such fellows stop preaching."

So the old gentleman went on, terribly in earnest; and who—observing the consequences of his son's perversion—can blame him for being a trifle irritated?

For my part I confess to sympathizing with him. If those evil consequences flowed from that theologian's work, I say boldly, that I sympathize. I use the word "if" because it has been suggested to me that possibly there may have been a mistake somewhere. One hears strange stories; but this, if true, is by all odds the queerest I ever heard.

Who believes it? You, I am sure, do not. We are both free-thinkers, some of us perhaps freethinkers to a fault; but much as we want to put away all superstition from among us; much as we desire to make men religious by making them first sensible, we have an instinctive feeling that the results which I have depicted (in a fine vein of irony) in the case of young Thompson, are simply—incredible; they are contrary to your experience and to mine.

Why is it that a good "infidel" feels always a certain reluctance to airing his sentiments in the presence of a young pious person? Why is it that he conscientiously avoids disturbing any one's "faith," however faulty, provided that no moral question is involved?

It is because he knows, or feels acutely and accurately, that no eternal harm is likely to come from his silence, but that much temporal misery might be the result of his free speech.

It is because he feels that the moral and the motive are supreme; that all means are glorified which achieve good results, and all paths sacred that lead to truth.

The facts of infidelity are true; the principles of religion are true.

Religion is not a matter of opinion; it is as scientific as algebra, as natural as chemistry.

Religion is the motive of desire. As number varies from minus infinity to plus infinity, so desire varies from evil to good, from bestial lust to divine love.

There is "eternal life,"—it is the natural results of the temporal life; it is the certainty of consequences.

Don't worry as to whether this sort of eternal life is "conscious" or not. It is my belief that not one person in ten is ever thoroughly conscious now, and I know that quite nine-tenths of my own actions are purely automatic.

There is "faith," but that only is faith whose foundation is on the rock of principle.

There is "grace," but it is that high endeavor, that everlasting arm which beckons to perfection, which upholds and uplifts in all things.

Unlike most "freethinkers" I am oppressed with no qualms of conscience at "disturbing faith." If to disturb appears futile I refrain, but I have never yet found the philosophy of certainty futile when once it was understood.

Give me your heart; give me your attention—that is all I ask.

God is in some respects like an editor. You go into a sanctum and the editor will greet you all smiles, because he thinks you have come to pay your subscription. If you do that your whole duty is done; to the editor by the payment, to God by a good life.

But if you come with a contribution, notice how quickly the editor's face falls. He is so accustomed to contributions, and knows so well—because of his mathematical mind—the sad proportion of unavailable ones, that his first impulse is to sour on the contributor.

And yet if you have brought him a really good article quick enough the smiles will come back; he will accept what you have offered gladly, pay for it more or less liberally, and send you his paper gratis into the bargain.

We who pay our subscriptions with reasons for the faith in us ought not, I think, to rail at those who take another method to get their paper. If all the contributions offered proved as available as they appear to have been in the case of young Thompson "conversion" would not be as ridiculous as we now think it, and the world would be a pleasanter place to live in than it is.

THE RECONCILIATION OF RELIGION WITH SCIENCE.

BY CORVINUS.

PART IV. CONTINUED.

GOD is not a person like ourselves; he is not a father nor a mother like our progenitors; he is only comparable to a father; but in truth he is much more than that; he is not personal but superpersonal. He is not a great man, he is God." (!) "He is the life of our life, he is the power that sustains the universe, he is the law that permeates all; he is the curse of sin and the blessing of righteousness; he is the unity of being; he is love; he is the possibility of science and the truth of knowledge; he is light; he is the reality of existence in which we live and move and have our being;" (!) "he is life and the condition of life, morality. To comprehend all in a word, he is the authority of conduct. God is the sum total of matter and force—but also that quality of the world which the naturalist describes in natural laws. In addition he is that which men call progress, the ideal of the future that lives in our souls and the principle of evolution in nature. God is a certain quality of existence, being that feature of reality which enforces a definite conduct. He is not a concrete thing or an individual being. Thus he cannot be recognized by sense—experience. Representing a very abstract and complex thought he can be reached only by reason. The loss of reason destroys the faculty of thinking God."

Ludwig Buechner, the eminent savant, after quoting a similar definition of God from the work of a leading German philosopher comments on it as follows: "That sounds very beautiful, but nevertheless, if we look at it more closely, we find that it is stupendous nonsense." In order to prove the truth of this assertion all we have to do is to propound the question: If God is being identified with a mere idea, with morality, with the noble sentiments of mankind, in a word, with the All, how can he still be *God*? "Except for the purpose of avoiding odium, there is very little propriety in retaining the word" (God) "when the notion, associated with it hitherto, is so completely altered." *

But the height of folly is being attained by the learned editor

* International Cyclopedia.

of the *Open Court*, in trying to reconcile *this* conception of God with Christ's God-conception; in actually asserting that there is no difference between the two, that his God was also the God of Christ, and is in consequence the God of all true Christians. If we have derived no other benefit from reading the Epistle, in which he set forth his God-conception, we have, at any rate, been able to ascertain the fact that he denies the existence of a personal God.

In view of this fact, and in view of the fact that not only the plain words uttered by the Nazarene, but that the very essence, the gist of his teaching—which could not very well be forged—irresistibly force the conviction upon us that the God worshipped by him was not only an abstract “thought,” an “idea,” but an omnipotent, personal Supreme Being, in whom to believe he commanded his followers, the learned doctor boldly asserts that the God of Christ and all true Christians is nothing but an idea of moral import.

This singular style of argumentation found its origin, as I have stated, in the reconciliation-mania, which at present prevails so badly. Instead of simply replacing ancient views by modern ones, and thus dispensing with all bombastic and confusing definitions, the attempt is being made to reconcile ideas the very nature of which places them in hostile attitudes. If a reconciliation can be accomplished in no other way, then recourse is being taken to an arbitrary interpretation of the ideas which are to undergo the process of reconciliation, regardless of the inconsistency that such a proceeding betrays, and of the fact that it can be productive of nothing good.

I am not the only one holding this opinion, as is proved by the sarcastic remarks occasional contributors to the *Open Court* make, in referring to the attempt of its editor to reconcile religion with science; as well as by the significant questions proposed to him, from time to time, by some of the readers of his hebdomadal. Touching upon this subject “Saladin” says: “To me Dr. Carus’ reconciliation of religion and science is the proverbial reconciliation between the lion and the lamb, effected by the latter lying down *inside* the former.”

A subscriber to the paper states his dissatisfaction as follows: “If what you (addressing Dr. Carus) call God is more than a

person, how can you as a *scientist* and *logician* say of the 'super-personal;' the *boundless* All, he, his, him?"

These examples could be multiplied, but it is useless.

"Scientist" and "logician" were written in italics by the questioner, as he wished to give expression to his surprise at the carelessness with which the learned doctor hazards his reputation, as an exact thinker, in doing what the interrogator justly blames him for. The answer received is so significant as to prove, plainer than thousands of words could, its author's weakness: "I simply follow the tradition, as we speak of the sun as *he*, and the moon as *she*."

We may take it for granted that such an answer was not expected by the questioner, as it did not occur to his mind that a scientist, one who proclaims himself as a modern reformer and who devotes, as such, nearly his whole life to the propagation of modern views in the province of ethics, should adhere to traditional usages when they come in conflict with the fundamental principles of the theories taught by him; or when they detract even so much as a particle from the clearness of expression.

Once more the same reader applies to the learned editor, expressing his dissatisfaction with the reply to his query. And what is the answer he now receives? It bears the mark of self condemnation even plainer than the former: "We fully grant the inadequacy of speaking of God as a human being, but we must not forget that to speak of God as a thing in the neuter 'it' would be not less inappropriate. Until our linguists invent a special pronoun for God, we shall have to stick to traditional usage."

The existence of a personal God the learned doctor denies; a new God is being created by him: a god existing only as an idea, an abstract thought, one that has no body and no parts; one devoid of conscious planning and self-determination; a thought, a phantom, *an empty conception*, notwithstanding Dr. Carus' authority to the contrary, vested with the garments of the disembodied ancient God, which creation he is compelled to designate with "he" in employing the third person—and for no other reason but to satisfy his reconciliation appetite, and his craving for vaporings. Poor man! In what a sorry plight he is! He was born too soon. as no linguist has as yet made an attempt to invent a special pro-

noun for anything not really existing; for anything the problematic nature of which consists of qualities only, but of no substance; and, I confess of entertaining very little hope as to the possibility that some future linguist will invent a special pronoun—not for God: for the one omnipotent Supreme Being, (?) as he is properly called “he,” but for the high-sounding *definitions* of a nonentity, of a “nothing” possessed of qualities.

Linguists will, in all probability, always obey the rules of grammar; they will not sacrifice them to some whim; they did not do it heretofore and will not do it in the future. If fancy, or mature reflection, should induce any of them to dissolve the being of God in nature, they will replace the pronoun “he” by “she” or “it;” should they rob God of his personality, by identifying him with the laws of nature, “they” will be used by them in the third person; should they feel so disposed as to deny the existence of a Supreme Being and claim instead that “love” keeps the world in motion, they will substitute “it,” in order to avoid the repetition of the noun—at least those of the English speaking race; and should they denounce as absurd the belief in the existence of a personal God that rules the universe and the destinies of mankind, and maintain instead that: The moral statutes directing man’s conduct; the law that permeates through all, life, love, progress, evolution, are the true forces which move the world-mechanism, they will not designate these “powers” by “he,” in speaking collectively of them, but by “they.”

It is true in doing this, in dissecting the question with a mind admiring plainness and detesting all mysticism and hollow verbiage we can no longer adhere to traditional usages: consistency and exact thinking compels us to cloak modern thoughts in modern language. But, just this is the weak point, the most vulnerable spot in the reformation work of Dr. Carus: he cannot be convinced that the youth of twenty cannot wear the same coat he wore when five years of age.

The persistency with which he fills new wine in decaying flasks leads me to believe that he is deplorably unconscious of the inconsistency he exhibits in meekly submitting to his reconciliation-mania and his passion for vamping. Says he: “Science is the revelation of God.” Of what God? Is science the revelation of the “laws of nature,” of “love,” or of the “curse of sin and the

blessing of righteousness?" To a "deep" thinker these questions may appear very silly; but I am quite willing to submit to rebuke for appreciating the old proverb: "Simplicity is the hall-mark of truth;" and the opinion of so eminent a writer as Max Nordau: "The German Bildungs-Philister has ever despised 'Plattheit,' that is common sense, and has admired 'Tiefsinn,' that is, as a rule, impotent quibbling."

If God is being defined simply as an abstract thought, an idea, as something existing only in imagination and not in reality, it is meaningless to say: "Science is the revelation of God." Science is the achievement of man and nothing else. From the standpoint taken by the learned doctor it is also preposterous to give utterance to such phrases as the following: "Man is the image of God." "It is God's will that we ourselves shall work out the blessings of his laws." "The will of God cannot be changed by adoration." "We must learn to identify our will with God's will." "Whether we struggle and conquer or stumble and fall, whether we live or die, we know that it is a greater one than ourselves who suffers and struggles and has his being in us" This is not allegory, as it may be termed by the author, but meaningless phraseology, originating in the desire to cloak new thoughts in old rags.

And what a pitiable God it is, this God of the learned doctor, who is made to struggle, to stumble and to fall, who feels joy and sorrow and lives and dies with us. I say with Schopenhauer: "Such a God must verily have been plagued by the devil" in allowing himself to be thus transformed. "Such a God," says Ludwig Buechner, "suffers toothache and bodily pain in us; he denies or insults himself in the mouth of one, while he reveres and worships himself in the mouth of another. In one man he does good, while in another he works evil and contends against his own laws. He worries himself with insoluble riddles, he dies in each individual in doubt and pain, he rewards or punishes himself in a future life, and so on."

(TO BE CONCLUDED.)

FREE LECTURES IN NEW YORK CITY.

BY MARY PROCTOR.

UNDER the auspices of the Board of Education, free lectures are given throughout the winter months, in twelve grammar schools in New York city. The lectures are given on Monday and Thursday evenings at eight o'clock, and on these evenings twelve lectures are given in different parts of the city. The teachers of the different schools tell the pupils on the day of the lecture that they must not forget to remind their parents that a free lecture will be given there that night, and, well—even standing room is taken. Those who can understand English, and those who cannot, come. There are people who so thirst for knowledge that they learn from the pictures, and gradually by mingling with the crowd, they learn the language. Five hundred lectures will be given this year, during the season, averaging twenty-four a week. The subjects are many and varied. The most learned men and women lecture on the natural sciences, history, travel, arts and literature. Then in social science, there are lectures on the new life of the working people, history of labor, taxes, postal service, etc. These lectures are really a form of university extension, for they bring all the knowledge of the university professor and the specialist to the attention of the masses. They not only educate the adults who attend them, but inspire them with increased respect for education, and thus develop a spirit which will decidedly show itself in the rising generation. The free lecture course has become the people's university, and in time will lift them to a higher intellectual and moral plane, and this will be as much due to women lecturers as men lecturers. With regard to this I quote Dr. Leipziger's own words, and as he has the management of these lectures, his words are of the utmost value: "I believe in women traveling side by side with us, and as fast as they prove themselves capable lecturers, I will be ready to welcome them."

When I was invited to give my lecture, "Giant Sun and his Family," at five of these grammar schools, I felt quite honored that Dr. Leipziger approved of me sufficiently to put me in the course; and my experience has been decidedly novel and unique.

We are only allowed to lecture for an hour, but even for that short space of time I was afraid it would be difficult to hold the attention of the audience on such an abstruse subject as astronomy. When I was told that they knew little or nothing about the wonders of the heavens, I felt almost bewildered as to the best way to interest them. Nevertheless, all my lectures have been well attended, and whether it is my lecture or the numerous lantern-slides which entertains them, my audience always remains quiet till the last word.

I must confess, that on one occasion, I mounted the platform in fear and trembling. I had been commissioned to lecture in one of the tenement districts of New York city, and I had also been warned as to the locality. When I arrived there, at half past seven, I found a mob of people pushing their way into the lecture room, whilst policemen stood around to keep order. I hastened to the reception room, to await as calmly as I could, the hour announced for the lecture. At eight o'clock the superintendent called me, and introduced me to the audience. He prefaced his remarks, however, in the following manner, as he addressed the crowd of nearly eight hundred people who were present:

"Do not let me hear a sound during this lecture. If there is the slightest disturbance, I shall settle with whoever causes it after the lecture, I give you fair warning."

There I stood, beside the superintendent, trembling with fear, especially as I had just been told that I was the first woman who had lectured in that school at these free lectures. Nevertheless, I was determined to do my very best, and to interest them as well as I could. Only three or four hundred chairs had been provided, so that many had to stand throughout the lecture. I began, and in a few moments I felt the people were listening; and before I had spoken many moments longer, I felt they were interested. There is a strange, unaccountable feeling which always makes one know whether they have gained the attention of an audience or not. I knew I had my audience with me that evening. They followed every word, they appreciated the points, they applauded where I usually gain applause, and I consider that they proved themselves to be one of the best audiences I ever had. And yet, a glance at them would reveal the fact that they were ignorant, uneducated people; but they were thirsty for knowledge. I tried

to make the story of "Giant Sun and his Family," so simple and easy for them, that they could not help following me. I remembered that they were but grown-up children, and I lectured to them as such.

■ These free lectures, under the auspices of the Board of Education of New York city, are a great institution. They deserve every encouragement, and in time they will show the good work they are doing. The finest lecturers are engaged, the same lectures are given and views shown, as are shown in high-priced lecture halls, and the advantages of education are thus placed within the reach of all. The tired working man or woman finds at the grammar schools a well-lighted, comfortably-heated hall, a good lecture, accompanied usually with excellent illustrations. And all for nothing! Must it not prove a great thing for those who long for something better and nobler, after the drudgery of a long day's work? To judge from the crowded attendance at these free lectures, there is no doubt but that they are fully appreciated; as well as the good work of the Board of Education in inaugurating them.

• ELUCIDATING SCRIPTURE.

—This is the way the "Servants of the Lord" in the good old days of orthodoxy used to clearly elucidate a passage of Scripture:

The following is an extract from one of the early sermons of a now famous preacher:

"On these two commandments hang all the law and the prophets."—*Matt. xxiii, 40.*

"To make the text clearer to you, my hearers, I will ask you to fix your minds on an imaginary picture. Imagine, if you please, a man, a man suspended—for the Greek word which means to hang signifies also to suspend. Imagine then a man suspended from one of the rafters of this building, one of the beams of this structure. See him suspended by his arms—his two arms, which represent respectively the two commandments referred to in my text. His suspended body represents *the law* and *the prophets*, which the text tells us hang

on these two rafters—these two arms, I should have said, my brethren—the right arm symbolizing the *law* and the left arm the *prophets*, and his body the two commandments—the two laws—the two prophets, I should say, my hearers, and his suspended body symbolizing the—the text—the commandments—the two laws—the structure, my brethren. His two arms, I say, suspending the structure, for the Greek word which means to beam signifies also to rafter—I say, my hearers, the Greek word which means to hang signifies also to suspend; therefore, the rafter suspended by this man—the man, I should say, hanging by his suspender, symbolizes the prophet, the two prophets spoken of in my commandments which symbolize the text; and when you bear in mind that the Greek word which means to signify, hangs also to suspend—you have the picture."

LITERARY DEPARTMENT.

THE SPIRIT OF UNREST.

By MYRON H. GOODWIN.

I WALKED at midnight on a shore
Chafed by the restless sea,
Until the spirit of the deep
Upon my being did outpour
Its stirring melody.

My soul vibrated to a wild
Desire for liberty
And freedom from the world's restraint,
Imposed by custom, fancy's child,
Who rules imperiously.

The ocean frets and chafes along
It's barriers evermore,
So man, the sport of nature, strains
And struggles in a sea of wrong,
Oft wrecked upon the shore.

And at that stilly midnight hour
I felt there was in me
Something of ocean's great unrest,
As seemingly with mighty power
It labored to be free—

A something that could not be stilled
By earth, or air, or sky,
That seemed to lift to other worlds,
That in my being pulsed and thrilled—
Something that could not die.

O soul of man unconquerable,
As when in days of old,
Thou dwelt in frame of troglodyte,
Or baser form that rose and fell
In the primeval mold.

Persistent, bold, untamed, wilt thou
Not conquer death as well?
May not the longing e'en create

The thing thou seek'st? Oh, tell me now
Mayst thou with gods not dwell?

A god thyself, perhaps, in some
Fair realm of boundless space
Amid the myriad golden stars
That stud the blue, thou mayst become,
O soul of god-like race.

Oh, if my longing be for naught,
I thank ye, powers that be,
For this unquenchable desire,
This burning impulse and the thought
Of immortality.

WEST NEWBURY, MASS.

THE PLANET JUPITER.

BY JAMES A. GREENHILL.

JUPITER is well named the Giant. His diameter is eleven times that of the earth, and he is more than thirteen hundred times larger than our planet. He was well known to the ancients, but the time of his discovery and the circumstances in connection with his receiving the name, are lost in antiquity.

Galileo is acknowledged the discoverer of his moons. These moons or satellites revolve round the planet in times varying from nearly two days to nearly seventeen days, according to their distance from the primary. The nearest, Io, goes around oftenest. The second, Europa, next often, and so on. Their names beginning with the one nearest the planet are 1st Io, 2nd Europa, 3d Ganymede, 4th Callisto.

To the grasp of such telescopes as private individuals are likely to possess, from six inches in diameter to smaller, this planet, with his four lively attendants, present the greatest number of attractions, as their motions can be seen so distinctly as we watch them disappear and reappear by transit, occultation and eclipse. And their shadows, sometimes two at the same time, in transit across the disc of the planet, make the phenomena exceedingly interesting, and the science of astronomy rises in grandeur in our estimation when we see how accurately every phenomenon in connection with their movements is known and recorded years ahead.

The planet when in conjunction with the sun, is invisible to us on account of the sun's rays; but we can easily understand that if it were visible, its shadow being in the same line of vision, eclipses of the satellites could not be seen by us, as the occultation and eclipse would be at the same time from our point of view. But as he recedes from the sun until he reaches quadrature the angle of the shadow increases, and the satellites disappear in eclipse at a

greater distance from the planet from day to day, till, by the time quadrature is reached the satellite is seen to disappear and after passing through the shadow, reappear and be in sight sometimes for nine hours before occultation. This, however, does not apply to Io, who is so near the planet that when it passes into the shadow the eclipse is not past before the occultation takes place, so that Io passes from sight by eclipse and reappears from occultation. Then from quadrature till opposition these intervals decrease, till at opposition we have the shadow in a direct line again, and the occultation and eclipse would be at the same time.

After opposition the angle of the shadow changes to the other side of the planet, and the phenomena appear inversely till conjunction again.

At opposition the satellite and shadow transit the disc at the same time. From conjunction till opposition the shadow precedes the satellite in transit, the distance between them gradually increasing till quadrature is reached, and gradually decreasing till opposition, at which time the planet is due south at midnight, and as before stated the satellite and shadow transit together. But at quadrature the shadow of No. 4, Callisto, is so far ahead that it has crossed the disc and disappeared sometimes eight hours before the satellite has reached the planet, so that we often have the pleasure of seeing the satellite and shadow at the same time, quite a distance apart. The phenomena of transit now appear inversely from opposition to conjunction, the satellite preceding, the shadow, etc., etc.

All the foregoing phenomena can be seen with a telescope having a two-inch object-glass, magnifying twenty diameters, except the shadows in transit on the disc of the planet, which requires a telescope with four-inch glass, magnifying at least 100 diameters.

A magnifying power of fifty diameters shows the planet as large as our moon.

CLINTON, IOWA.

WHY MEN WORSHIP.

By WILLIAM L. WINN.

IF a ball is laid on a perfectly plane surface, unless some force is brought to bear on it, tending to move it, it will forever lie there. If an object is moving in one direction, unless some greater force changes its path, it will forever continue in that direction. If a race of people live governed by superstition, they will always remain so unless the light of reason breaks in on their ignorance. As a race, the human family have much of the imitative left from their animal days. We are wont to follow in the paths of our fathers; and especially is this the case when the change is one that the ministry make us believe is one so vital that all others are paled into insignificance beside it. This is one of the reasons that we today still worship, for the race as a whole has not yet seen the light of reason. But the purpose of this article is to show, if possible, why the race first began to worship. Animals do not worship—hence the change to the reverence of Deity or Deities

must have taken place when man changed from the animal to the human, but before or just at the time of the dawn of the intellect in the embryo human mind. I say when man changed from the animal to the human, because all advanced thinkers of to-day concur in that fact—the development of the human foetus, in which it passes through all the stages of life, from that of the lowest organization to that of the human type, is one of the best evidences of this. This change did not come about by one radical step, but with the change from brute to man, gradually and by successive steps. Here we find that cause and effect are the best proof of this; the doctrine of cause and effect is one that is irrefutable. Every cause has its effect, and every effect is in turn the cause of another effect. The first, or among the first causes of worship, was fear. All animals possess this quality, some in greater and some in less degree. The first impulse of all animals when frightened, is to hide or to flee from the apparent or real source of danger. Then among some of the more intelligent—the higher orders of animal life—when they recover from their first fright there is a spirit of wonder or investigation; this being well proven in the case of deer, which are first frightened, and are then irresistibly drawn by a light on a dark night. This, however, we do not observe in the spider nor in any of the lower orders; they run until they think themselves out of danger, or hide until they forget their fright. This spirit of investigation is, as a matter of course, found highest developed in man. This development, in its initial state was small, inasmuch as the intellect which contained it was diminutive, man being then in the state when his intellect began its development. The intellect grows, or develops, every time that a new condition is properly presented and understood. When things are improperly presented, the natural effect is, that they are improperly understood. Every time that a new condition is presented to the human mind, no matter in what state of development the mind may be, one of the first things that happens in the mind is wonder. If it be a noise, the first question to the mind is, the cause, unless the cause is known, when we would wonder as to some other condition about it, and before we can properly accept this, and make it a part of our mind or understanding, it must be satisfactorily explained in some manner in our mind. True, we may not be able to determine some fact about which we may wonder in regard to it, but before we dismiss it from our mind entirely, unless something more startling should transpire in the time we are thinking of the first particular occurrence, be it a sound or anything unusual to us, we fix upon and accept some reason for some of the phenomena connected therewith which we do not clearly understand. This is one of the reasons that primitive man worshiped, as will be shown presently. Children today, when they first know of an event, fact or condition, are ready to accept any explanation regarding it that may be given them. When the mother tells the child that God made the beautiful flowers and the golden sunbeam, his little mind accepts it without a doubt as to its truth. If she told the child that two and three are four, he would as readily believe it, for his mind is passive and credulous, and the fact that he accepts these things as the truth is not from the fact that his mother tells him, for he will as readily believe her from a stranger. So with the mind of a primitive man, except this—

when man began to think, his thoughts were so much further down the scale of intelligence, compared with those of the average child of today that we might almost call them instinct, and man, unlike the child of today, had no tutor save nature, so that his conclusions, as they were formed, were formed wholly from the impressions made by the different aspects of nature, supplemented by his imagination in the cases he did not clearly understand, and by his past experience in the more simple things that he understood. His thoughts first were few and simple; his mind knew no reason for the beautiful things that he saw, the awful noises, and the sweet carols of the birds that he heard, nor for the delightful aromas that penetrated his nostrils. He only knew that they were there—at first he did not question why—he sought those things which pleased his senses and satisfied his passions, and avoided those things which he feared for any cause. He had no reason to question as to the why, for primitive man was only a step in advance of the brute, and the nearer that we approach the brute the more submissive is our intellect and the higher are our passions. And it may be said in this connection that the great march of civilization or progress is characterized by the manner in which our intellects are cultivated, the heights to which they reach, and the control which we exercise over our brute natures. The heathen, the savage, knows little, and what little intellect he has is devoted to the pursuit of the things nearest his nature—his appetite and his passions. But by and by as he progresses, wonder begins to supplement his fear—he begins to wonder where the golden orb of day goes when it disappears over the distant hills—he wonders and sorrows at the death of his mate. His attachment and subsequent bereavement work so strongly upon his feelings, that the desire to again be with this companion finally terminates in an imagination that he will—this the origin of the belief in immortality. The beginning of man's intelligence was conducted through natural channels; necessarily so, for the reason that there was at that time no higher intellect to aid him in the evolution of his thinking powers, hence the burden fell upon nature. His progress was slow at first, since the bettering of his condition came only through the discovery of new conditions presenting themselves to him, and for which he knew no reason. Events came apparently through chance and the mind of primitive man grew as he properly understood any new phenomenon or condition. But of those things he could not clearly understand he must make some disposition in his mind, and as he had no tutor save nature and the intellect which he had evolved, he was very apt to fix upon the wrong theory of any phenomenon that he did not clearly see the reason for—hence, the origin of superstition. He understood that water ran down hill, although he probably never thought why, nor of anything in the abstract; he knew enough to roll a stone down-hill at his enemy, but certainly he never thought of gravity—it was enough for him to know that the stone would roll down-hill if he started it—to wonder why it did so was too far beyond his thoughts for awhile—that came later. Gradually, however, from witnessing the external aspects of nature he began to wonder at the strange phenomena. Especially was this the case in the tropics, where the different aspects of nature were so widely marked and diversified—where beauty is gorgeous—where the thunders are terrible—where the earth yawns

and trembles—where everything is on a scale of magnificence and grandeur elsewhere unequalled. After the dawn of intelligence had sufficiently dispelled the clouds and darkness of ignorance from the embryo intellect, wonder began to supplant fear, or admiration, as the case may be. Man wondered what caused the advancing storm cloud, black and grim, to give out such terrifying roars and to carry death and destruction in its path. Is it any wonder that it struck terror to his heart at first—but as he became accustomed to it, he gradually lost a part of his fear, and wonder naturally took its place. He wondered at the bright flowers, and the plumage of the birds—at all that terrified or pleased him—but more than all, he wondered at the glorious sun, which now clothed the earth in a golden flood of light, waking all nature to its greatest effort in apparent praise and devotion—and now—disappears behind the hill-tops, leaving all nature dark and silent. Is it any wonder that the mind of that primitive being that we call man, should fear, adore and wonder at the glorious orb that all nature seemed to depend upon? His intellect had now advanced far enough to know that something caused the different phenomena which he heard and saw—some of these simpler things he knew the reason for, but some of them he could not fathom. When he saw that events occurred, he began to wonder why they did so, and as he knew no reason for the phenomena within his own knowledge of the natural, he naturally imagined that some power of which he knew nothing, controlled them—that something out of the natural that he was acquainted with, did all these things—something supernatural. In the tropical zone where the imagination and passions are high, and the aspects of nature are more marked, this would be more natural than in the temperate zone where the phenomena are more regular and the imagination and passions are not so high; but what would be the case in the tropics would hold good in a less degree in the temperate zone. Thus we find when man began to wonder at the phenomena of nature, and having determined in his mind that those of them which he could not clearly understand must be controlled by some supernatural power, he soon established a God or Goddess for every phenomena of nature and every passion. The re-occurrence of events which tended to terrify man, naturally, after he had attributed them to some particular spirit or deity, made him think that that particular deity or spirit was angry or displeased—so came the custom of sacrifice—the giving of something to the God or Goddess to appease their wrath or invoke their blessing. It was the same to all his Gods and Goddesses—the God of War—of Thunder—of Love—to all he bowed and worshiped. Thus we find that the infant intellect of man, uninexperienced and imaginative, was taught by the aspects of nature, or natural phenomena, to prostrate itself before the unknown. Man's intellectual growth comes, partly from external impressions and partly from within himself. At the time man began to develop his intellect the impressions made from without were stronger than those which originated from within, hence they predominated, and imagination soon developing into superstition, filled the greater part of the mind, regarding those things which he could not understand, with erroneous impressions. Hence what he could not understand, there being no natural phenomena to explain it to him, he naturally attributed

to some unseen power—some God or Goddess. To appease the wrath and obtain the blessings from these unseen spirits were then the objects of mankind. So powerfully did this theory take hold on the embryo intellect that soon everything was attributed to the Gods. Before anything was undertaken the particular God who had supervision of it was pacified and asked if he favored the undertaking. Sacrifices were offered on every possible occasion and all because the imaginative quality of the brain was more developed than the reasoning quality. This is a fact irrefutable, for a child's mind today is the same. The child-mind is highly imaginative and credulous, the same as the mind of primitive man. With imagination goes credulity, hence the theory was easily propagated and handed down. As man began to understand the phenomena of nature which before excited his awe, fear or admiration, he dropped so much of the supernatural. As his reason and understanding grew, the imaginative and superstitious beliefs which he had before accepted, he began to refute. Intellectual growth consists of the proper presentation and understanding of any new condition, fact or occurrence. It is the improper understanding, either by reason of the manner of the presentation, or by the inability of the mind to grasp the proposition, that makes the human race bow down to unseen and unknown supposed powers, which, if properly understood, we would know came only through natural law.

THE CHRISTIAN EGO.

IN following the history of God from the beginning of Genesis to the closing chapters of the Revelations the insistence of the Great Ego that the all-absorbing, never-ending homage of man should be given to him and him alone, is one of the most striking features of a character which Christians have made such a desperate effort to maintain was good; while this quality in man—the insistence that *his* importance shall be recognized—is one that condemns him uniformly in the eyes of his fellows.

Now, why should man be required to spend the greater part of his powers worshipping the mystery which brought him into existence—under the present state of things at least, or under the state of things which has existed as far back as we know anything of it?

Man seems to have been brought into the world principally to suffer, to struggle, to fight, to fail, and for the most part to die *feeling* that his life has been a failure—whether, as the world goes, it has or not; but usually it has been a failure.

Were the plan otherwise, had men been created good and permitted to enjoy happiness, had nature been more smiling, as a rule, than wrathful; had the elements, as a rule, nourished man and beast, instead of seeming intent to destroy; had not floods prevailed, drouth burned great stretches of inhabited land, fire swept devoted cities, famine made desolate barren leagues of country, pestilence blackened the pathway of the race—then there might have been

reason in the demand of the Great Ego that man should spend the greater portion of his life on bended knees in prayer and praise.

To the reflective mind the whole fabric of the so-called Christian theory is a tissue of superstitions, the acme of absurdity, the accumulation of silly unreason, the weakness of undeveloped minds made puerile by fear and dishonesty by ignorance.

The first great quality in this Christian Ego is selfishness. Bow down thyself unto Me. Absorb thy nature in thoughts of Me. Hate father and mother, wife, child and kindred to cleave to Me.

Next to Me, look after Thyself. Purchase thy salvation first of all things by scourging, by fastings, by unceasing importunities, by burying thyself in sackcloth and ashes, by debasement of the most humiliating character known to human or divine (?) imagination. Humble thyself, demean thyself, sit in rags, sacrifice everything thou lovest for Me.

The church, since its first inception, has emphasized these ideas—to be carried out, however, *principally on the part of the laity!* The priests, bishops, archbishops, cardinals, popes, have as a rule, climbed out of these obligations and seated themselves in soft nests or on velvet-lined chairs and thrones.

What are the "superstitions" of the past? In what degree do they really differ from those of today? Only in that they were honest! Today they are dishonest. The modern priesthood preaches that which itself does not believe—preaches that which it knows cannot be true. All its course proves this; its anxiety for gain, its care for the morrow, its gracious acceptance of the fat salary in preference to the lean; its complacency at the impending fate of man (eternal burning) its lack, of care in committing the sins and weaknesses of other mortals.

Neither the church nor the laity believe what they profess. The benighted heathen do—therefore they, at least, are honest. Did the church believe what it professes it would not so follow the fashions of the world that infidels cannot distinguish the difference—except that the church opens its theatre at 10:30 Sunday morning and the world at 2:30 in the afternoon; while the church lauds the glory of the Christian Ego, and the theatre usually presents a drama of human love and suffering and the triumph of virtue in the end. "What a sham, James, what a sham!"

Lest man should not maintain a fitting humility and self-abasement the Christian Ego provides a system of rewards and punishment: Worship thou Me and thou shalt be blest. Dare to yield to the passions or desires which I have implanted within thee and thou shalt be cursed—beyond redemption and with everlasting burnings—or mayhaps by the shedding of innocent blood, by the pangs of mortal crucifixion on the person of one created for the purpose; thou mayest, if thou believe, squeeze into the kingdom with the difficulty a camel would experience in going through the eye of a needle!

Alas, the intelligence of today reaches after something nobler than this to worship. It says, away with the supernatural, the cruel, the impracticable, the soul-starving, the principle-benumbing fraud! Not for reward will we do right; not for fear of punishment will we refrain from wrong. We will follow right because it *is* right; truth because it makes us free; benevolence because

it enlarges the soul; largeness because it enables us better to help a brother man along life's dusty thoroughfare.

The old creed says, Just let *me* get into the kingdom and I'll praise thee, the Christian Ego, forever and ever. The new says, If I get into the kingdom I want to take my brother, too. The old says, What to me are the squirmings in the bottomless pit, so long as I can sit in heaven and play a golden harp? The new says, What to me are harps and crowns so long as my brother is in distress?

Cruelty, injustice, hatred, fightings, bitter wrong have marked the pathway of the Christian Ego and his creeds. The Infidel's religion is humanity that we know of, in preference to a divinity no man has seen or can truthfully tell of. Could the millions that have been expended in appeasing the wrath of the Christian Ego been laid in the lap of men and women suffering the penalty of life thrust upon them without their wish or will, then there might have been, with a few, some meed of praise to the Christian Ego for living.

We may, perhaps, justly indulge ourselves, during our hours of recreation, in speculating upon the unknowable, but for a set of men to make it the business of their lives to proclaim what they know is not true, if they know anything, enlarges in absurdity the more one thinks upon it. In this connection we cannot refrain from quoting the outspoken sentiments of a gruff old colonel of the late war who in speaking of a man he did not admire expressed himself thus: "He lies, and he knows he lies, and he knows that I know he lies!"

Among the predominating qualities of the Christian Ego is that of cruelty the over-riding of all other rights for self, the sacrifice of the innocent for the guilty. With singular inconsistency the Christian sings and shouts of heaven, and then how reluctant he is to leave this earth and go there! He will avail himself of any means to postpone the severance of earthly ties, will have innocent animals tortured to death, will have even men and women tortured to death in the hope of prolonging his earthly existence; and the vivisection of Christ, the first known example of what is now called "science" gives license to that hideous practice by the Christians of today. They defend it; they say God is good to give the animals into man's hand for whatever use he sees fit, just as good as he was when he gave his son to be tortured to death.

And then what appalling inconsistency to condemn the Jews for doing the thing which the Christian Ego had commanded should be done, and be done by them!

And, in passing, it is an interesting fact that the defense of cruelty by Christians is manufacturing Infidels daily. Scores have been turned from the church during the past two years, since the beginning of the anti-vivisection movement in America, simply because of its indifferent attitude toward the worst thing in the world."

ABNER PLAIN.

IN THE COURT OF COMMON SENSE.

LIMITED CAPACITY VS. THE CARDINAL.

Editor Free Thought Magazine:

A FEW days ago the following appeared in the columns of one of the Chicago daily papers:—

GIBBONS HITS AT COL. INGERSOLL. ELOQUENT LAUDATION OF CHRISTIANITY
BY THE AMERICAN CARDINAL.

BALTIMORE, Md., Jan. 7.—The cathedral was crowded in every part Sunday, it having been known Cardinal Gibbons would preach, and many who heard the sermon agreed his Eminence must have had in his mind the eloquent Col. Robert G. Ingersoll. The text was from Isaiah: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The Cardinal said: "It is fashionable as well as profitable to cast odium as well as ridicule on Christianity and on the scriptures, which are the basis of Christian religion. A man of limited capacity but of fluency of speech and shafts of wit may propose objections and difficulties in a half hour which may take a learned man a month to answer. I would ask you, my brethren, to have three answers ready in your mind when you are confronted by any difficulties against Christianity. (1) Ten thousand difficulties do not destroy a single fact of revelation. (2) The Christian religion has been in possession for 2,000 years and has been cherished by the wisest and best of men in every age and country, and it is stronger today than it was ever before. (3) All of the civilizations of the past and all existing civilizations today worthy of the name have been based on the doctrinal and moral principles of the Bible.

* * *

Will you allow a man of limited capacity but without fluency of speech or shafts of wit to make a few suggestions in reply?

Of course ten thousand difficulties cannot destroy a single fact of revelation if there be such a fact. But, that is the question in controversy. His Eminence dodges the issue. The answer should first furnish the proof of revelation as a fact, and not the number of difficulties which might destroy it. In controversies of this kind, assumptions don't count. Proof of the major premise is demanded. The burden is upon those who assert. Has the Cardinal capacity enough to see the point?

Whenever revelation as a fact is established by evidence satisfactory to the minds of reasonable men, there need be no fears of any number of difficulties ever destroying it.

The assumptions of the second answer can not be accepted. Of what, pray, has the Christian religion been in possession for two thousand years? Has it been in possession of science, of philosophy, of art, of literature, of progress and improvement? If any reliance can be placed upon profane history, there has been an irrepressible conflict between these and that, and, thus far, these seem to be rapidly dispossessing that. When, however, the Christian religion was in full possession of the political powers in Europe, and the vicious, but now vanquished theory of "the divine right of Kings,"—that is, of priests,—prevailed, many of the wisest and best were burned for simply advocating principles which everybody now accepts.

If the Christian religion has been cherished by the wisest and best of men in every age and country, were Constantine and Torquemada among them? Certainly Marcus Aurelius and Abraham Lincoln were not of the number.

Again, there never was but one *Inquisition*. No time, no country, no people, no civilization, no savages, ever created anything so cruel, so inhuman, so horrifying. Imagination is powerless to find words to picture its heartlessness. No brush can paint it black enough. Its savagery would chill the blood in the heart of a cannibal. Yet, this institution was conceived, begotten, nursed, armed and equipped and put into action by the Christian religion. When the Christian religion was most firmly seated in the saddle, the inquisition rode in front and rioted with fagot and flame and reveled in human blood. Philosophers were burned. Thinkers were tortured. Science was strangled. When the Christian religion was fully in possession, civilization was pushed back on the dial plate of progress a thousand years. Cruelty was in power, ignorance in purple, priests in robes and the people in rags. The period is known in history as the "Dark Ages." In proportion to the dispossession of the Pope and the Christian religion, the ages grow brighter, thought thinks aloud and liberty enlarges.

It may be audacious in the sight of his Eminence to say that his third ready made answer is more astounding in its assumptions than even the other two. But "a cat can look at a King." In this country of freedom,—founded by Fathers not pre-eminently followers of faith—even a man of limited capacity can talk back at a Cardinal.

According to this ready-made answer the civilization of Japan is of no account. The soft, sweet civilization of the Saracen that prompted the sending of ice, delicacies and medicines for the sick into the camp of the enemy,—the Christian crusaders,—is not worth mentioning! The splendid civilization of Greece that, before Christianity was born and unaided by the Bible, gave birth, according to Renan, to our science, our arts, our literature, our philosophy, our moral code, our political code, our strategy, our diplomacy, our maritime and international law, is not worthy the name! Renan was mistaken! He is now in purgatory making amends for his mendacity. Professor Draper, the man whom no priest has ever answered, was mistaken, also, when he said that civilization in Europe advanced not with the aid of the Christian religion, but in spite of it. He, too, is in purgatory now doing penance with Renan and the other philosophers and limited capacity fellows.

It won't do. The ready made answers are insufficient. They are obnoxious to a general demurrer. The case is reversed with a gentle suggestion to the Cardinal to restate his major premise and "introduce his evidence"

CASE REVERSED.

NEED OF TAXING CHURCH PROPERTY.

[From The New York Tribune.]

SIR: It is gratifying to notice in your article entitled "Taxing Church Property in Wisconsin," in last Sunday's issue, that several ministers in that State have expressed themselves in favor (to a certain degree) of the taxation of church property, and that most of the clergy of Wisconsin "appear to

think that public opinion demands the passage of a law of some sort taxing church property."

It is gratifying because it would be but an act of justice. The injustice of exempting church property from taxation may be illustrated by supposing that the property of a certain community is owned one-half by a church corporation and the other half by an individual (he maybe Romanist, Protestant, Hebrew or Agnostic). We will suppose it necessary that the sum of \$10,000 be raised by taxation. If the property be equitably taxed, the church and the individual pay one-half (\$5,000) each. But if the church is exempted from taxation, then, of course, the full burden of taxation falls on the individual and he is compelled to pay the whole tax (\$10,000).

There is no difference whatever as to whether our legislators openly donate so much of the public money every day for the support of the churches, or whether such churches are exempted by legislative action from the operation of a general tax law. Either act is not only unjust, but unconstitutional—the one directly and the other indirectly so—if it be true, as the late Judge Story, of the Supreme Court of the United States, says, that it is unconstitutional for anyone to "be compelled to support any place of worship or maintain any ministry against his consent." Thomas Jefferson says: "It is wicked and tyrannical to compel any man to support a religion in which he does not believe. The exemption of church property from taxation is but one phase of violation of the principle of separation of church and state; which principle is the cornerstone of the Republic."

Washington, Franklin, Hamilton, Madison and Paine were most pronounced in condemnation of any violation of this principle.

President Garfield says: "The divorce between church and state should be so absolute that no church property anywhere in any state, or in the Nation, should be exempt from equal taxation." James Parton speaks of "the infinite wrong of taxing a workingman's home to its full value and letting a \$10,000,000 cathedral go tax free." The Rev. Dr. Shipman, of Christ Church, says: "That which is protected by the government may justly be compelled to maintain it. . . . I would like to see all church property throughout the land taxed to the last dollar's worth."

Similar utterances have been made by many other of the clergy. "The Independent" and many others of the religious press have advocated the taxation of church property. The Baptists of this country have been more outspoken than any other denomination of Orthodox Christians in favor of the complete separation of church and state. The Baptist Preachers' Association of Baltimore not long since voted in favor of taxing church property.

"The Jarvis Street Baptist Church of Toronto, recently adopted a resolution against the exemption of church property from taxation, as being contrary to the principle which ought to regulate the relation of the state to all ecclesiastical bodies," says "The Christian Statesman."

The value of church property in the United States, according to the Rev. James Freeman Clark, was in 1850, \$87,000,000; in 1860, \$171,000,000; in 1870, \$354,000,000; according to Samuel Roberts, of the Illinois Social Science Club, in 1880, \$746,000,000; according to Richard B. Westbrook, of Philadel

phia, in 1890, \$1,500,000,000; and Gen. Grant's estimate was for 1890, \$3,000,000,000.

These figures show that the value of church property about doubles deceminally; so that we may expect, at the above rate of increase, to see the figure of \$100,000,000,000 as the value of church property in this country reached in 1950, and perhaps \$1,000,000,000,000 within the lifetime of many now living.

Are not these figures appalling? Are they not alarming? Do they not turn the thoughts of thinking people to those periods in the history of the world when a remedy was found for the injustice of government support to the churches (through exemption of church property from taxation), thus increasing the holdings of the church and thereby necessitating a decrease of the holding of other owners?

In *The Tribune* of February, 1873, in a communication from a Roman Catholic clergyman denouncing the wrong to the non-exempt by the exemption from taxation of church property, with hints at its possible confiscation in this country.

General Grant says: "Such vast amount of untaxed property, receiving all the protection and benefits of the government without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay taxes; and if permitted to continue will probably lead to great trouble in our land, perhaps before the close of the nineteenth century—possibly of sequestration, without constitutional authority, and through blood."

"At the beginning of the French Revolution two-fifths in quantity and more than one-half in value of the real property in France belonged to the church. What was the consequence? Bankruptcy, pauperism and finally revolution and confiscation. It is a philosophical truth that the same causes under the same circumstances will produce the same effects. Let us then learn wisdom from the folly of others and make the property bear its share of the common burdens and thus escape injustice, dishonesty, pauperism, revolution and confiscation. We commenced wrong by exempting any property from taxation. Let us take a new departure, before it is too late."—James Parton.

California is the only one of our states which has had the courage and the honesty to tax all property equitably. May we hope that the sentiment of justice may so prevail that ere long every other state in the Union will emulate the worthy example of the Golden State?

HENRY M. TABER.

INGERSOLL'S INCONSISTENCY.

I AM a great admirer of Gol. Ingersoll, although I have never seen the man nor heard him lecture, Firstly, because of his willingness to express himself on the Bible, Theism and Religion, according to the light of reason and his own understanding of them, instead of on either modern or ancient ecclesiasti-

cal authority; and secondly, because of his excellent personal character, which according to the testimony of the late Prof. Swing, is of such a pattern that Christians would do well to follow after. The influence of his lectures and writings on these subjects, upon those who attentively listen to or eagerly read them, is ineffaceable; his views, with nearly all, will find ready acceptance be communicated to others and transplanted into the minds of posterity; thus, unquestionably, more than ever before, stimulating the freedom of thought that must eventually result in establishing a wider domain of Universal Mental Liberty and in reducing that priestly one, in which belief rests,—not on evidence and reason,—but on ecclesiastical authority.

With all these merits of the great orator and the good service he is doing the world of humanity, I must say that his use and definition of the word Religion seems to me both irrelevant and contradictory. In his controversy with Field in 1887, he said: "Most theologians imagine that the virtues have been produced by, and are really the children of religion." He then and there denies this by saying: "The virtues are secular. They are of no kindred to any religion. Morality has nothing to do with religion; it is founded upon truth; is the enemy of all religion, because it has to do with this world, and with this world alone. Religion has been the enemy of social order, because it directs the attention of man to another world." This is all very clear and terse. It is true, and I fully agree with it. It—the definition of the word religion—agrees also with that of Webster's Unabridged Dictionary—1860. Latest Unabridged says: "Religion: the recognition of God as an object of worship, love and obedience."

Now, in his last lecture, "Which Way," delivered in Chicago, he is reported to have said: "Religion is the performance of duty and of right action. Theology has no place in Religion anyhow. What can they—(meaning Theology and Religion)—have to do with each other." This flatly contradicts Webster, as well as his utterances to Field, seven years ago: "Duty and right action," which he says, truly, "are all here in this world, are secular,"—and therefore, in my estimation, cannot be termed Religion.

Why, now, does he make them synonyms and interchangeable? He is desirous of putting Theology out of Religion; out of government; out of education; out of morals and out of charity. To eliminate Theology out of government, education, morals and charity is laudable and I heartily second his efforts; but to separate and eject it from religion is, to me, an impossibility, because the two are inseparably blended, are concomitants, are comprehended so completely in each other that an attempt at separation is equivalent to trying to remove mountains by faith. I must quote the Col. again: "The most religious nations have been the most immoral, the most cruel and the most unjust." The facts of history bear this out as true. Then, in order to reduce the quantum of immorality, cruelty and injustice to a minimum, is it not apparent that religion ought to be disavowed, rejected and abandoned? That the less mankind have of it the better they are? With me, Religion stands on no better footing than Theology, Demonology, Witchcraft and Ghosts. All these must go, and go together. But go they will *only* as fast as mental light, consistency of speech and right conduct thrust back and dispel the mass of ignorance afflicting

mankind. We have not yet altogether passed the Theological Age. This age has, according to the Philosophy of Evolution, the necessity, like unto every thing else, to exist by reason of conditions—of environments.

It cannot be otherwise. Schopenhauer says: "Religions are the children of ignorance; when the parent dies the children will be dead."

Why, in the advancing march of the human intellect should we advocate the retention of those terms of an ignorant age, embodying its superstitions and traditions which we repudiate, and in and with which to clothe our new, true and sounder ideas? Is our language so poor that it is unable to furnish newer, and more appropriate terms for that purpose? I think not? Why will not "Science" do, which rests upon verified and uncontradicted hypotheses and deals with the natural, instead of Theology, which is diametrically the contrary? Why will not "Morality" do, which teaches the finding and the practice of the right relations between man and man in *this* world, instead of "Religion," "which directs the attention of man to *another* world?"

REUBEN ROESSLER.

CARTHAGE, MO., January 18, 1895.

EDUCATIONAL FETICHES.

DURING the meeting of the National Educational Association, at Asbury Park, N. J., from July 6th to 13th, a paper was read and discussed upon "Country Schools." One speaker asserted that arithmetic was the fetich of the country school. Mrs. E. B. Burnz, who occupied the last three minutes before adjournment, said that the fetich of all schools, country or city, is spelling; but that spelling is not merely a fetich; it is a Juggernaut, dulling the minds and crushing the reasoning powers of children by its senseless absurdities, and by its untruthfulness to the phonetic principle of language on which orthography is supposed to be founded.

Mrs. Burnz said it was unfair to measure the progress of children in American schools with that of children in the schools of Germany; and to the disparagement of the former, as had been done during the meeting. A third part of our children's time and work is devoted, either directly or in connection with reading and writing, to the acquirement of what is called "correct spelling." German children have no spelling to study as a separate branch of education. The symbols for the sounds of the German language are single letters or digraphs, each having, as a rule, an unvarying meaning. These being learned, the child has little else to do than to produce the sounds of the letters in a word as they succeed each other, so that spelling is learned at the same time as reading and writing, and all three in a few months.

Teachers were asked to examine the fifteen hundred words in simplified orthography which are printed in the appendix to the Century Dictionary; the same shortened spellings being embodied as alternatives in the New Standard. Their use is recommended by the highest lingual authorities of England and America, namely, the Philological societies of both countries. Mrs. Burnz concluded by saying that universal education, which is the aim of our public

schools, will never be accomplished until orthography is brought to rule and reason. She also averred that when English spelling is made phonetic, American schools will keep pace with German schools, and there will be found ample time for direct instruction in ethics and the duties of citizenship, for the systematic teaching of which subjects speakers had declared that there is now no time available in school life.

The tokens of approval given to this short and impromptu address was evidence that spelling Reform is a subject of great interest to the rank and file of the profession, though educational leaders are so timid in introducing and debating the question in public meetings. We believe it to be a cause of surprise and regret to many teachers, that this much-needed and far-reaching educational movement is not brought up for elucidation and discussion by the managers of teachers' meetings, institutes, summer schools, etc.

TEACHER.

FREE THOUGHT.

—Mr. C. C. Pomeroy, of Columbus, Ohio, writes: "The FREE THOUGHT MAGAZINE comes to us as an absent friend who brings good cheer as he bounds with greetings into our room. The transfer to Chicago we regard as a good omen for its future. It is the gateway of the great West, and points to an expanding grandeur that cannot now be estimated by the recorder of possibilities in America.

It is well. Free thought will have elbow room on the shores of Michigan lake, every billow of which, from mid-water to shores, declares that man shall think for himself, and that priestcraft and hooded humbugs should, in the blaze of this electrical age, be wrapped up in the rags and refuse of a disgusting superstition, and take their place with the relics of savagery that point to barbaric races and ages. Columbus has a few Free Thinkers; they are begining to fra-

ternize and we think that the influence of Free Thought will bring them into a closer communion. The gratifying feature of the coming increase is that the young men are reaching out for the Magazine, which never fails to make an impression when placed in the hands of those who have never had an opportunity to read what Free Thinkers have to say. Our preachers here are bewailing the decimating of their congregations in this city. One of our friends said to one of the whining sky pilots: "If you will read a copy of the FREE THOUGHT MAGAZINE, you will discover that young men and women of this age who have any snap in them, want healthier and stronger mental food than can be furnished by patent right orthodox schools and sermons." Free Thought is expanding, churchanity contracting, and man will stand full soon on a higher plane of fellowship.

EDITORIAL DEPARTMENT.

DANIEL T. AMES.

DANIEL T. AMES, whose portrait appears as the frontispiece of this number of this Magazine, has been for the past twenty-five years a well known business man of the city of New York, who by industry, energy and frugality has acquired a good property, and what is still more in his favor, has gained and retains the respect, esteem and good will of all with whom he has been connected in business, and especially of those who have been in his employ. But notwithstanding the busy life Mr. Ames has led, he has constantly been a reader and thinker, and while he has been accumulating property, has, at the same time, been acquiring a vast fund of valuable knowledge on a variety of subjects and has really become a scientist in the intellectual realm of philosophy and free thought.

For the past few years Mr. Ames has turned his attention more particularly to the examination of the religious dogmas of the various Christian churches, and after a careful analysis of their respective creeds, has come to the conclusion that they are all mainly founded on ignorance, myth and superstition, and have been from the first the greatest hindrance to the world's advancement; and he now deems it his duty, as a lover of humanity, to devote a large portion of his remaining years to the work of educating his fellow citizens out of these religious falsehoods, superstitions and absurdities, and in presenting to them the gospel of Science, the gospel of Truth, the religion of Humanity.

Mr. Ames is well prepared and admirably equipped for the work he proposes to engage in. He is a clear and terse writer, a forcible and eloquent public speaker, a close and logical reasoner, and possesses all those requisite personal traits that give one great influence over those who listen. He has recently prepared a number of able addresses for public delivery and has given a number of them before some of the most intelligent liberal societies in this country, where they were well received.

He is now ready to respond to invitations to speak before any society that may desire his services. As he is not dependent wholly upon the financial receipts of his lectures for a living, he will not be so particular as to remuneration as he might be in less favorable circumstances. His object is not to make money but to educate the people.

In business circles of New York, indeed throughout the country, Mr. Ames is a prominent figure. He is the founder and head of the largest commercial designing establishment in America, employing the services of many skilled hands and brains. There may be seen the finest, most varied and by far the most extensive collection of pen art in existence—a growth of years, richly set in hundreds of feet of wall space, and representing an enormous expenditure of time and money. Every phase of pictorial art, not only the penman's, but the art of the general designer and illustrator, is represented by appropriate examples.

Two monthly periodicals of national reach and large circulation—*The Penman's Art Journal* and *The Business Journal*—are issued from this establishment, beside a number of standard books relating to writing, drawing and designing.

In addition to this Mr. Ames' services are in much demand as a professional handwriting expert. For years he has had a national reputation as the admitted leader of this guild in America, and has figured prominently in all the great law cases involving disputed writing that have come to an issue in this country during the past twenty years. Some of these cases have had millions at stake upon the genuineness of a few pen strokes in a will, deed or other instrument, for instance, the Davis will case at Butte, Mont., with ten to twelve millions; the miser Paine will case, New York; Blaisdell-Collom suit, Minneapolis; miser Lewis case, New Jersey, are among the famous actions at law involving vast sums, in which even Justice's strong arm might have been paralyzed by villains but for Mr. Ames' convincing skill as a handwriting expert. Of cases that obtained national notoriety for reasons other than the money involved, we easily recall the Garfield-Morey forged letter in the presidential campaign of 1880, and the memorable Cadet Whittaker "outrage" in which Mr. Ames demonstrated at the courtmartial to the satisfaction of the entire country that this enterprising young man's martyrdom was self-made.

The latch-string of Mr. Ames' office always hangs out and visitors receive a hearty welcome. This bit of sketch from a recent number of his paper, *The Penman's Art Journal*, is interesting as a snap shot of business New York: "The location of *The Journal's* home, No. 202 Broadway, is in the heart of the Greater Business New York. Outside is the rumble and roar of the New World's greatest commercial thoroughfare—the mighty Broadway, on which it fronts just below its intersection by Fulton, and in the immediate neighborhood of John, Cortlandt, Dey, Liberty and Nassau streets, Maiden lane, Park row and other business-crowded highways of the metropolis. Those 'doing' New York cannot find a more convenient striking point. It is convenient to everywhere—the Brooklyn Bridge, Old Trinity, Bartholdi's big girl, Miss Liberty; the great office buildings, several of which house enough people to make, with their families, a town of 10,000. Half-a-dozen blocks down to that narrow, dirty little bank-lined canon, through which an exhaustless torrent of gold plunges like bilgewater through the scuppers of a ship—Wall street. Here are the great money exchanges, amazing Temples of Mammon, where visitors may look down from galleries upon frantic men, dancing, gesticulating, shrieking in barbarous tongues, in the frenzied orgies connected with the worship of the Golden Calf. Here, with Father Washington himself on guard, is the Sub-Treasury, where Uncle Sam stores his surplus millions. Here also is the New York clearing house, whose stupendous monied transactions since its establishment 41 years ago foot up to more than 1,000,000,000,000—twenty-six thousand millions last year alone, when Wall street was desperately "poor"—\$142,188,724.98 in a single day, and a daily average of over eighty-four millions.

"An uptown swing of twenty minutes and the visitor is in the aristocratic purlieus of the Fifth Avenue 'Diamond Back' district, where Vanity Fair disports itself in all the pomp and circumstance of luxurious Fashion. A detour of twenty minutes and his nostrils are assailed by the unspeakable reek of the East Side tenement district, packed closer with human flesh and blood than any other piece of the globe—thirty per cent closer than the coolies are huddled together in the densest quarters of Canton. Cincinnati's population in the limits of one square mile!

"But greatest of all, most wonderful, most inspiring, is Broad-

way itself with its working clothes on. Untrue to its name, at no point wider than a respectable village side street, the great trade artery at this location is more than usually contracted. A healthy boy could easily span the distance from curb to curb in a hop-skip-and-jump. But he would find it mighty tiresome waiting for a clear field to practice the feat, except on Sunday.

"All through the business day there is the never ending, never diminishing human procession, crowding the sidewalks, threading through the maze of vehicles at the crossings, darting in and out of doors and side streets like an enormous hive of bees. And toward night, when the great business establishments are pouring out their hundreds of thousands, the sight is one of never-to-be-forgotten impressiveness. All New York and all the earth is represented in this most magnificent spectacle which the metropolis affords. The sleek, rotund banker and merchant, flanked by red-fezzed Turks and white-turbaned Hindoos; bell-topped dudes and ladies of finest feather jostled by dirt-grimed laborers; swart daughters of Italy, enveloped in rank greens and purples that smite the eye with a shock; swarms of typewriting girls, tired clerks, sedate professional men, droves of office boys; Americans, Germans, Irishmen, Frenchmen, Cubans, pig-tailed Chinamen, negroes, fierce-whiskered Norsemen, wild-eyed Russian Hebrews, and immigrants from the ends of the earth. White men and black; yellow, brown and all the tones between. Millionaires and beggars and thieves—everybody from everywhere—hurrying, scurrying as though Gabriel's lips were pursed to the eternal trump and each individual's salvation depended on prompt answer to the roll call. Sounds, too, which only lower Broadway knows. The deep artillery thunderings of loaded trucks, punctuated by the musketry rattle of cab and carriage. Car gongs hoarsely clanging, vehicles clashing, drivers swearing, policemen shouting, street venders calling their wares in a composite jargon of a dozen languages, screeching like Bashi-Bazouks. Nowhere else such a miracle of human sight and sound and motion; nowhere else such a folk panorama, instinct with pulsing life, aflame with shifting color, as is framed against the monstrous piles of brick and marble that lift their rugged heads to the early evening sky of lower Broadway."

Personally, Mr. Ames is geniality itself—frank and engaging

in manner, never too busy to greet an old friend or meet a new one with a cordial hand grasp and cheering word. He is deeply interested in ethics, evolution and all that pertains to liberality of thought and breadth and loftiness of human life. As a lecturer, he is in much demand, and is a leading spirit in a number of social organizations whose intellectual atmosphere offers breathing room for a deep thinker and earnest student of the magnificent mystery of life. The Liberal Club, the Twilight Club, and the Press Club are among the New York organizations from which he derives great pleasure. He is also deeply interested in school work and is an active member of the Board of Education of Elizabeth, N. J., the city of his residence, where Mrs. Ames joins in dispensing hospitality to a wide circle of friends at their charming home.

ALL SORTS.

—"The People's Voice," will not appear until sometime in April.

—"What Constitutes a Freethinker" is a good tract to circulate. Price, 12 copies for 15 cents. For sale at this office.

—"The Trade Press," of Chicago, published exclusively in the interest of the trade and class journals of America, is a most valuable publication. Send 10 cents for a sample copy.

—"I went to Sunday-school yesterday," a little girl said to her aunt, "and the teacher asked me 'who made me.' So I just told her nobody made me. I wonder if she thought I was a paper doll!"

—Reader: Say to your newsdealer: "Send for five copies of the FREE THOUGHT MAGAZINE for this month and keep them on your counter and all you do not sell I will pay you for at cost price." That will greatly help the Magazine.

—We are pleased to say this Magazine was never in a more prospering condition than it is at the present time. Friends, give us twenty thousand subscribers and we will double the size and keep it at the present price.

—Col. Ingersoll recently lectured in Lima, Ohio. The clergy got up a most attractive *free* entertainment to keep the people away. Result, about one hundred were lured into the Christian church, and some fifteen hundred paid one dollar each to hear the noted Agnostic. The Doxology was not sung that evening at the church.

—We most earnestly request every reader of this Magazine before he or she forgets it to send three two cent stamps (6 cents) for sample copy of *The Blue Grass Blade*, published at Lexington, Ky. Ask for No. 36, Vol. IV, if it is to be had. There is more genuine Gospel of Humanity in that number than in any single paper that we ever before read.

—Hetty Green, the millionaire woman of New York, went into Trinity church a few days ago and prayed to God to do something to help poor humanity, and the secular journals applaud her religion and piety. With ten million dollars that she has no use for she might, we should think, be able to do a little something herself in that direction.

—Rev. A. N. Alcott of the Universalist denomination has been "suspended" for heresy. That is a good thing for Brother Alcott. It will give him a little notoriety. The Universalists may be able to give him a little hell in this world, but as they have none in the next this suspension will not amount to much. Alcott's heresy consists in joining the State Congress of Liberals and accepting the office of Secretary, and of Missionary in that body.

—Chauncey M. Depew is a Christian, nevertheless he has got the clergy down upon him with a vengeance. His unpardonable crime, not to be forgiven in this world or the next, equal to the sin against the Holy Ghost, is this: He has refused them half rate tickets on the Erie Railroad. These gospel messengers glory in being "dead heads." They are in this respect consistent, as they propose to deadhead themselves into heaven on "imputed righteousness."

—Our spiritual friends get a little mixed up by their "philosophy." Mr. D. D. Home, before he "passed over," wrote a book entitled "Lights and Shadows of Spiritualism," in which he was very severe on fraudulent "mediums;" but after he had "passed over" he sends back a message through a medium saying he had

been unjust to them. Now, our friend Wm. Emmette Coleman declares through the *P. P. Journal* that this last communication is unreliable—a fraud.

—*The American Sentinel*, we are sure, is doing more for state secularization in America, than any other journal published. We read it with much interest each week. It is a "Seventh-day Adventist" paper and a sort of a Christian Journal, but with this important difference that it has such faith in the religion it advocates that it believes it can stand alone without crutches provided at the expense of the state. Every Freethinker who can afford to subscribe for it should do so. Price \$1.00 a year. Published at 43 Pond St., N. Y. City.

—We are distressed to read the following from the *Cattaraugus* (N. Y.) *Union*:

"The New York Central Railroad has decided to withdraw the special rate privileges at once. The principal reason for its action is that the Christian ministers have abused the privileges granted to them, and have loaned the permits given them, and in some cases have even sold them."

If the special agents of the Almighty—the divinely appointed ministers of the gospel—men who have been regenerated and "born again" conduct themselves in this manner, what can we expect from the common unregenerated sinner, still unwashed from the sin of "Adam's Fall."

—The Rev. George W. West of the Episcopal church of Manville, R. I., has been forced to resign his rectorship. While he had "an excellent reputation as a preacher and worker," he was thought to be "too fond of whist, tennis, and tobacco." Mr. West's failings recall the still more

pronounced weaknesses of the Kansas preacher who was requested to resign because, while he was a strong exhorter, an elequent preacher, and a man of great gifts in prayer, he was "apt to be quarrelsome when he was drunk."—*Chicago Tribune*.

—Mrs. D. Kreader sends the following obituary notice for this Magazine:

Passed away Jan. 21, 1895, in Santa Cruz, Cal., in the 80th year of his age, Ira H. Wilson, a native of Fredonia, New York.

Mr. Wilson had the courage of his convictions, and labored zealously in the cause of "Universal Mental Liberty," contributing articles of interest to a number of the leading Free Thought papers. He wrote his own funeral sermon, and a few of his choice selections of music were rendered, "Smith's Grand March" being among the number.

—Fred Douglass died suddenly at his home in Washington the 20th inst. Douglass was a great man and years ago when we knew him, personally, was an out-spoken Liberal and was radical on many questions. But he tied himself up to the Republican party and became an office holder and office seeker, and like white men was, in latter years, very careful about saying any unpopular things, though we think he never joined the church, or claimed to be a Christian. He was one of the most eloquent and forcible orators we ever listened to.

—Dr. Lyman Abbott, the successor of Beecher in the pulpit of Plymouth church, now declares himself an evolutionist, discredits wholly the story of Adam and Eve, can't digest the apple and doubts the snake. Yet there doesn't appear to be any very great excitement in orthodox circles over it. With the progress of liber-

alism in the churches, with the progressive triumph of science over revealed theology, about the only thing a clergyman can do to acquire unique fame is to declare for complete orthodoxy, accept all the miracles, and put pious faith in sulphur and brimstone. —*Chicago Times*.

—A correspondent of the orthodox *Outlook* asks the editor of that paper this question:

I heard the assertion to-day that the best scientific works, and, in fact, 90 per cent. of the literature that was worth reading, has been given to the world by authors who do not believe in Christianity. Will you give me the names of some leading scientists who are Christians, and also the names of some leading authors who hold the Christian faith?

This was a hard question for the Christian editor to answer, but he got around it in this way: He first denied that Christianity was a belief in certain absurd doctrines to be found in all orthodox creeds, but consisted in a good life, etc., and "then," said the editor, "the exact reverse of the above assertion is true; and it would not be easy to give the name of any respectable scientist or leading authority who is *hostile* to Christianity so understood." But the good editor did not have the "cheek" to name those Christian scientists and leading authors who are Christians. The word "*hostile*" we italicized.

—STANFORD, Ky., Feb. 8. — (Special.)—Dr. J. Carpenter, a well-known physician of this place, caused a surprise at prayer-meeting at the Christian church last night. The Doctor, who is not a believer in sanctification, denounced in scathing terms the teachers of that doctrine. He charged Dr. Carnadine, of St. Louis, who held a sanctification meeting here a few

weeks ago; also Rev. Ben. Helm, a Presbyterian minister; W. E. Arnold, pastor of the Methodist church, and others, with being liars in what they preach, and that they preach it for the purpose of getting money rather than to save souls. The Doctor is given to saying what he thinks, and this "talk out in meeting" is not his first.

—Such kind of stuff as the following is the natural outgrowth of orthodox religion:

"A dispatch from Tacoma, Wash., says that five prophets have appeared in that city who declare that the world is coming to an end in 1897. They have issued a warning to the people to beware of a false Christ, who will arrive about that time. They are the Rev. Mr. Jefferis, the Rev. Mr. Price, H. C. Leuters, Henry Baker and Mrs. Cliff, all evangelists. They declare that nine-tenths of the human race will perish miserably by war, plague, famine, pestilence, earthquake and hail during the next five years. Christ will come with his bride, and Satan will be sealed up in a bottle for 1,000 years. Heaven will hang in mid-air all that time. They have seen hell, and it is 6,000 miles across, and long enough to hold all sinners."

—The prizes for large clubs that we offered in the last January number resulted as follows: The largest club was procured by Jacob Willis, Decatur, Ill. For the second prize James Lewis, of Springfield, Mass., and Joseph Plattenburg, of McKeesport, Pa., have the same number. For the third prize C. J. Yeary, of Knoxville, Tenn., and J. S. Hardenburg, of Hornellsville, N. Y., have the same number. For the fourth prize Jesse Morgan, of White Hall, is the winning person. The third prize, offered in the November number, has been won by Mahlon Ross, Verden, Ill. In the second and third prizes above mentioned where there is a tie, the party

who adds the most names to his list before April 15th, will receive the prize offered.

—Dr. P — was riding in the suburbs of Buffalo with his small boy and stopped at a tavern to water his horse. The child watched the operation intently and evidently thinking it clumsily managed piped out:

"Papa, why don't the horse take the pail up with his feet and drink?"

"Why, he isn't made that way."

"Why not?"

"Well, God didn't see fit to make him so."

"Why didn't God make him so?"

"Ah! that beats me. How should I know?"

The infant's respect for his father clearly suffered.

"H'm!" he said after a moment's hesitation. "I'll ask grandma. She knows God."—*Buffalo Commercial*.

—The one argument that bigotry is never able to answer is the argument of a loving heart found outside its petty inclosures. The dogmatist confesses the thing most to be feared is the consistently good life of a heretic. The Christian scheme of exclusive salvation through the atoning blood of Jesus holds for many minds until they are brought face to face with a prophet soul like Mozoomdar, until they humbly confess their own spiritual poverty in the presence of the gentle dignity and humane presence of a benignant dark-skinned pagan like Dharmapala; then they are dumb. The triumphant peace that gathers around a manly life, as in the fulness of years it approaches the mysterious realm without the aid of priest or sacrament, breaks down the stoutest walls of sectarian narrowness, throws over the partitions between creed and character.—*Unity*.

—"A roar of applause greeted Susan B. Anthony as she advanced from the wings to the front of the stage, where the footlights suddenly blazed out with all their force, lighting up to advantage her silver hair, striking face, and well-formed figure. She seemed as she stood there before the audience, gavel in hand, a fitting leader of American women. Her bearing was dignified, graceful and unconscious, as calm and commanding as a Greek goddess, with nothing of the masculinity and aggressiveness generally supposed to be the qualities of the leaders and advocates of equal suffrage. Those who had never before seen her were impressed and fascinated, and those to whom she was familiar were delighted and charmed."—*Washington Post*.

—The following is an other of the evidences that appear every day in the year of the evils of Christian superstition:

NEW YORK, Jan. 23.—Gustav S. Erdelyi, the editor of the *Americai Nemzetor* (The American Guard), the organ of the Hungarians in New York, died Saturday. He was a Roman Catholic and a Freemason. His funeral occurred this morning. It had been intended to bury him under Catholic rites, but no priest could be induced to officiate, and he was buried by a Protestant clergyman in a Lutheran cemetery. When the ceremony was finished, Mrs. Erdelyi ordered the coffin opened. She took the crucifix from the crossed hands of the dead man and threw it upon the floor; treading upon it, she exclaimed: "This is all the Catholic church is good for." The widow continued in a violent declamation of her hostility to the Roman Catholic church until the coffin was borne from the house and she was finally subdued."

—Cats are fabled to have nine lives, but the lives of heresies are innumerable. Theological persecutors have

drowned, burnt, crucified the heretics but they have not slain thereby the heresy. It has come again and again to light, wearing a new body and a new name, and dressed in new clothes and speaking a different language, but still the same old heresy. It may be attacked again, disrobed, and beaten, or hewn, like Agag, into pieces; but the pieces will come together again; a spiritual phoenix will rise from the ashes whenever there is enough truth in a heresy to give it that immortality which all truth enjoys. There are, to be sure, heresies which are simply ephemeral notions and fancies, eccentricities of thought and manner, which are superficial and perishable. But the truth which may be represented in a heresy cannot be buried or exterminated. — *Christian Unitarian Register*.

—I was talking with a business man within the last week, a man in the prime of life, who has been connected with the financial side of a business life for twenty years. It is a business that involves the management of twelve great stores in and out of Boston. And he said to me in this conversation: "Why is it that good conduct is never mentioned as a matter of news? Let a man default or go wrong somewhere, and it is blazoned all over the land; and people get the notion that everybody is doing it." He said concerning his own business that during the last twenty years, in the management of these twelve stores they have not lost on an average, one per cent. a year through dishonesty or carelessness; and the loss has been generally less than one-half of one per cent. That is, after you have taken out all the carelessness and dishonesty, almost one hundred per cent of honesty and good judgment

remain And he expressed it as his opinion that this would be found to be equally true in other business as well as in his own.--M. J. Savage.

--Dr. Furness, of Philadelphia, tells a characteristic story about Wendell Phillips. "Several clergymen," he says, "boarded a street car in Boston, one day, and one of them hearing it intimated that Wendell Phillips was in the car, got up and asked the conductor to point him out. The conductor did so, and the minister, going up to the orator, said: 'You are Mr. Phillips, I am told?' 'Yes sir.' 'I should like to speak to you about something, and I trust, sir, you will not be offended.' 'There is no fear of it,' was the sturdy answer, and then the minister began to ask Mr. Phillips earnestly why he persisted in stirring up such an unfriendly agitation in one part of the country about an evil that existed in another part. "Why," said the clergyman, "do you not go south and kick up this fuss and leave the north in peace?" Mr. Phillips was not the least ruffled, and answered, smiling: "You, sir, I presume, are a minister of the gospel?" 'I am, sir,' said the clergyman. 'And your calling is to save souls from hell?' 'Exactly, sir.' 'Well, then, why don't you go there?' -- *Life's Calendar*.

--In the *Chicago Times* of February 16th we find the names of the following Christian ministers endorsing patent medicines: Rev. Chas. C. Bruce, Somerville, Mass.; Rev. T. F. Shauffer, Lincoln, Neb.; Rev. W. J. White, D. D. editor Georgia Baptist; Rev. T. F. Martin, rector St. Anne's Church, Nashville; Rev. William A. Smith, Groton, Conn.; Rev. H. S. Grenlanard, 143 W. 16th street, N. Y. City; Rev.

R. D. Winn, Abyssinian Church, N. Y. City; Rev. G. A. Emery, Pittsfield, Vt.; Rev. B. S. Crosby, Brushton, N. Y.; Rev. Dr. J. F. Hall, Mountville, Ohio; Rev. Percy T. Fenn, rector of St. John's, Boonton, N. J. That list does pretty well for one day. These men ought to know what patent medicine is good for when they deal extensively in a patent remedy known as "the Blood of Christ," warranted to wipe out and cure with one dose the sins of a lifetime, if taken under their direction.

We will consider it a favor if friends will send us marked copies of papers containing the names and postoffice addresses of "Ministers of the Gospel" who endorse patent medicine. We mean that the names of these philanthropists shall be known to a grateful public.

--We think it a mistaken idea that there are many towns in this country where a man's business will be injured by his expressing freely his honest convictions, even if he is a Free Thinker, especially if he treats these who differ with him with politeness. As an illustration we will mention the name of Mr. A. Wilton of Alexandria, Minn. Mr. Wilton is an out spoken Liberal in his religious views; at his jewelry store he keeps Ingersoll's and Paine's likenesses up in a conspicuous place; keeps this Magazine and other Free Thought journals and Liberal works on his tables in his store where all can see and read them, and freely expresses his opinions to his customers—including the clergy who appear to like to visit him. The other day he included in a letter to the village paper, the *Central Citizen*, most of our editorial in the late January Magazine entitled "The Free Thought

Magazine" which was duly published, and in another column appeared the following notice:

Subscriptions for the "Free Thought Magazine" received at A. Wilton's jewelry store at \$1.00 a year; regular price \$1.50. All Liberals, and there are a great many in Douglas county, Ought to subscribe for this excellent Magazine. Come on, don't be afraid of Mrs. Grundy.

We are confident if Liberals every—where would be as free to express their views and work for what they profess, instead of being the losers they would be the gainers. Brave, honest persons, who have the courage of their convictions, command the esteem and respect of their opponents. Nobody likes cowards.

"All who want to go to heaven," said the minister, "will please stand up."

Apparently the entire congregation stood up.

"Please sit down. All who don't want to go to heaven will now stand up."

One man rose to his feet.

Leaning forward and pointing his finger at him, the good pastor spoke in tones quivering with intense feeling:

"There is one person in this vast audience, I am sorry to say—and yet only one, I rejoice to say—who does not want to go to heaven! Do you know, sir," he continued addressing the standing figure in a slow, impressive manner, "that you have placed yourself in an attitude of defiance to the heavenly powers? Do you know you have made a jest and mockery of sacred things and under the thin disguise of independence have outraged the feelings of friends and neighbors who would be glad to regard you as a brother?"

"Yes, sir," replied the man, meekly "I'll sit down if you will."

Dr. Lyman Abbott declared in his last Sunday sermon that he considered the story of Adam's fall no better history than Tennyson's Arthurian poems. If Adam's fall was not as it is stated in Genesis iii, then the "woman did it" plea is absurd as an excuse, and that portion of the human race which has been carrying its own sins and those of the other half is freed from the one-sided arrangement.—*Chicago Tribune*.

—Out in Portland, Ore., Wednesday they captured a desperate bank robber, who made a most determined fight before he was overpowered, and the burglar was then recognized as the minister of a Portland church and a popular and respected clergyman. He had held up the cashier, and would have got away with a valise full of money had it not been for the interference of an entire stranger, who instead of minding his own business, sneaked in and got the drop on the reverend gentleman just as he was emptying the coin trays into his carpet bag.

It will bring a pulse of pity into many a sympathetic heart to learn that the Rev. J. S. Reid, the parson in the case, forgave the man who arrested him, and would have prayed for him there and then had there been time and opportunity. He also rebuked the cashier of the bank that he was robbing and whom he had tied and gagged, for profane swearing after he got the gag out of his mouth, and, in fact, his whole conduct during the trying scenes that followed was exemplary in its meekness and piety.—*Chicago Times*.

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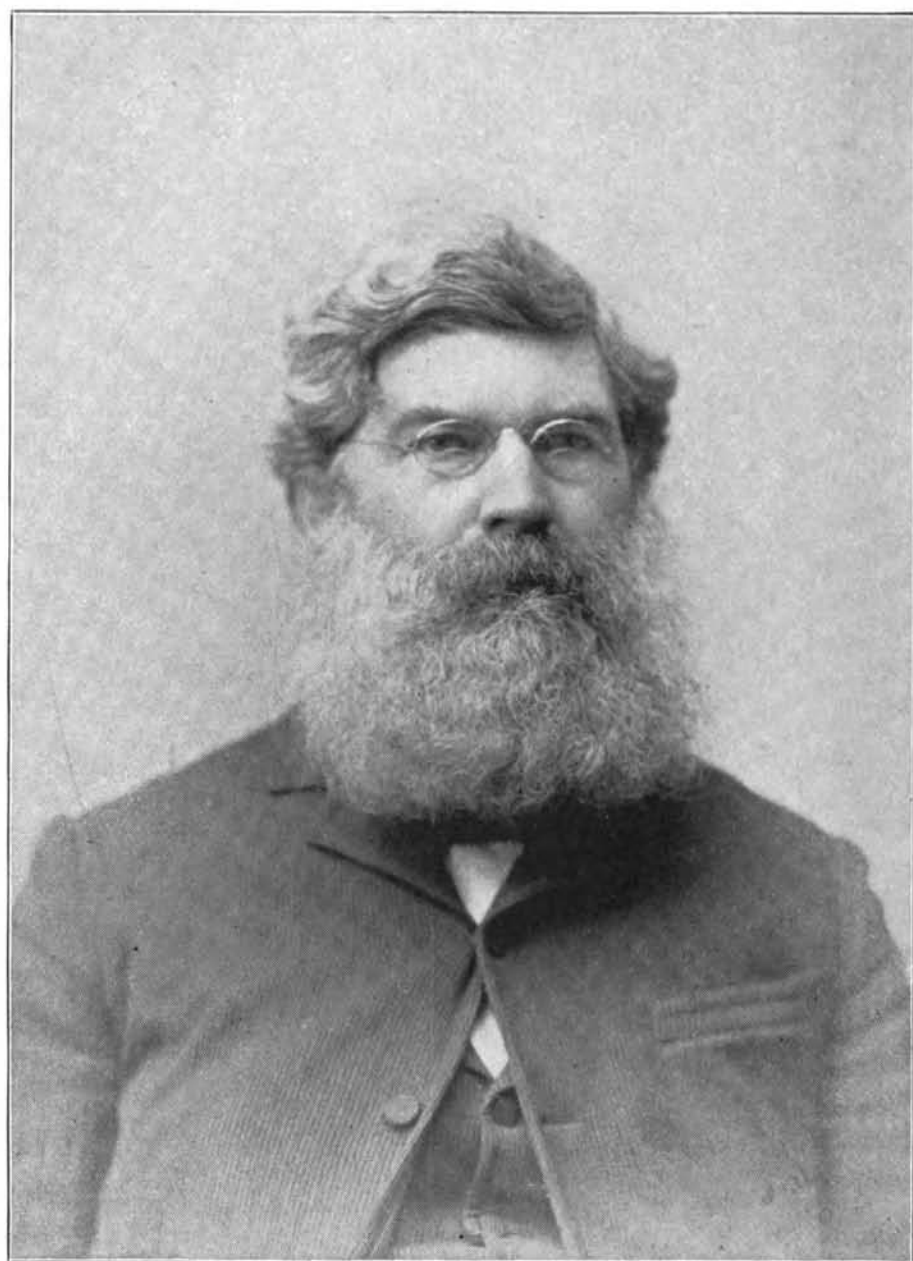
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FREE THOUGHT MAGAZINE

213 E. Indiana St., Chicago.



Fraternally yours
Charles C. Moore

THE
FREE THOUGHT
MAGAZINE.

APRIL, 1895.

"WHAT OTHERS THOUGHT."

By GANO BRYAN.

THROUGH the courtesy of the editor of the FREETHINKER'S MAGAZINE, in the September number, appeared an article of mine, entitled "*The Evil of Marriage and Divorce from a Scriptural Standpoint.*"

It was written in as impersonal a manner as possible. In this, I am ready to acknowledge, that while trying to present the views of others, in many ways the article contained my own conclusions on those important subjects. I tried particularly to show what Jesus taught in regard to Marriage and Divorce. Consequently the article appeared extreme, and will be, as the Nazarene was, unpopular.

It was my desire to show Jesus taught celibacy to the highest life, and should one renounce that life and enter the marriage relation, I also tried to prove that the great Galilean taught that union to be so sacred and holy, only death should separate husband and wife. I also believe so few appreciate the sacredness and holiness of love and marriage, that in most cases such unions are but legalized prostitution. And I believe love is so holy, in fact the holiest influence and feeling in life, that until men shall live lives they desire their wives to live, and only marry pure women, marriage will remain as it is in most cases, a failure. There can be no subjects of more importance than those discussed in my

article. Every subject has two sides. With my say in the September number of this Magazine, and these personal statements, together with the few comments that will follow, I have expressed my views, whether good, bad or indifferent remains to be seen. Desirous of hearing the opinions of others on these subjects, I sent a copy of the magazine to a few personal friends of different persuasions. In this article I shall present their criticisms on my paper. I believe by so doing good will come. When both sides of a subject have been presented to the readers of a magazine, they should judge for themselves which is correct. I do not favor long discussions. If the truth cannot be stated at first from either standpoint it will never be reached. With what I have said and what will follow as having been expressed by others, it is my hope that the readers will judge which is correct and live up to it as an *Ideal*.

A friend of mine who is a profound biblical scholar, and who followed journalism for years as a profession, criticised the article in these few words:

"While the article from its standpoint is correct, it is so extreme the world will not receive it, and the weak part of it is where it tries to do away with the one cause for granting divorce."

Whether the world will or will not receive it, the question above all others, is it correct? Jesus was not received by the world. The world does not want His truth in this age any more than it did in the time He lived and died. And while it crucified Him then, it does the same to His teachings now. The weak part of the article touching upon the single exception for granting divorce should not be charged to the Scriptures, nor to Tolstoi, but to the way I treated the subject. Had I quoted at length from Tolstoi's work, "What I Believe," that point would have been the strongest in the article. To do that now, or to have done it then would make an article too long. Should the reader care to satisfy himself on this point by reading the book, "What I Believe," I am certain it will convince the most prejudiced person on that point.

Another party to whom the Magazine was sent, a man of thoughtful mind and refined feelings, who has been a newspaper writer for years, replied to it as follows:

"I have read carefully your article, and will say that I think

from the standpoint you have chosen, and the teachings you have adduced, the argument is conclusive. The conclusion is inevitable that the marriage relation is not the highest life, and that divorce, for any reason, is wrong, always remembering that this conclusion is from a scriptural standpoint, and for the teachers of mankind of the time of Christ. What may be best for the human being of the nineteenth century, from a moral and physical standpoint, and aside from what the New Testament teaches, is quite another question, too broad and deep and comprehensive to be entered upon here."

He could have said nothing more in its favor from the point of view from which the article was written. In regard to what he said of the teachings of the New Testament not being applied to the nineteenth century, it is an argument many orthodox believers advance to modify or do away with the teachings of Jesus. That will not do, for if teachings from a God are true in one age, they must be for all time.

A Protestant minister protested in this way: He regretted I was "tying myself to a lot of men and women who, to say the least, are a wild and visionary lot, if I am to judge by the copy of the FREETHINKERS' MAGAZINE which I have read."

The above is a compliment. Those who have benefited the world in any way have been "wild and visionary" to those who thought differently from them. Jesus was so looked upon by the Pharisees, and the world is still filled with members of that old party.

"Of course I do not agree with you in much that you assert, in fact I think you assert very often where a little argument would be in place, as for example, stating of Paul 'he is incapable of holding a high position of woman,' and giving as an example of the degradation of women at the hands of Paul such a chapter as the fifth of the Ephesians."

My article must have surprised him, for he says:

"It is news that the four gospels give to woman perfect equality with man in all relations."

It was my intention to show that in the relations discussed in the article such was the case. Equality before the moral law was taught when Jesus said to the woman: "Go and sin no more, neither do I condemn thee." To *me* "it is news" if in the mar-

riage state, according to the four gospels, man and woman are not equal. If I did not make that plain I am willing to acknowledge it was *my* fault and not Matthew, Mark, Luke and John.

Then follows these words so often indulged in by the pulpit that is the cause of filling the pews with women and making them the chief support of the churches.

"The only place where woman has ever received her true position has been in a bible land where the great thought of despised Paul has found its way. I am at a loss to understand how a man who reads the fifth chapter of the Ephesians hastily, could get from it anything but the highest ideal of woman and womanhood."

The above is another defense of many that are and have been made by the pulpit of the attitude of St. Paul towards woman. As grand an old fighter as he was, he would be proud of the battle made in his name by this party.

Although differing in many respects and admiring in many ways the character of the grand old organizer, St. Paul, had I the power I would give him a high seat in heaven surrounded by women. In the company of the fair sex *there*, no doubt he would discover he was mistaken in regards to them *here*. I believe this party I have quoted would not give woman the position St. Paul does in these relations. I do not believe woman owes the position she occupies in "Bible lands" to the teachings of St. Paul. I acknowledge she is indebted to Christianity for many of her rights, and yet not all her liberty is due to Jesus, as it is the result of a number of causes other than the influence of the religion of the Nazarene.

If according to this party St. Paul's teachings are the foundation and corner stone of woman's position in "Bible lands," then I would advise all women to side with my friend and St. Paul and not with Jesus and me. It would be a fit tribute to their champion should they learn by heart the fifth chapter of the Ephesians.

"You ought to be on the side of St. Paul and all the rest of us who are trying in our feeble way to make this old world better and to send a gleam of sunshine into darkened hearts."

I am with him in that work, and in my humble way, to my little world, if I can make it better and cause a ray of light to brighten a heart I shall be happy. Here I shall be glad of the

opportunity to say a word or two about St. Paul, and in this way pay my tribute to the memory of one whom, in many ways, I *do* admire. With his power as an organizer, his zeal for what he thought was the truth, Christianity is indebted to him for having been a living force in the world for centuries past. Had he not used his influence to establish and forward the teachings of Jesus, the Nazarene's religion would have for ages been studied as the precepts of a reformer who lived and died in a remote corner of the world. Jesus taught the truths and Paul gave them the force that saw them live centuries after the mighty religions have died and passed away that were flourishing when the despised followers of Jesus were looked upon as fanatics and persecuted as "wild and visionary men and women." In many ways I believe St. Paul understood the teachings of Jesus.

I endeavored in the article on Marriage and Divorce to show how this great man of Tarsus and the God-like man of Galilee thought alike. As great as Paul was, he failed to grasp the truth of marriage and celibacy as taught by Jesus. He looked upon women and their influence as did many of the early fathers of the church. As great as he was, he could not soar to heights sublime and look upon those relations as did his gentle Master. Jesus while teaching celibacy to be the highest life, also taught that marriage was right and gave woman a position so exalted, that even Saul of Tarsus could not comprehend. Let us fight him where we honestly think he is wrong, help him where we feel he is right, and consider ourselves honored by being in such company. In the battle of right against wrong, of purity against impurity, with our Captain, who was Paul's Master, ever leading onward and upward towards the goal of truth, let our battle cry be—

"Ring out the slowly dying cause
And ancient forms of party strife ;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

"Ring in the valiant man and free,
The larger heart, and kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be."

He concludes in these words:

"What we need is not Freethinking. I do not believe in this,

but Fairthinking, fair honest, straightforward thinking along logical lines, with heart and conscience open to the truth, wherever we find it."

What Freethinker will not agree with that sentiment? In spite of his creed, this party is a man in every way. He is charitable in his reception of the views of others no matter how they may differ from his own. He possesses that rare jewel so seldom found—tolerance towards intolerance. In every respect his noble nature soars above the littleness and narrowness of his creed. Freethinkers should be Fairthinkers. Free in not being hampered or restricted by formulas of beliefs or outgrown creeds, the heritage of past ignorance. Fair, to be willing to be just to all beliefs, and desirous to find the good in teachings which differ from their own. To such a mind, if there be a future life, and in that spirit realm, should there be a God, it will have nothing to fear. Divine justice will love *honest* doubt as much as honest faith. The soul that has honestly doubted its God here, hope bids us feel, if in the great beyond it should meet its God face to face, divine love will say, "You knew me not on earth, but I know you in heaven." And so to the honest doubter truth will at last be attained. In closing these few remarks, I can express my appreciation to my kind critics better in quoting again from England's sweetest singer than in my own words, by saying,—

"Forgive these wild and wandering cries,
Confusions of a wasted youth;
Forgive them where they fail in truth,
And in thy wisdom make me wise."

And yet in my desire to know the truth, longing for light, I often cry,—

"Who keeps the keys of all the creeds,
I wander, often falling lame,
And looking back to whence I came,
Or on to where the pathway leads."

In all my wanderings, though perplexed in faith, I hope to be pure in my deeds, and at last when I beat my music out, it will seem to me,—

"There lives more faith in
honest doubt,
Believe me, than in half
the creeds."

Sr Louis, Mo., October 14.



Sincerely yours
Elizabeth Cady Stanton

THE WOMAN'S BIBLE—REVISED BY WOMAN.*

BY ELIZABETH CADY STANTON.

A WOMAN'S Bible translated by a joint committee of distinguished American and English women, is the most serious labor yet undertaken by the woman's rights leaders.

The first five books of the Old Testament—Genesis, Exodus, Leviticus, Numbers, Deuteronomy—have already been carefully studied, and the position of Woman in the Bible has been fixed with precision.

Six years ago this work began. It has for some time been suspected that a revision of certain portions of the Scriptures would show that women had not been fairly dealt with by Biblical students. The main question to be determined was whether there was any real basis in the Bible for the assertion that man was the master.

The work of the new committee of women has, they claim, already progressed far enough to show that the Scriptures do not proclaim the superiority of man. The members of the revision committee find on every hand abundant evidence of the absolute equality of the sexes.

And this discovery has raised the question as to what word shall be used to signify this equality of sex. The revisionists paused in their work to debate this point and then proceeded to coin a new word—"amphiarcate."

"Amphiarcate," then, will hereafter signify in the translations and reports of the committee the "absolute equality of man and woman."

The title page reads thus:

THE WOMAN'S BIBLE.
ALL THAT RELATES TO WOMAN
IN
THE OLD AND NEW TESTAMENTS.
WITH
COMMENTARIES
BY
A COMMITTEE OF ENGLISH AND
AMERICAN WOMEN.

It has been decided by the revisionists not to issue any literal

* First published in the *World* and then revised by Mrs. Stanton, the author, for this Magazine.

translation of any portions of the Bible until the entire work is completed. The committee has, however, prepared an informal interpretation or paraphrasing of certain important passages, with comment. These official interpretations the *World* presents exactly as the revisionists have prepared them.

The *World* prints only those passages wherein woman is referred to and which bear upon the relative positions of man and woman. Verses 26, 27 and 28 of the first chapter of Genesis are considered of vital importance, because they tell of the creation of Adam and Eve.

The following extracts from the Bible and the accompanying interpretations are given in the order in which important mention of woman is found in the first five books of the Old Testament:

GENESIS 1.

26 And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Here is the sacred historian's first account of the advent of woman; a simultaneous creation of man and woman, made in the image of God. It is evident from the language that there was consultation in the Godhead, and that the masculine and feminine elements were equally represented, the Heavenly mother, as well as the Heavenly father, as there could have been no perpetuation of life without these two elements, in the Creator, in man, in the whole mineral, vegetable and animal world. Like the centripetal and centrifugal forces, the positive and negative magnetism, the masculine and feminine elements must have existed in the eternal past.

This idea of the creation of woman is in harmony with science and common sense. Equal in power and glory with the man, with dominion over every living thing, but not one word said of man having dominion over woman. Here is the first title deed to this green earth, given alike to the sons and daughters of the

Creator. Scott, in his commentaries, says this consulation of the Gods is the foundation of the Trinity. But instead of three male personages, a mother, father and son would seem more rational. The first step in the elevation of woman to her true position in the scale of being, is the recognition by the rising generation of a heavenly mother, to whom their prayers should be addressed, as well as to the heavenly father.

GENESIS II.

16 And the Lord God, commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

* * * * *

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and closed up the flesh instead thereof;

22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.

The idea conveyed in these verses of woman as an afterthought to cheer the solitude of Adam not only contradicts and belittles the record in the preceding chapter, but reflects alike on the wisdom of God and the importance of woman as a factor in the perpetuation of the race. There is a majesty in evolving order out of chaos, light out of darkness, in marking the path of each planet in the solar system, wholly inconsistent with a surgical operation on a sleeping Adam to find material for the mother of the race. The inquiry arises, Why should there be two accounts of the same occurrence?

What idea had the writer who compiled them? From what source did they emanate? Were they intended to be derogatory to women?

The second version, which is clearly an allegory found in some form in all the religions of the past, is the one on which all the enemies of woman rest their battering-rams in attacking her. The prior creation of Adam is accepted as a proof of his superiority. Hence the importance. The phraseology of the closing verse is objectionable. Womanhood is the great primal fact, wifehood the incident. Hence there is something invidious in not adhering to the first account.

GENESIS III.

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent. We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

* * * * *

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

In this prolonged and eventful interview between the serpent and the woman, the Lord God and Adam, the unprejudiced reader is impressed with the worthy ambition of the first woman for knowledge. The serpent with his superior knowledge of human nature did not tempt her with promises of velvet, silks and lace, but with the more seductive inducement of knowledge which should give her power over life. The man had no such ambitions.

If any tree was forbidden God should have communicated his commands to woman directly instead of permitting them to reach her through a second person.

The serpent was the first person who came to the woman. He was the first to appeal to her intelligence. It is by no means certain that the tempter appeared to her as a serpent or that it took on any form at all.

Adam Clarke, in his commentaries, asks this question: "Is this record a mere allegory?" He finds it beset with so many difficulties that he seems quite puzzled. However, he finally rests in the assumption that it must be taken literally and the seeming contradictions explained away. His mind seems more troubled about the serpent than any other personages in the drama. As snakes cannot walk upright, and have never been known to speak, he thinks this beguiling creature must have been a species of orang-outang or ape. A learned professor in Yale College has questioned the apple also, and asserted that the forbidden fruit was a quince, as no apples grew in that latitude. If the serpent and the apple are to be withdrawn from the tableau it is to be feared that with advancing civilization the whole drama may fall into discredit.

The most casual reader of these contradictory accounts of the creation must be impressed with many other difficulties. It seems quite incompatible for a God loving justice and mercy to command Eve in one breath to multiply and replenish the earth, and in the next to tell her that if she does she shall be cursed in her maternity to bring forth her children in sorrow and suffering, and to be forever in bondage to the caprices and tyrannies of Adam. Although Adam's curse is not so heavy and far reaching, it seems rather severe to turn him out of Paradise wholly unprepared for the struggle of life, to cultivate the boundless country outside and to forage for his livelihood, having planted in his way such a variety of prolific weeds that most of his toil would of necessity be to little purpose.

After quoting some of the most remarkable weeds from Hale's vegetable statistics, showing their rapid and widespread growth and their respective power of propogation, "a progeny," he says, "more than sufficient in a few years to stock every planet in the solar system," he coolly remarks in closing, "Such provision has the just God made to fulfil the curse which he pronounced on the earth because of its inhabitants."

Surely it is neither wise nor just to entail such suffering on man and woman for all time. It seems more rational to believe that these curses were but the figments of man's brain, and that by the observance of natural laws the period of maternity will be made one of added power and vigor, alike to body and mind.

We find already that with new knowledge of the laws of science, these ills are immeasurably decreased, and under the influence of anæsthetics are essentially mitigated, and in many cases almost unknown. And man's labor, instead of being viewed as a curse, with all the modern appliances and new inventions in machinery, is fast coming to be a recreation and amusement. The farmer now sits at ease on his plow, while his steed turns up the furrows at his will; with his machinery he sows and reaps his fields, keeps his great manufactories in motion, and travels by sea and land around the globe.

The time is at hand when the work of the world will be shifted from the shoulders of humanity to these tireless machines, and man will at last walk upright, freed from the heavy burdens that have so long crippled the race.

As Adam's curse has been partially removed with a knowledge and observance of law, so woman's may be when she lives in harmony with the laws of her being.

Maternity having made woman the great factor in civilization, it should be regarded as a blessing rather than a curse.

GENESIS IV.

1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

* * * * *

17 And Cain knew his wife; and she conceived, and bare Enoch; and he builded a city, and called the name of the city after the name of his son, Enoch.

In the fourth chapter of Genesis the first two verses and those relating to the inevitable question of Cain's wife have been treated.

It is usually assumed that in Eve's exclamation, "I have begotten a man from the Lord," Eve saw in the birth of Cain one who would crush the head of the serpent and bruise the seed of the serpent under his heel.

Scott's commentary objects to this on the score that it was too refined a reasoning to enter the head of the woman at that stage.

GENESIS V.

1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

2 Male and female created He them; and blessed them, and called their name Adam, in the day when they were created.

In this Chapter V the first account of creation is given again. Always when two witnesses testify to one thing and only one to a totally opposite we accept that which has the greatest weight of authority. Yet the Church emphasizes the version that is degrading to women.

Here we have the first account again of the dual creation of man verified. Man and woman a simultaneous creation alike in the image of God.

Why did the editor of these books give us such contradictory reports in the different chapters? In the first he declares the dual relation in the Godhead and humanity. In the second, third and fourth he makes woman an afterthought, and here in the fifth he re-asserts the first account. In this book of the generations of Adam we have a prolix statement of the begettings of the sons of Adam and their respective ages at the time of these events. Though the daughters are mentioned, yet the sons as a superior class stand first.

THE REVISION COMMITTEE.

It is interesting to know something of the women who have labored patiently and conscientiously as members of the Revision Committee. The venerable leader of this committee is Mrs. Elizabeth Cady Stanton, of New York, who is now eighty years of age. With Mrs. Stanton have been associated Miss Frances Willard and Lady Somerset, Mrs. Mary Livermore, Rev. Olympia Brown, Rev. Phoebe Hanaford, Sarah A. Underwood, Frances Ellen Burr, Helen Gardner and Miss Frances Lord, of London.

Perhaps the clearest narrative of the work and aims of the revisionists is best told by Mrs. Elizabeth Cady Stanton. To a *World* reporter, who had a long talk with her at her home in this city, Mrs. Stanton said:

"Yes, I will cheerfully tell you whatever I can as to the method of work on the Woman's Bible and its inception. 'Where did the idea originate?' Years ago in my own head. I have always been a careful student of the Bible since I went into woman's work and found that the worst foe we had was the mistranslation of the Bible, which took away the self-respect of woman and made her a slave to man.

"As the years went by I saw clearly that this must be combated. The importance grew upon me. My co-workers could not be brought to see it in the same degree of importance as I did. We were busy trying to gain a footing. We temporized to win a following. That is the way it has been continually. Women are politic by nature. They prefer to temporize, and so that course was followed. But we knew that many mistranslations in the Bible did us injury. I believed that we should claim equality in the church as in the state and that one must necessarily entail the other. I said that women must get together and revise the Bible as far as their position was concerned in it.

"Men have never touched questions concerning women except to fasten their chains the stronger. With all the learned professors and ecclesiastics who have been engaged in revising the Bible none have dignified woman's position. They have argued over man and points of faith, but they have left woman just where she was in the beginning.

"There were hopes that in the last revision of the New Testament justice might at last be done woman and her equality with man clearly brought out, but they did nothing, and still kept woman in a position that has taken away from her her self-respect. If man will not correct errors in translation which reflect on woman then women must do it.

"Six years ago I saw plainly that it must be the final blow to be struck before woman could stand on the plane of equality which she is to occupy beside man. At that time Miss Frances Lord came from England and remained two months with me at my country home in Tenafly, N. J. In those two months we went through the entire Bible to find out what proportion of it woman constituted. We found we appeared in the King James version in only one-eleventh part. This proportion was somewhat of a surprise to me.

"I had always hesitated because it seemed such a herculean task to attempt to revise the entire Bible. But when we found women filled but such a small part of the Bible I decided that the work could be done. I did not intend to attack any doctrines, creeds or belief, simply the false position of woman.

"Miss Lord and I then took up the Pentateuch and commented upon it. To carry out the plan of revision a committee of Eng-

lish and American women was then formed. Among them were many famous names—Rev. Olympia Brown, Rev. Phoebe Hanaford and Sarah A. Underwood, who was editor of the *Open Court* and, with her husband, editor of the *Index*. John Bright's sister, Mrs. Margaret Lucas, who has since died, was another famous woman who was to have assisted. Frances Ellen Burr, now of the *Hartford Times*, and Helen Gardner were others.

"Miss Lord and I went through the Pentateuch, and next year, while in London, assisted by my daughter. Mrs. Blatch, I continued with the same five books, in which are many of the most important passages most frequently quoted to establish the inferiority of woman.

"The other members of the committee, it must be confessed, did not carry on the work with much zest. There was some feeling that women were not ready then to bear the responsibility of the movement. I was president of the National Suffrage organization, and many women dreaded the effects of my leading such a work. Others urged that it was necessary to gain the support of religious denominations for the general emancipation of woman, while any serious attacks based on the revision of the Bible would interfere with many avenues then opening to her wherein she might earn her living.

"During the fifty years since I went before the Legislature of New York to urge the rights of women I have seen that the greatest trouble was that women believe themselves cursed of God, that they were the origin of sin and that maternity is a curse, marriage a condition of slavery. If they could only be brought to see that instead of that they were represented in the Godhead at the creation, that woman was consulted and woman was created in the image of God, then they might regain their self-respect. This, it seemed to me, could only be accomplished by a revision of the Bible. And while the work proceeded slowly the necessity for it I never doubted.

"When I read of the ferocious attack of the Baptist clergymen on woman during the recent convention in Atlanta it seemed to me the time had come. Yes, I know well what men will say, 'And it has come to this at last! 'Not even the Bible is to be left free from woman's overturning.

"The assumption of a revision committee alone is enough to be

called presumption on our part. Yet at the time, six years ago, that we formed the original committee many newspapers treated the subject with respect and liberality, and some even stated they could not see any reason why women should be debarred from revising the Bible any more than men. I have never yet been able to see why. I may look much further ahead than other women do, but I believe firmly that before women can acquire equality with men, which is to be the next relative position of the sexes, the false translations of the Bible concerning women must be corrected.

"After the attack of the Baptist clergymen in Atlanta in January, I decided it was time to move. If others cannot stand the possible stigma that may be the result of the woman's Bible I can. I am now eighty years old. My people live to the age of eighty-five or longer. In the natural course of events I may live to the same age. I am out of all official connection with women's organizations. I want nothing. I have no sails to trim to catch the favor of men or women. I have no offices to aspire to. I am beyond all that now, and regard this as the culminating work of my life. I am not going to say things to shock people. I am only going to bring out what is on the surface.

"The books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy are ready for publication. They will appear probably at the rate of a chapter a week, and the chapters have been made short. The plan is now that the revision shall assume a public form and later be shaped by Hebrew and Greek scholars. No man will have a hand in it.

"While the general revision committee appointed six years ago did not continue with enthusiasm, some of them have done important work and I have their copy. Both Frances Lord and my daughter, Mrs. Harriet Stanton Blatch, of England, assisted me on the Pentateuch.

"It was arranged that the members of the committee should select such portions of the Bible as they preferred. The Rev. Phoebe Hanaford has done a part of the Old Testament, which was her choice. Frances Ellen Burr, of Hartford, has also done the section she chose, while others who have assisted are Helen Gardner, who took a part of the New Testament, Mrs. Livermore, and Matilda Joslyn Gage.

"The personnel of the committee is varied from time to time, and I am now in communication with a number of most important women, some of whom are willing to assist in the further revision, and others who, from the offices they fill in various organizations, do not dare to appear in such a connection, although they see the necessity of the work."

Mrs. Stanton expects that at the briefest it will require two years for the completion and publication of the *Woman's Bible*. While this appears a very short time in comparison with the years required for the revision of the New Testament last made by men, it is easily explained by comparison of the amount of work to be done. There is no intention of tampering with anything which does not concern woman directly. It is not the women of the Bible, but woman in the Bible. And in some cases the men who married them have been brought in. The following names have recently been added to the committee: Ellen Battelle Dietrick, Mrs. Louise Thomas, Mrs. Clara Berwick Colby.

THE RECONCILIATION OF RELIGION WITH SCIENCE.

By CORVINUS.

PART V.

THE ideas set forth in a brief entitled: "The authority for conduct," also from the pen of Dr. Carus, stand in close relations to his definition of God; for this reason I determined also briefly to examine on this occasion some of the propositions advanced by him regarding the subject.

The learned doctor informs us that "The immutable and everlasting in existence is the ultimate authority for our conduct, and, as such, it has, in the language of religion, been called by the name of God," and that "The evolution of social beings takes place, as all other events of nature according to law, and this law is briefly called the moral law of nature."

What is immutable and everlasting in existence? Ernst Haeckel replies to this question as follows: "Lavoisier's law of the 'Conservation of Matter,' proves that cosmic matter represents a constant and immutable quantity; the same as force, the

conservation of which was proved by Robert Mayer and Helmholtz." B. Stewart has the following to say: "A simple elemental atom.....probably in a condition of ceaseless movement and change of form, remains none the less *evermore the same*." Time does not permit me to multiply these quotations, showing that matter, although constantly changing the features of its existence, is [equally immutable and everlasting in its true essence as the laws of nature—to which, we may presume, Dr. Carus referred in saying that the immutable and everlasting in existence is the authority for our conduct; which conclusion I drew from the fact that he identifies the laws of nature with God, and as we are accustomed to ascribe to them, in preference to anything else, immutability and everlastingness.

It is a well known fact that matter in space cannot be increased nor diminished in quantity, that it was, is, and ever will be the same in existence. Without fear of being contradicted we can also make the assertion that the laws of nature are inconceivable without the presence of matter, because it is through matter, forming the incalculable solar systems, man, beast and plant, that they become manifest to us. Without matter no laws of nature, no gravitation, no centripetal and centrifugal force, no plant, no animal, no human life. But equally inconceivable as the laws of nature are without matter, so is matter inconceivable without the laws of nature. The existence of one necessarily implies the existence of the other. Matter cannot be conceived differently than subject to the laws of nature, which keep it in constant motion, and which are the cause of the everlasting and unceasing change of the *features* of its existence. This being the case, the laws of nature conditioning matter, and matter in its true essence being everlasting and immutable, just as the laws of nature are, we may assume, according to the above statement of the learned Doctor, that not only the laws of nature, but that matter also is the ultimate authority for our conduct, and that as such, it has, in the language of religion, been called by the name of God.

No doubt the gifted editor of the *Open Court* will most seriously object to such an interpretation of his statement; but my deduction is perfectly legitimate, and in keeping with the inconsistency evinced by him in preaching some sort of dualistic Monism.

Besides I would like to call attention to the fact that the identification of God, the Supreme Ruler, with "the everlasting in existence," with the laws of nature, as is done by Dr. Carus, with force indissolubly united with matter in one world with eternal nature—not "with the eternal *in* * nature," as this is meaningless, because it implies the idea of a divisible nature, of which one part is eternal and the other limited in existence—robs this being not only of its omnipotence, omniscience and benevolence, but also of its ability to serve man as a prototype of perfection; and by robbing God of these attributes his significance is being reduced to zero.

For this reason I claim that it is preposterous to refer to a God identified with nature, made, as it were, the foot-ball of forces which he himself cannot control, much less rule, as the ultimate authority for our conduct. Nature, this God, can only be the authority for our conduct in so far as our physical life is concerned, that is to say, in so far as we must live in obedience to the conditions which create and preserve *animal* life; but our moral governor nature can never be; we cannot emulate nature in endeavoring to become perfect, because nature knows nothing of morality or compassion.

To speak of "a *moral* law of *nature* under which the evolution of social beings has taken place," is done in contradiction to facts constantly brought before our eyes. Says Ernst Haeckel: "Constantly to speak of 'the moral laws of nature' proves blindness to the undeniable facts of human and natural history." All moral laws, from their beginning in the dim past among our rude, savage-like predecessors, up to the noblest conceptions of modern ethics, were conceived, proposed and consequently established by *man*, as he grew intellectually, as he succeeded in subduing his animal desires; those low instincts which dominated his mind before he attempted to set himself above nature—above the God of Dr. Carus.

While it is true that the evolution of social beings takes place according to law, it evinces arbitrary judgment to designate the same as a *moral* law of nature; because all laws of nature are eternal and immutable; they antedate the existence of the human race, they were not born with man, while the law, rather laws

* Italics are mine.

governing the evolution of social beings, the laws delineating the conditions under which humanity improves morally, are neither eternal nor immutable, because they are a creation of man. These laws we call moral, because they were proposed and improved, in the course of ages, by man, for the purpose of benefiting their creator. As an additional proof of their purely human origin I mention the fact that they are differently conceived by different races and different ages. Social beings, in a savage state, may know nothing at all of any law termed moral—the feelings of parental and filial love exist in this state only as animal instincts—the law of rude self-defense may rule supreme; in consequence they remain stationary; they do not advance—nature remains silent. But conditions may arise favoring evolution, and in consequence the conception or formation of moral laws, which thus take their origin in the mind of man, but not in nature. The intercourse of an inferior race with one of higher culture may cause the advance of the former. Where such an intercourse or contact is excluded, a gradual or sudden change in climatic or geological conditions of the countries inhabited by savage tribes may form the impetus for their moral and higher intellectual evolution. Other causes bringing about the same result I cannot mention here.

The excellent climate of a country, whose fertility produces, without the assistance of man, in superabundance everything that he, in a primitive state, desires to have, favors indolence, retrogression, rather than progress. But destroy these pleasant environments, the favorable climate, together with the rich fertility of the soil, and the consequence will be that man begins to contemplate life more seriously. These new conditions compel him to work in order to sustain life; and it is this event which marks his first step toward moral and a higher intellectual development. Having reached this state of evolution he begins to formulate conceptions, the practical application of which is intended to protect the means of subsistence which necessity compelled him to produce by hard toil. Gradually he begins to comprehend that he needs the assistance of his fellow men in order to derive a benefit from putting these conceptions in practical use. Thus a union for the mutual protection of the fruits of labor is being formed, which subsequent consideration baptized a

moral union, and the sentiments from which it sprung, moral sentiments. The gradual increase in the number of the members forming such a union favor precise definitions of these sentiments, and these definitions reflection compels us to regard as the first moral laws under which the evolution of social beings took place. *Necessity* gave birth to these moral laws, which, in the course of time, were improved by human-kind, but which also in their turn improved man.

Very true, it was nature that first forced man to work, thus giving rise to the first moral law; but can we rightly call this force of nature "a moral law of nature?" By no means. This force is simply an expression of stringent necessity, as all other laws of nature, which might *either* favor *or* destroy the moral evolution of social beings, as is proved by our knowledge of the results matured by the struggle for existence. This being the case, all forces of nature following immutably their course regardless of effects, it is false to apply the adjective "moral" to any of them. The nature of a moral law is and must be so constituted as to always produce noble tendencies; and it is moral laws of this kind, in other words, the moral commandments conceived by man for man that form the authority for our moral conduct, and under which the moral evolution of social beings takes place. The members of civilized communities know these laws, and they heed them in the same measure as they succeed in controlling their low desires—eventually they may bring blessings and happiness to the obeying. In savage communities these laws are not known, consequently not heeded, and still the members of such a community may not have had a sad hour during their whole life; they might have lived and died happier than thousands of those who claim that "disobedience to the undeniable, implacable and infrangible moral law of nature "(?) " will be followed by curses."

We have seen that the learned Doctor's defense of the "moral law of nature, as man's authority for conduct," exhibits the same combination of self-contradictory ideas which characterizes his whole work in the field of religious reform. He is imbibed with modern ideas and knowledge, but is suffering deplorably with the reconciliation-mania. This explains his mental conditions; it explains his disregard of the repugnant nature of certain wormeaten notions of religion, of Christianity, of God and of immortality;

and the motive owing to which he pulls, twists and turns time-honored views until he succeeds in proving, to his own satisfaction, that they are in perfect harmony with the latest tenets established by modern ethics and the most recent discoveries of science.

It is indeed a pity that a man, intellectually so gifted as he is, fell a victim to the reconciliation-mania. How much good he could accomplish if he were not constantly prompted by his demon to prove that religion must be destroyed and, at the same time, upheld, *i. e.*, that the belief in God, as the Ruler of the universe, and as the source and ultimate authority for our conduct, and the worship of this God must be destroyed; but that still the belief in God must be upheld and that he must be religiously worshiped;—that no Christ existed, and that still Christ existed, *i. e.*, that no such god-like being ever appeared on earth as orthodox Christians want to make us believe; but that still a Christ existed, who must be worshiped as the Ideal of human perfection;—that man, having no ego-soul, is mortal, but that he is still immortal because his soul is immortal;—and finally, that no God exists, but that still a God exists, *i. e.*, that no personal God exists, but that still a God exists who, though robbed of his personality and volition, is possessed of the same attributes by which the former was known, of omnipotence, love, kindness and eternal existence.

Imagine a worse conglomeration of self-contradictory ideas, and if you do not succeed you can form an opinion of the task the learned Doctor tries to accomplish in his reconciliation delirium.

In one respect, though, I openly admit, Dr. Carus has succeeded admirably, and that is, in misleading through his vapor-ing, a great part of his readers about the true nature of his world-conception, as is proved by the fact that he presided as chairman in the Parliament of Religions, despite the exclusion of Free thinkers from the same. This is a fact of vital importance, as it proves that even learned heads still war against those who proclaim the truth in plain language, while they protect those who shroud it in the mystic, or, let us say, symbolic verbiage of traditional religion. The avowed Freethinker received no official recognition in those meetings called for the purpose of discovering the truth through the encouragement of free speech, but the Free-thinker in disguise was greatly honored. This furnishes better

proof than anything else of the obscure and misleading nature of Dr. Carus' writings and the inconsistency or ambiguity therein displayed.

But still sufficient light is thrown upon the fundamental principles of his world-conception, if we only take the trouble of looking for it, to enable us to recognize their identity with those constituting the world-conception of the Freethinker. Does Dr. Carus believe in God? No! he denies the existence of such a one in common with the Freethinker. What, then, marks the difference between the two? Let me explain concisely: The Freethinker calls the union of force and matter "Substance," while the learned doctor calls it God; the Freethinker calls the noble sentiments of mankind, such as love, charity, kindness, etc., "noble sentiments," while the learned doctor calls them God; nature, the All, the laws of nature, the Freethinker calls, in common with all who wish to express their thoughts plainly and intelligibly, "nature," "the All," "the laws of nature," while the learned doctor names these different conceptions God. The Freethinker prefers to call all things by their proper names, while the learned doctor delights in the use of *jeux de mot*, catching thus two flies with one stroke. He satisfies his morbid craving for reconciliation of the old with the new, and, instead of appearing as a Freethinker, he appears as a believer in God before the world.

Does he believe in religion? No! but he baptizes scientific ethics, the ethics of the Freethinker, "religion," proving thus that he is no Freethinker, but a staunch defender of "religion."

Does he believe in true Christianity? No! but he misrepresents true Christianity by claiming that the ethics, which the Freethinker upholds in common with him, is true Christianity, despite the fact that true Christianity is a religious *system*, the fundamental tenets of which—the belief in a personal God, in a hereafter, in retaliation, etc.,—are diametrically opposed to the theories advanced by the Monist.

Does he believe in the immortality of the soul? No! he agrees with the Freethinker in denying the existence of a soul that is everlasting, but he names the habits, dispositions, theories, etc., of man "soul," proving thus that he is in no way related to the Freethinker, as he can conscientiously claim to believe in the existence of a "soul" and in its immortality.

Minor differences between this Freethinker in disguise and the avowed Freethinker deserve no consideration, because such differences exist even among Freethinkers publicly confessing themselves as such.

That Dr. Carus virtually is a Freethinker I have shown; that he as such could play such an important part in the Parliament of Religions, while the avowed Freethinker was excluded, forcibly illustrates how powerfully conscious and unconscious duplicity still rule, and how true it is that the vast majority of people are still imbued with that poison of religious prejudice, transmitted to them through a long line of superstitious ancestors, which prompt them to employ all means possible in order to prevent the discovery of pure truth.

OBITUARY NOTICE.

—Mr. Wellington Bidwell, a life long Free Thinker and a highly respectable citizen of Albion, Mich. passed away January 27, 1895. Mr. Bidwell was a worthy representative of Liberal views and arranged before his death to have no exhibition of superstition at his funeral. His funeral was conducted by Dr. Van Schoick. The following notice of him appeared in the *Albion Recorder*:

Mr. Bidwell was born in Wayne County, N. Y., May 14, 1823. In 1835 he came with his parents to Michigan. His father built the first house in Sheridan township, located about two and a half miles from Albion. Young Wellington received a common school education and, for a time, attended Wesleyan Seminary, now Albion College. He taught school winters and worked on the farm summers, thus making the best use of his time. April 20, 1847, he was married to Margaret Ann Van Vranken, the woman who has been his faithful helpmate and who survives him. Six children were born to them, but one of whom is living, Mrs. W. J.

Johnson, of Detroit. His sisters, Mrs. Smith Woolsey, of Saginaw, and Mrs. Joel Laberteaux, are also living.

In 1852 he went to California, where in 1860 he was appointed assistant postmaster of Sacramento City, which office he held for three years. Afterwards he returned to Albion and engaged in the mercantile business. He was for four years supervisor of Sheridan township. In 1878, and again in 1880, he was elected treasurer of Calhoun county, filling that office for four years. He was among the first to unite his fortunes with the Republican party, being decidedly anti-slavery in his political views and most warmly opposed to the extension of slavery in the territories. He was known to be a man very decided in his opinions and had the reputation of being conscientious and upright. He was honest to a fault and would far sooner lose by honesty than gain even a penny by dishonesty.

The editor, it will be noticed, says Mr. Bidwell "was known to be a man very decided in his opinions" but as usual, in such cases, failed to state that he was a decided Free Thinker.

LITERARY DEPARTMENT.

JOHNSON'S SINFUL SON.

BY G. J. GODDARD.

A STUBBORN, forward, headstrong lad
Wuz Elder Johnson's boy,
He knowed more than the parson
And he caused his dad annoy.
When decent lads were in the church
A-studying of the book,
This upstart would be in the woods
A-fishing in the brook.

But the lad wuz that conceited,
That he vowed he knowed the truth—
I'd just delight to throttle him
If he'd a been my youth.
When he'd argue with the parson
He would look so infernal wise,
With a smile about his heretic mouth
And mischief in his eyes.

Fol'ks said that he wuz born to hang,
And some said that he knew
A heap sight more'n older folks
Who'd studded for it, too.
I 'lowed myself he wuz sort o' wise
In his quiet, sinful way,
And I always said he'd learn what's what
And see a thing some day.

When my old hut wuz burnt last fall—
I'll ne'er forget the day—
I tried to climb a ladder, when
I fainted dead away.
My little girls wuz in that house—
O, Lord! forgive my sins!
No one to volunteer or go
To the rescue of my twins.

The din of noise and clammer
Wuz what brought me back to life

But I could not see the surging crowd
 Nor my horror-stricken wife.
 When I got up I looked around,
 And judge of my surprise,
 To see my darlings in the arms
 Of the lad so sinful wise.

Now some say that 'was natural
 And the wicked must all "senge,"
 That the Lord will not be cheated—
 He is bound to have revenge;
 But if ever I get in the Heavenly ship,
 With my whole flock on deck—
 And that lad don't get a passport, too,
 I'll chew up my worthless check.

BROCKTON, MASS.

FREDERICK DOUGLASS.

MRS. ELIZABETH CADY STANTON sends us the following beautiful tribute to the late Frederick Douglass:

What vivid memories thick and fast flashed through my mind, and held me spellbound in contemplation of the long years since first we met, as I read in the *Tribune*, "Frederick Douglass is dead!"

Trained in the severe school of slavery, I saw him first before a Boston audience, fresh from the land of bondage. He stood there like an African prince, conscious of his dignity and power, grand in his physical proportions, majestic in his wrath, as with keen wit, satire and indignation he portrayed the bitterness of slavery, the humiliation of subjection to those who in all human virtues and capacities were inferior to himself. His denunciation of our National crime, of the wild and guilty phantasy that man could hold property in man, poured out like a torrent that fairly made his hearers tremble.

Thus I first saw him and wondered, as I listened, that any mortal man should have ever tried to subjugate a being with such marvelous powers, such self-respect, such intense love of liberty.

Around him sat the great anti-slavery orators of the day, watching his effect on that immense audience, completely magnetized by his eloquence; laughing and crying by turns, with his rapid flights from pathos to humor. All other speakers seemed tame after Douglass. Sitting near, I heard Phillips say to Lydia Maria Childs, "Verily, this boy who has only just graduated from the 'Southern Institution' (as slavery was called) throws us all into the shade." "Ah," she replied, "the iron has entered his soul, and he knows the wrongs of slavery *subjectively*, the rest of you speak only from an *objective* point of view."

He used to preach a sermon in imitation of the Methodist clergy, from the text, "Servants, obey your masters," which the people were never tired of hearing. Often after he had spoken an hour, shouts would go up from all parts of the house: "Now, Douglass, give us the sermon." Some of our literary critics pronounced that the best piece of satire in the English language.

The last time I visited his home in Anacostia, asked him if he ever had the sermon printed. He said, "No." "Could you reproduce it?" said I. He said, "No, I could not bring back the old feeling if I tried, and I would not if I could. The blessings of liberty I have so long enjoyed and the many tender friendships I have with the Saxon race on both sides of the ocean, have taught me such sweet lessons of forgiveness, that the painful memories of my early days are almost obliterated, and I would not recall them."

As an orator, writer and editor, Douglass holds an honored place among the gifted men of his day. As a man of business and a public officer he has been pre-eminently successful; honest and upright in all his dealings, he bears an enviable reputation.

As a husband, father, neighbor and friend, in all social relations he has been faithful and steadfast to the end. He was the only man I ever knew who understood the degradation of disfranchisement for woman. Through all the long years of our struggle, he has been a familiar figure on our platform, with always an inspiring word to say. In the very first convention he helped me to carry the resolution I had penned demanding woman suffrage.

Frederick Douglass is not dead! His grand character will long be an object lesson in our national history; his lofty sentiments of liberty, justice and equality echoed on every platform over our broad land, must influence and inspire many coming generations.

A NEW THEORY OF THE SOLAR SYSTEM.

IF ONE were to ask the question, whether there remains to be dispelled and become one of the illusions of the past, any universally received theory or belief—accepted by scientists and recognized in the literature of the day—in regard to any phenomenon in nature, within the scope of every one's observation, the reply would doubtless be a negative. The generation of today, walking in the path illumined by the light of science, casts backward many a glance of complacent contempt at the illusions of its forefathers—now fast vanishing in the distance—without the least misgiving lest anything but unre-served approval shall be the verdict pronounced by posterity upon its own beliefs and theories. Take for example the science of astronomy; to what a height of perfection has it attained. True, it is one of the oldest of the sciences and has enlisted in its service the mathematician, the philosopher, the historian, and the chemist; but the result justifies the means; such at least is the accepted belief at the present time. Connoisseurs in art and literature are able to recognize, without the aid of the signature attached, the works of different artists and authors with whose style they are familiar. Experts in other branches of knowledge have frequently been able to decide many difficult questions involving various occult phases and intricate complications of cause and effect. But the students of nature, following too closely in the beaten track of their predecessors, accepting, blindly, a theory whose most salient features are the very opposite of those of the known works of the Creator, have left to

be discovered by the unaided eyes of a man unknown to fame, unlearned in scientific lore, aged and infirm, one of the greatest fundamental truths in the science of astronomy, a truth which, once discovered, seems self-evident, bearing as it does the signature of the Divine workman, i. e., perfection. In all the works of nature which come within the focus of our vision, economy is a marked characteristic. In the Copernican system on the contrary there is the wildest extravagance. For why should the planets be sent careering around the sun to obtain the light and heat which is as easily procured on one side as on all? What a waste of space and of power this arrangement involves! Quite at variance with the known economy of nature.

Again, the astronomers claim that the planets must have been thrown off from the sun, though the Mosaic account of the creation states distinctly that there was light and the earth brought forth grass and trees bearing fruit, before the sun was made. But I will say no more till I have explained

THE NEW THEORY.

The first principle of this theory is, that the orbit of the earth's yearly revolution lies in a region of space situated wholly at one side of the sun. For example, suppose the centre of the sun be the apex of a vast cone, extending through and beyond the surface of the sun, and projecting into space till its base reaches the utmost limit of our planetary system, while its surface is traversed at intervals by the orbits of the several planets at their various distances from the sun. If this cone be bisected by a plane cutting the earth's orbit at the two points known as the equinoxes, the earth in that part of her orbit which she traverses between the autumnal and the vernal equinox, will rise above this plane, and the rays of the sun, striking gradually more and more directly on the southern hemisphere, and more obliquely on the northern hemisphere, cause winter in the northern, and summer in the southern hemisphere.

After passing the vernal equinox the position is gradually reversed as the earth sinks below the plane of the equinox, bringing the northern hemisphere more directly under the influence of the sun's rays, while the southern hemisphere receives them more obliquely, thus reversing the seasons, causing summer in the northern and winter in the southern hemispheres. Other causes combine to effect this result. The earth's orbit is inclined toward the sun, bringing the sun nearer in January than at any other time; and as the earth's axis is inclined toward the centre of its orbit at all times, the southern hemisphere is tilted up toward the sun, while, six months later in July, when the equinoxes and its axis is inclined in an opposite direction, the northern hemisphere is exposed to the sun. In the Copernican system, which places the sun in the center of the earth's orbit, if the axis of the earth inclines constantly toward the centre of its orbit, there could be no change of seasons whatever; it would be constant summer in one hemisphere and constant winter in the other. In order to reconcile this theory with facts, the hypothesis has been invented so that the earth's axis—though inclined from the perpendicular $23\frac{1}{2}$ degrees—remains parallel to itself at all points of its orbit, describing an oblique section of a cylinder. Every child who has spun a top, or watched the performances in the circus arena, knows that the tendency of all bodies revol-

ing in a circle, is to incline toward the centre of that circle; and, as the earth as a whole, is governed by the same laws as are its component parts, we may rest assured that the axis of the earth inclines toward the centre of its orbit at all times, and describes the frustrum of a cone.

As the equinoxes of all the planets will lie in the same plane, the earth, in crossing that plane is struck by other waves, caused by the motion of other planets whose path has crossed that plane, as one vessel at sea is rocked by the waves in the wake of another, hence the source of our equinoxial gales.

Assuming for a fact that such is the actual construction of our planetary system, we may safely conclude—by judging of the whole by a part—that the whole circumsolar sphere which is lighted and heated by the rays of the sun, is filled with a multitude of similar systems which radiate from the surface of the sun in all directions. And as every sphere is made up of a multitude of cones whose apexes unite at the centre, it will readily be perceived that this is the most economical arrangement that could possibly be devised. Behold then, the sun! Poised in the centre of a vast amphitheatre filled with a glittering array of planets, ranged tier beyond tier in all directions, above, beneath, around, circling in unison, each in its appointed path, with a divine harmony which knows no discord. What an image of immensity does this picture suggest wherein each sphere is as a knot in the vast network of God's own weaving; tying planet to planet, each to all and all to the sun; and binding the sun by still stronger cords to something yet more firm. Can the mind which has once fairly conceived the idea of the beauty, order, sublimity, economy, and stability of such a system entertain any lingering doubt of its truth?

But it may be asked, why do we not see the other planets if they are so numerous? Our own system absorbs but one part in two thousand two hundred and forty millions, it is estimated, of the light and heat of the sun, and if all be utilized the planets must number legions. The planets, if we could see them, would in the aggregate present all the varied phases of the moon; those nearest the sun would be lost in its brighter light; those nearest the earth would turn their dark side toward us and would be invisible; those further away would shine at crescent or at quadrature and be obscured, many of them by nearer and dark ones, while of those which turn their full illumined face toward us, there would be a vista as of a star-paved road, converging and diverging and stretching ever onward, circling the dome of heaven. Such a vision we have in the milky way. Astronomers call the stars composing it suns. Possibly they are planets, satellites of our sun, kindred of our earth. Accepting this view of the solar system, the theory that the planets were thrown off by the sun becomes untenable; and since we can no longer look to the centre of the system we must look to the circumference for the

BIRTH PLACE OF THE PLANETS.

The investigations of man into the infinitely great might possibly result as have his investigations into the infinitely small, namely, that the limit of his researches in both directions should prove to be a cell. In other words, it might be discovered, that the whole solar system is enveloped by a wall or resisting medium—say, for example, of condensed ether—enclosing it in all

directions. This may be readily accounted for by the intense cold which must necessarily prevail in those remote regions, beyond the reach of the sun's rays, and equally remote from any other sun. The existence of such a medium will account for the return of those comets whose orbits are so eccentric and velocity so great that, unless they encountered some resistance they must overcome all tendency to return to the sun; but being deflected and turned backward their return is inevitable. Then if the sun and the planets were one in a state of chaotic vapor, expanded to fill all the inter-planetary spaces, the vapor, as it came in contact with this wall, would be condensed on its concave surface as steam is condensed on the lid of a boiling kettle. The condensed drops so formed, and the embryo planets, which, as they are more cool in their outer surface commence to revolve as they fall by their own weight and gather bulk and weight as they progress through space in the midst of the surrounding mass of vapor. As the process of cooling goes on an aqueous vapor surrounds each individual planet, condensing constantly on the side turned from the sun, or the heated central mass which preceded the developed sun, the condensed vapor falling on the surface tending to keep that side constantly heaving, while the simultaneous evaporation on the opposite side tends to lighten that side, and perpetuates the revolution of the planet on its axis. In this manner we may suppose planets to be formed in all directions from the sun and in several tiers, revolving in orbits of various diameters. For, being alternately attracted toward the sun by the force of gravity and repelled from it by the heat radiated by that body, and at the same time attracted by the surrounding planets they revolve in orbits about, but not around the sun and inclined toward it, forming a multiple system.

The facts which have been cited as evidence of the truth of the Copernican system, will apply equally well to this. Thus the zodiacal circle, which is a reflex of the earth's motion depicted by the sun, is readily understood. To an observer on the earth moving in a circle on one side of the sun, the sun appears to describe a circle in an opposite direction on the other side of the heavens. The planets Mercury and Venus, moving in smaller circles nearer to and inclined toward the sun, wax and wane like the moon, while the superior planets moving in increased circles, also inclined, describe complete circles.

But the keystone to the whole theory is that it accounts satisfactorily for the fact that the sun is never seen in the north, where we might with reason look for it once a year if the earth revolves around the sun in the plane of the ecliptic with its axis always parallel to itself. And more than all other considerations combined remains the following: that never in the annals of the human race has mortal mind been able to suggest the slightest improvement on any plan of the all-wise Creator. It may readily be understood that in the time before the sun was made, but there was yet light in the hot steamy atmosphere surrounding the earth, that even tropical vegetation might easily exist in what are now the arctic regions, as in fact vestiges of such vegetation are even now found in Greenland.

Such then may we believe to have been the birth place of the planets, and modern scientists concede that the existence of a planet resembles that of a

plant or an animal in that it has a beginning, continuation, and death-decay or dissolution. For if the object of a planet's existence be to furnish a home for mankind or a similar creation, when the provisions which have been stored by nature in the depths of the planet for man's use have been by man scattered irretrievably over its surface, the planet's usefulness is past, and eventually it will be dead and desolate, and may even cease to revolve on its axis; though it will continue to revolve in its orbit till the sun grows cold, when all the planets will be precipitated on the sun in one immense funeral pyre.

We know by experience that a mass of dead animal or vegetable matter generates gases in abundance, and with a mass of dead planets we might expect the liberation or generation of a multitudinous host of gases, combining and exploding with gigantic force, producing combustion the most intense, whereby all matter is heated to a vapor, bringing by this means the scattered elements together again, each uniting with its own even as a human family scattered on earth, expect to be re-united in heaven. Thus, doubtless the conflagration will proceed for ages, till, finally, out of the ashes of the old, will arise a new generation of planets.

Reasoning from the one to the many, if it be possible that our solar system be thus constructed, then others are like it no doubt; and it is not impossible that the whole organic universe of which we have or can have any conception, may be constructed on a plan similar to that of the simplest plant or animal, namely, that of the cellular system.

And, standing at the open portal of the realm thus disclosed, wherein are privileged to pass unchallenged priest and poet and sage, and the humble seeker after truth; gazing on the glories here revealed, brighter far than poet's fancy ever dreamed, listening to the symphonies chimed by the starry host of heaven, what soul is not filled to overflowing by the realizing consciousness of the all-pervading presence and the beauty, majesty and omnipotence of the living and eternal God? And as the dawn of a new day disperses the dark clouds of doubt and despair which have draped the earth as with a pall, the dirge-like discord of man's disobedience is replaced by the sweet chords of repentance and submission, while the tears of penitence exhaled on high assume the hues and form of the sacred bow of promise, spanning the chasm from earth to heaven, o'er which, as on a bridge, pass and repass the white-winged messengers of peace in rhythm with the triumphal strains of praise and thanksgiving resounding through all the dome of heaven.

A. Z.

RELIGIOUS LIBERTY.

By ROBERT N. REEVES.

IT is believed by many people of this country that perfect religious liberty is guaranteed them by the Federal Constitution, and it is often thought that under the first amendment to the constitution the liberty of speech, of the press, of public worship and particularly the liberty of opinion are all as free as the morning air. Those who labor under this impression are far from the truth.

The constitution of the United States, while it prohibits Congress from making any law respecting the establishment of religion or prohibiting the free exercise thereof, and while it was undoubtedly the intention of the authors of the constitution to guard jealously the civil and political rights of all citizens, irrespective of their religious opinions, they did not forbid the states from enacting religious laws, but on the contrary, impliedly gave them exclusive power over the subject of religion. Many states, quick to take advantage of this defect, departed from the spirit of liberty which diffused itself through the Federal constitution, the constitution which gave them birth, and in *their* earlier constitutions and laws they recognized a God, declared all persons incompetent of holding any office or place of public trust and drove from the witness stand the testimony of all who doubted or denied the existence of a Supreme Being. The unbeliever or skeptic who came into court and told the truth about it, was denied the right to tell the truth upon the witness stand while the unbeliever or skeptic who denied he was one, told an untruth, and was qualified to tell the truth upon the witness stand.

Hypocrisy became the peer of honesty and the supreme court in many of these states placed laurels on the narrow brow of hypocrisy by sustaining the decisions of the lower courts. The same delicate and fragile logic that the theologians now use to defend the trinity, was then used by the judges to defend this law, so intralling to the true spirit of American independence.

It was said by these judges that without a belief in a Supreme Being an oath could not be made binding upon the conscience, and without an oath binding upon the conscience, testimony in a court of law or the actions of a man in public office would be worthless.

This is the logic of bigotry, the reasoning of prejudice. And right here let it be said that of all the pompous and frivolous forms invented by man the oath to God is the most absurd. When a witness ascends the witness stand, or when an oath is administered to any person in which the name of God is mentioned it is assumed by those who administer the oath, that such person is to be punished or rewarded by God in the future, according to the testimony he may give. That is the object of the oath. Now let us see how it works. When the oath is administered under such a belief a contract is made with God to punish or reward according to the testimony. The question is, does God guarantee his part of the contract. Is he bound to punish or reward? If he is not bound then why continue to administer these useless oaths. It is but a waste of time and gives no greater security to the law or the state.

If God is bound—then what! Why the oath becomes ridiculous. God, the omnipotent of the orthodox, the great ruler of nations, the searcher of the hearts and minds of men finds himself bound by man,—man whom he is supposed to have created. And what is he bound to do? To punish and reward all the trivial testimony, all the contradictory things which may come before the law and be the subject of falsehood or of truth. The absurdity of such proceedings are easily made manifest and should be abolished.

Public opinion is becoming more liberal and the time is not far distant when these foolish and yet oppressive laws will become mere relics of super-

stitution. The legislatures of many of the states of the union have enacted new constitutions and new laws which, while they do not entirely abolish the religious form of an oath, give to all citizens the same privileges and immunities regardless of their opinions on religious subjects. To prove the advance of the liberty loving sentiment among the people we need only to refer to the states of Missouri and Illinois.

In 1835 it was held in Missouri that no person could hold office or testify in a court who did not believe in the existence of a God *who would punish false swearing*. Ten years later this absurdity was destroyed and all citizens in that state were placed on the same civil and political equality.

In Illinois, in 1856, a witness when questioned as to his religious belief, replied: "I do not know whether there is a Supreme Being who punishes for perjury or not. May be there is and may be not. I do not know. But I am certain that there is an obligation upon my part when I take the witness stand to tell the truth and, if I testify falsely, I should be held responsible to the criminal law, and I should be punished by losing the esteem and respect of my fellowmen."

What could be more honest and conscientious than the words of this witness, and yet the court refused to allow this man to be sworn or to testify, and the supreme court of Illinois upheld the lower court and denied that a man had a right to his honest opinion. This was in 1856. In 1870 the state of Illinois took a step forward in the march of liberty, and by a new constitution, touched by the reforming hand of civilization, declared that "No person shall be denied any civil or political right, privilege or capacity on account of his religious opinions."

One by one the states have adopted the doctrine of equal rights to all, until today there are but six states, the states of Maryland, Mississippi, North Carolina, South Carolina, Pennsylvania and Tennessee which still hold to the old notions of religious liberty and believe that a love of truth and a conscientious sense of duty are not to be compared with that cowardly fear of an infinity. In these six states the little girl of nine years who said: "If I do not tell the truth, I will get hell-fire;" the child who said: "The bugaboo-man will catch me if I lie;" the Protestant with his Bible, the Catholic with his Cross, the Jew with his Pentateuch, the Mohammedan with his Koran, the Chinaman with his headless chicken and burnt paper, are all held competent as witnesses. But the philosopher, the man of science, or any man who comes into court with his conscience and says, I do not know that there is an Almighty power—perhaps there is, and perhaps there is not—I do not know. Such a man, even though he be capable of the sublimest virtues, and alive to all the finer sensibilities of the soul, is driven from the court room and from the office of public trust, and, like the insane and the drunken, he is told he cannot testify.

Honesty may be the best policy—reason may be the life of the law, but the State does not give its sanction to either of these maxims when it passes laws which produce such bad results. Equally absurd and contrary to religious liberty are the clauses in the constitutions of Delaware, Kentucky, Maryland and Tennessee that "No clergyman, priest or teacher of religion can hold any civil office."

In Tennessee and Mississippi there seems to be considerable confusion in the laws relating to religious liberty, for while one portion of their constitution declares "there shall be no religious test," another portion declares that in order to testify in a court or hold a civil or political office of trust one must believe that there is a God *who rewards and punishes in the future*.

So that while most of our states have adopted the doctrine of equality to all, some states, as we have seen, deny a citizen his civil and political rights because he is an Atheist or Agnostic, in others, because he is a clergyman or priest, and still others are satisfied with inconsistency and adopt a principle of liberty in one portion of their constitution and a dogma of religion in another. In the vain hope of pleasing all they succeed wonderfully in pleasing none. Such are the laws existing today in our nation affecting the liberty of opinion. They stand stamped upon the statute books of the states mentioned, enemies of true progress. What justice there is in such laws and by what right they stand, we do not know.

In all ages and in all countries it has been the endeavor of man to subvert the first principles of liberty by denying his fellowman the right to express or to even entertain opinions contrary to the opinions of the majority. Particularly is this true when we look at the religious history of the world. Man, satisfying his mind with the truth of his creed, immediately set about to satisfy his fellowman and if his fellowman doubted or opposed, and had not the majority with him, he was persecuted or in some manner deprived of his life, liberty or happiness. The church and the state stood hand in hand and it was they who tortured all who were suspected of entertaining, even in their secret thoughts, objections to the prevailing form of religion or government. It became the duty of the state to control the mind and conscience and for this purpose all the craft of the church, all the machinery of the state, were directed against the individual who dared to question the authority of either. After centuries of torture, after countless millions have filled the fields and scaffolds with the blood of those who differed, the Church and the State have failed to check the progress of thought. Why? The answer is in this: The mind and conscience of man are invisible and eternal. Thoughts are imperishable. They live on in future generations and cannot be stopped. The greatest power in the world cannot force a change, and it is useless for legislatures, pushed by religious prejudices, to attempt to change this established order of things.

Men will always differ in opinions—why, we do not know. If we could see all that passes in the mind of a man before he accepts an opinion we might have some solution to this problem—but we cannot. Yet we have laws that deprive men of their civil and political rights on account of the opinions entertained by those men.

For instance, the brain of some men conceive a God, others do not. The class believing in a God, however, being in the majority, and not understanding the nature of Justice, enact laws denying certain rights to the unbelievers. Now where do they get their authority to enact such laws? Surely they, the believers are not infallible. Surely they have not the right to decide this question for all mankind without giving all mankind a hearing. They cannot

enact such laws upon the assumption that unbelievers are immoral, degraded and ignorant, because history has proven that a great proportion of unbelievers are learned and distinguished,—men of the highest integrity and honor. How then can we explain these unjust laws, unless we say that they are the remaining shadows of the bigotry and intolerance which characterized the early laws of our country? We can find no reasonable grounds for their existence. Like tombstones they stand to remind us of that which is passed and gone. But while they stand people are being persecuted, for any law, tombstone though it be, which gives to one man or set of men rights which are denied to others, is persecution, and while it is not that awful open persecution which stains the pages of history it is that sneaky coercive persecution, equally dangerous, which steals upon one, like a thief in the night, and takes rights away before one is aware. It is time to tear down such laws. They have grown more and more unsightly in the eyes of each succeeding generation. The time is ripe for all people to agree to differ. And though the natural right of one person to his opinion may directly clash with the natural right of another person to an opposing opinion, are they not both natural and equally inevitable? Both flowing from the same source, the brain?

When our government was launched it was an experiment—today it is a model for the world to imitate. It has proven the most prodigious government of centuries and centuries, and its success is solely due to the genius of the authors of our constitution who had foresight enough and were fearless enough to depart from old customs and antiquated precedents and believe in a government of a people and not of a God.

They had the courage to separate the church from the state, the courage to recognize in our government no divine power save that of the people. To their dauntless spirit we owe our success. If, as it has been claimed, beyond the realm of human thought, hid in the infinity of space, there is a Supreme Being who daily guides the destinies of nations, Americans must admit that such a being has shown a most merciful spirit toward our government, for although we have divorced the church from the state, though our constitution recognizes no god and though our nation is not accounted a Christian nation, we have prospered year after year until we have become the most progressive nation upon the face of the earth. If there is a God this proves conclusively that he is not the God of the Bible, whose wrath, as described in some portions of that book, resembles more the wrath of a maniac than the calm, serene and merciful rebuke of an omnipotent Judge.

As has been said, the authors of our constitution had the foresight to divorce the church and the state and to prohibit congress from passing any laws affecting religious liberty, but they did not see the danger in which they placed the liberties of the people when they impliedly gave to the states exclusive legislation upon religious subjects, and as a consequence religious moths have crawled into, and will undoubtedly continue to crawl into, our laws and attempt to eat away the fine fabric of our government. Upon the power of the people to repeal all laws which exist to-day affecting the liberty of the individual and his opinion, and upon the ability of the people to prevent the enactment of new religious laws will depend the future success of our government.

In 1892 in the case of the Trinity church of New York vs. the United States, Justice Brewer hinted in his decision that disbelievers of the Christian religion have no rights which believers are bound to respect. It was a religious moth.

In 1893 an attempt was made to shut out from the eyes of the people, the glories of the World's Fair upon Sundays—it was another religious moth but one which the people crushed before it was old enough to do harm.

For years the attempt has been made to have God officially recognized by the Constitution of the United States, so that a lever might be had with which fanaticism could crush out the opinions of all those who doubted or denied the existence of a Supreme Being. Petitions by religious bodies are now in Congress for that purpose. Will the people ever learn that to believe or not to believe this or that particular tenet of religion is a right which belongs to every individual?

Will the church, and by this is meant all religious denominations, ever cease to dictate not only what men shall do, and say, but what they are to think? Will the State, pushed by the intolerant, ever cease to enact laws which take from the individual his rights, simply because he does not conform to the ideas of the majority? Experience, it is said, is the best teacher. Have not the people of the world learned by this time that whenever the church has wormed itself into the government, human thought has ceased to thrive? For ages the church absorbed most of the attention of mankind and mankind became ignorant, degraded and cringing.

Justice has always maintained that mankind should have the liberty to form opinions according to the light of their own reason and that there is no power on this earth to destroy this liberty of opinion, however obnoxious one man's opinion may be to the opinion of another. Opinions of men depend upon the evidence contemplated in their own minds, and no church or state has the right to set up obstacles or attempt to coerce men by unnatural laws into believing or entertaining opinions not their own. This right of opinion, this right to believe or not to believe does not exist by the grace of law or by the authority of the majority, but it is a natural right belonging to every man like the sun or the air. Nature has given to every man the right to defend his life, his liberty, his property and why not his opinions? An earnest believer regards it his duty to propagate his opinions and bring others to his views. Why cannot an earnest unbeliever do the same without being deprived of a part of his civil and political right?

When the Cardinals of Rome in 1633 made Galileo upon bended knees renounce the opinions which he held in regard to the motion of the earth and immovability of the sun, they made his lips give the lie to his thoughts. The enlightened nineteenth century laughs at this absurd act of the Cardinals and yet six states in the most enlightened and progressive country in the world have laws which make a man renounce his opinion that there is no God or that he does not know that there is one, before he is allowed to hold a public office of trust, or testify in a court of justice. They attempt to make man give the lie to his thoughts and extend certain rights which belong to man anyway as an inducement for him to lie. Do not such laws, as Paine says: "Corrupt

and prostitute the chastity of a man's mind by making him subscribe to things he does not believe and thus perpare the man for the commission of every other crime?"

Listen also to the ringing words of Thomas Jefferson:—"The prescribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the office of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow citizens, he has a natural right, and tends also to corrupt the principles of that very religion it is meant to encourage, by bribing, with a monopoly of worldly honors and emoluments, those who will eternally profess and conform to it."

Has the church ever approved such sentiments? Never. On the contrary it has always endeavored to incorporate its ideas of religion with the laws of the state by making the observance of its particular opinions compulsory by the direct or indirect use of the law. The church has always regarded it as a duty to degrade from the rank of citizens all those whose opinions are not elastic enough to bend to the opinions of the majority and it is continually attempting to place in the hands of the state a sword with which to cut off the civil and political rights of all those whose opinions it regards as dangerous to the propagation of its own.

It is the purpose of the church, and always has been the purpose of the church, to have the state make the acceptance of the Christian religion as the basis of man's rights instead of the personal qualities of honesty, integrity and patriotism.

"Liberty," it has been said, "is the daughter of Reason." Reason, we all know, is that which gives us our opinions. If the church loves liberty, as it claims, false as these claims have proven, does it not know that when it suppresses opposing opinions by law it is using force, (for law is nothing more than force), and when it uses force to subjugate the opinions of others, it not only shows its detestation of reason but also of liberty.

It is time for this to stop! Authority and not reason have ruled too long. Bigotry, intolerance and oppression must yield at last to the call of reason. It is high time to cease making laws for divine assistance and about time to begin making laws for the assistance of mankind. The middle ages, so dear to orthodox minds, have passed away. Science and Humanity have the world by the hand and progress no longer walks and halts, but runs. A spirit of true justice is abroad in the land. We are moving in a larger sphere, and day by day are becoming to know more and more the privileges belonging to each man.

Humanity is becoming organized. The spirit of equality fills the atmosphere. Education is lifting mankind out of the darkness and error through which they have waded for centuries, and is giving to them higher estimates of Truth and Justice.

The brain is becoming enlightened and the heart is becoming softened.

Man, however, must admit that there are problems in this life he cannot solve. He must also admit that he cannot explain why human nature is so complex and different: Why men have many desires and many opinions, each

differing and jarring and yet all interwoven—all going to make up this great universe. The sooner mankind sees this and admits it and attempts no longer to force men to do that which their conscience tells them they should not in justice be required to do, the sooner will we have more unity, more humanity and consequently more liberty.

Laws cannot enlighten or change the conscience; they cannot implant virtue or piety in the heart of an individual. That is entirely a matter of conscience. Laws deal only with that which is practical and material—they define the rights of men and their accountability toward each other—it is their purpose to repress outward evil—beyond that they cannot go.

This is an enlightened age and ours is an enlightened country in which every citizen should enjoy the greatest civil and political liberty, and in which every kind of religious bondage in every state in the Union should be swept away. The object of our government should be the happiness and protection of its citizens in their present existence. Our government cannot say that their is or is not a God and enact laws accordingly, but it can come to the assistance of things material and exert all its great strength for the purpose of securing the life, the liberty and prosperity of its citizens by enacting wholesome laws, extending equally to every citizen—the same civil, political and religious liberty.

WHAT WOULD JESUS DO?

By J. E. BECHTHOLD.

NOT long since the writer, on entering the office of a mercantile establishment, was amused and still more surprised on perceiving, suspended above a desk, in a neat little frame, this motto:

"WHAT WOULD JESUS DO?"

Surprised? Yes; when our friend, more religious than we, presses us for an expression of our better thoughts how reluctant and backward we are, many of us nonplussed; but, when the trend of the conversation turns to business and matters worldly, how eagerly we take up the thread where dropped, never suffering a break to interfere with the matter uppermost in our minds. Is it, therefore, not surprising to note, in this busy world, one who finds time to take from business cares a few moments to devote them to a query such as the above?

There is thought suggested in the question, nor is the meaning of our mercantile friend made apparent by merely scanning the words. If the motto was intended to impress upon beholders the necessity of seeking advice in business matters of Jesus Christ, the Son of God, as to what course to pursue; if the end desired was to counsel those of heavy heart, bending under a weight of trouble, to "take it to the Lord in prayer" the admonition is senseless and without meaning, for what is commonly known as prayer to the Almighty receives no answer save that which we ourselves unconsciously formulate even while in supplication.

Ask the loving mother who prays for the life of her babe while the angel of death is already entering the chamber; ask the parents of the self-slain, betrayed daughter, the keeping of whose purity they had begged heaven for; ask the hero-worshipping maiden who weeps and prays in vain for the safe return of her soldier-lover; ask the loved ones who pray for a cessation of pain in those afflicted—ask any of these the value of prayer. Not a sun or moon-beam but spies a suppliant on his knees; not a breeze that is not laden with a prayer, all bound for one destination, all having one object in view--and none answered; not one.

But prayer should not be abandoned by all. Many a being has been spared disgrace and today leads a better life owing to the medium of prayer. Just as the inebriate mentally says: "Well, I'll take one more rousing drink, then take a liquor cure and quit," so does the thief have self-will enough to say: "I'll quit right here," and proceeding to invoke the aid of an invisible being he imagines he is led by a higher power, and thus superstition helps him to help himself.

The earth is never so dry, but that the drouth is beneficial to certain crops. The ground is never so wet, the streams never so swollen, but that certain fields and industries are benefited; hence an answer to a prayer for either is detrimental to the other. Nature must pursue its course, for it is God. God knows our needs in detail; most of our troubles can be corrected by ourselves; those beyond our means to remedy need no advice from us as to how they should be attended to (for are not many prayers accompanied by suggestions as to the line of policy to pursue?)

But there is a better thought suggested by the motto. The examples of that great man Jesus are worthy of emulation. His is the highest type of manhood, goodness, courage, honesty we have record of. His life needs no eulogium or laudatory comment. It speaks for itself. His grave is bedecked with the immortelles of our affectionate admiration. The world is a millionfold better for that he lived. Of this man the query quoted is appropriate. Not of Jesus, who distilled wine from water, but Jesus who wanted the children brought to him; not Jesus, the imaginary second person in a manufactured trinity, but Jesus who comforted the sick and made easier the burdens of the afflicted. Of the man whose life was perfect, whose character was unassailable, whose wonderful simple declaration on the mount is a sermon that will live forever, of such a one we may well ask, "What Would Jesus Do?"

EDITORIAL DEPARTMENT.

FREE THOUGHT—FREE SPEECH.

AS we have often stated we desire to have it distinctly understood that we do not agree with all that is published in this magazine. Some have written to us that when we publish anything that we do not endorse we ought to editorially so state. We know that is the usual course pursued by editors, but as this is a Free Thought publication we deem it best not to follow that general rule. There are one or two articles in this number that we can not fully endorse, still we are more than glad to publish them. We propose to allow any intelligent person who has something to say and knows how to say it a hearing in this Magazine, be he Heathen, Infidel or Christian. Truth is always the gainer by fair open discussion. It is only bigots—people who hold to views not in accordance with reason—views built on superstition and myth, who fear free speech. Such Christians as reside in Hoboken, N. J., who are afraid to have their cherished views examined even for one evening by a lecturer who does not endorse them, when they have a chance to speak to the people every Sunday in the year, and oftener, on their side of the question—such men are cowards and hypocrites. They prove by their conduct that they do not believe what they profess to believe, and only desire to keep the people in ignorance so that they can fleece them. The object the Hoboken clergy had in view in attempting to close the mouth of Col. Ingersoll was to protect their bread and butter, for they have sense enough to see that when the people get rid of their superstitious beliefs the orthodox preacher's occupation is gone. For they must realize that ignorance is the mother of superstition, and that the church is founded upon superstition. Our ideas on this subject are diametrically opposed to those of the Hoboken clergy. We think it is the best way to give all honest people a hearing, and we are sure that the readers of this Magazine are so intelligent that they can perceive and will reject any fallacy that may appear in any article without our calling their attention to it.

MISSIONARY WORK.

WE propose to do some missionary work with this Magazine, and we most earnestly request that each subscriber act as our special agent in his or her neighborhood to carry it into effect. In this matter we shall not excuse any one. We shall insist that each perform their part of the work. It will surely be a success if no one brings up that bad excuse that has damaged many a good cause: "I will leave this matter for some one else to attend to," or that other nearly as fatal one: "I will put this work off until some more convenient season."

In the work that we propose we have two objects in view: First, to spread the light of Free Thought; second, to greatly enlarge the circulation of this Magazine. This is what we propose to do: For the next sixty days to send this Magazine to clubs of five for \$3.00, or in other words to five persons for sixty cents each. These must be persons who have never before taken the Magazine.

This very low price will merely pay for the printing of the Magazines and will leave us not one cent of profit, but we expect to make the Magazine so good that these new subscribers will renew their subscriptions for the second year at the regular price.

Now we again insist that every one of our present subscribers enter heartily into this work. As soon, good reader, as you have perused this article, start out with a copy of the Magazine and call on all of your liberal friends who do not take the Magazine, all of the doctors and lawyers and teachers of your town; also call on all the intelligent young men and young women and inform each that they can have this valuable publication for one year for the mere trifle of sixty cents. We assure you that you will be surprised with your success, and in place of procuring *five* you will probably get twenty-five names. The more the better.

But we imagine we hear quite a number of business persons say: "My time is so occupied that I have none to devote to canvassing for the Magazine, beside it would be very disagreeable for me to go out on the street and canvass for subscribers." Now we will inform these good friends how to avoid this task and still do their duty: Write down the names and post office addresses of five intelligent young persons of your acquaintance whom you think would enjoy reading the Magazine, and send those five

names to us with your check for \$3.00. Remember how much our Christian friends pay to spread their superstitious religious doctrines, and then consider if you cannot afford to pay the small sum of \$3.00 to help spread the light of Liberalism.

In canvassing for these clubs do not forget to call on the clergymen of your town. We are sure there are but few intelligent orthodox preachers but who will be more than willing to pay sixty cents for the Magazine, for the truth is, and we are pleased to state it, very many ministers are in search of progressive ideas and are preaching them when and where their congregations are sufficiently intelligent to allow it. So do not forget the clergy.

THE WOMEN TO IMPROVE GOD'S WORD.

IT is greatly to be regretted that when God wrote his great work known as the Bible, he did not get it up all right in the first place, and make it so plain that "the way-faring men though fools (or even wise men) shall not err therein." What a vast amount of labor, trouble, contention and expense it would have saved the human race, and then we could all have been sure when we purchased a ticket for Heaven that the train would land us in that desirable country and not be in constant fear that we might have made a mistake and were on the wrong road and might find ourselves at last landed in hell.

Ever since the "infinite God" published this Book *men* have been at work changing and correcting it, adding to it and taking from it, revising and construing it, each to suit his own notions as to what it ought to teach, and now we learn that the women of this country are to take a hand in improving the "blessed volume." They propose to fix it up so that it can be used in their favor and not against them as heretofore. To take one or two instances, they will probably have it so "revised" that it will teach that *man* was made out of one of Eve's ribs and that St. Paul said: "Husbands be obedient to your wives and if you desire to know anything ask your wives." And if the women go through it in earnest we are quite sure they will do one thing that the male revisers have failed to accomplish, leave out all the obscene and indecent stories that now mar its "sacred pages." If they shall succeed in making of God's Word a clean, decent volume they

will be entitled to the thanks of all pure minded people. This is what the *Woman's Tribune* says they propose to do:

The *Tribune* is very glad to announce that the Revising Committee of Women are now ready to begin the publication of their Commentaries on such portions of the Bible as refer to women. Mrs. Elizabeth Cady Stanton, chairman of the committee, writes to the *Tribune* in connection with this announcement: "Men have never made the most of the varied spheres filled by women, as instanced in the Scriptures. In this work we shall touch no creeds, nor faiths, nor any of the Thirty-nine Articles, simply what is said of women."

The importance of this work cannot be over estimated. Religious ideas are everywhere the strongest motive power of the race—a blessed, even if oft perverted, truth, showing the deep spiritual connection between the human and the divine. Therefore, before the great mass of people in any land can change their ideas on any subject, they must be convinced it is not inconsistent with the tenets of their faith. The present is a most auspicious time. The Parliament of Religion showed us that the advanced and truly learned thinkers of all faiths and climes agree that there is nothing in spirit and essence of their religion which necessitates woman's degradation or indicates her divinely appointed inferiority. For ages the priests and theologians of our own faith held this position, and it was not until women in large numbers claimed the right of interpretation for themselves, and rose in defiance of dogma, saying: "Freedom first, and whatever afterwards that does not conflict with this," that religious teachers found anything between the lids of the Bible about woman's status but woman's subjection. But now they mostly agree with these women who have dared to think for themselves, that the Bible is the Magna Charta of woman's freedom when rightly interpreted.

The *Woman's Tribune* is to be honored by being the medium of giving this "Woman's Bible" to the public. Chapter by chapter it will appear weekly, the first chapter being given as soon as the National Convention and National Council have been duly reported. As the various parts appear which have been assigned to each member of the committee all the committee will consider the work and perfect it before it is finally published in book form, when it will be the crowning achievement of the nineteenth century, in that work which will designate it historically, namely the emancipation of woman.

But will not the old theologians howl when this new woman's Bible makes its appearance and proves conclusively that women are entitled to hold higher positions in the church than that of slipper makers for the clergy, getters up of oyster suppers and grab bags with which to pay the expenses of running the church. We hope to live to see the new Bible make its appearance, for there will be fun in the very atmosphere of the whole country about that time. That will be the last straw that is to break the old orthodox camel's back, and, in street parlance, reader, "don't you forget it." The above statement looks very reverent and innocent but we can assure the reader that there is a very large colored gentleman in that wood pile. (See an article from the *World* on "The Woman's Bible" on previous pages of this number of this Magazine.)



MARY PROCTOR.

WE ARE pleased to present to our readers on this page of the Magazine a good portrait of Miss Mary Proctor, the daughter of the late Professor Richard Proctor; and also below a short sketch of the good work she is doing, written by herself for this Magazine. And we request the reader to peruse, carefully, in this connection, an article from the pen of Miss Proctor in the FREE THOUGHT MAGAZINE for March on the same subject, entitled: "Free Lectures in New York." It will be seen that Miss Proctor is a worthy daughter of her distinguished father, who proposes to carry forward the good work that Professor Proctor made his life work, the promulgation of the science of astronomy. It is very evident that Miss Proctor is a young lady who is sure to make

her mark in the world in the scientific work she has so well and so bravely undertaken, and she ought to have the encouragement and support of every friend of Humanity, especially of all Liberal minded people.

We have read nothing in a long time that interested us more than the account of her lecture before these people of New York City, known as the lowest strata of society, in the vicinity called the Slums of New York. She says of these illiterate and unfortunate people: "They followed every word, they appreciated the points, they applauded where I usually gain applause, and I consider they proved themselves to be one of the best audiences I ever had."

This account of these lectures is suggestive of thought. Without saying anything against the work of the Salvation Army and the Moody and Sanky class of reformers, which we doubt not often do good by preaching superstition to the above described class of people, it must be evident to all intelligent minds that such lectures as Miss Proctor is giving are far more beneficial to these people than anything the so-called "Evangelists" are doing. The Moody class of reformers only appeal to the emotions of these people; Miss Proctor to their reasoning powers. And we are therefore strongly impressed with the idea that the young woman has presented to the world the best and most feasible way to reach and uplift the ignorant and most depraved masses of our great cities. The fear of hell and the selfish desire to get into the orthodox heaven, may, to a certain extent, deter them from crime, but such lectures as those of Miss Proctor's cultivates their reasoning powers, sharpens their mental appetite for real knowledge, and starts them on the road to a higher life. Those people who listened so attentively to the young lady astronomer as she informed them of the grandeur of the heavens over their heads, were introduced, most of them probably, for the first time, to a new world never before thought of, and thereafter they can never turn their gaze upward in a clear evening but what they will experience a desire for more knowledge. Therefore we repeat that every friend of our race ought to aid our young friend in the noble work she has so well undertaken. And we desire to appeal to all the readers of this Magazine to use their influence to procure a lecture from Miss Proctor in their respective neighborhoods; and

we hope her good example will stimulate other young people to make the sciences their life study, and learn to preach the Gospel of Humanity from the only "divinely inspired" and "sacred book" in existence, the great book of nature, which is truly the "word of God." Here is Miss Proctor's short

SKETCH OF HER WORK.

A few weeks before the World's Fair, I was requested by Mrs. Potter Palmer, of Chicago, to give a few talks on astronomy in the Children's building. I accepted the invitation and wrote six lectures, expecting to read them. Instead of that I found that I had to give my talks entirely without notes, as lights were not allowed in the building, and as my lectures were to be illustrated with stereopticon views, the hall had to be in darkness; not even a reading lamp was allowed, so I either had to read the lectures without the illustrations, or else have the lantern views and give impromptu lectures. It was an experience I shall never forget, and as a result I have learned to lecture always without notes of any kind. Mrs. Charles Henrotin, of Chicago, was most kind and encouraging to me during my stay in Chicago, whilst I gave my lectures, and had it not been for her kindness I do not believe I would have had the courage to give all six lectures. As it was, they were given, and the press criticisms I received were so favorable that they attracted the attention of Major Pond, manager of the New York Lecture Agency. He engaged me as a lecturer, and signed a contract with me for three years, the contract expiring in September, 1896. I gave my first lecture under his management at Jersey City, during the month of August, and a splendid audience of nearly eight hundred greeted me. I had an attack of stage fright at this lecture although no one knew it but myself. After the lecture I said I would never try to lecture again, but my friend, Mr. George W. Childs, of Philadelphia, persuaded me to continue, and this was so encouraging that after awhile I lectured again. Since then I have given several lectures in Philadelphia, Boston, New York, some of the Western states, and Montreal, Canada.

At first, I only expected to give lectures on astronomy, for children; but I have been urged to give a course of lectures besides for adults; so that my course consists of two lectures for adults, entitled: "Other Worlds Than Ours," and "Wonders of the Star Depths;" and two lectures for children, entitled, "Giant Sun and His Family," and "Legends of the Stars." The board of education of New York has made arrangements with me to give a series of evening lectures at the Grammar Schools in New York City. These lectures are free, and so far I have had splendid audiences. Arrangements are also being made for me to lecture before the Chautauqua assemblies during the summer months.

I am very much in earnest in furthering my father's work of making astronomy popular, and I devote all my time and energy in the preparation of the lectures and in adapting them to whatever kind of audience I may have.

MARY PROCTOR.

26 E. 46TH STREET, NEW YORK CITY.

CHARLES C. MOORE.

CHARLES C. MOORE, whose portrait appears as the frontispiece of this number of this Magazine is the editor and the publisher of the *Blue Grass Blade* of Lexington, Ky. It has been but a short time since we made the acquaintance of Mr. Moore and his journal, but we must confess we have become much interested in the editor and the paper. We feel confident that every intelligent person who is acquainted with Mr. Moore and the *Blade* will agree with us when we say, that we are sure there is no other man like Charles C. Moore on the face of the globe, and no other paper that is anything like the *Blue Grass Blade* published in the English language. As for ourselves we can best express our opinion of the *Blade* by saying that it is the only paper we have on our exchange list that we read each week from beginning to end—every article.

As before stated, not having known Editor Moore but a short time, we are not prepared to write a sketch of his life, but that well known and distinguished woman of the South, Mrs. Josephine K. Henry of Versailles, Ky., has furnished us with the following sketch which we are sure will much interest every reader of this Magazine:

CHARLES C. MOORE.

Editor Free Thought Magazine:—I herewith gladly present to your intelligent readers the following brief life sketch of Charles Chilton Moore, the infidel prohibition editor of *The Blue Grass Blade* of Lexington, Kentucky.

Civilization is calling for intellectual liberty, therefore, as a Kentucky woman, I esteem it an honor and a privilege to pay a tribute to this man who is one of the grandest champions of intellectual freedom, justice and morality that has arisen in the American Republic.

The maternal grandfather of Charles C. Moore was Barton W. Stone, who was the founder of the "Christian" or Reform church whose initiative work was carried to completion by Alexander Campbell. He is the son of Charles Chilton Moore, Sr., and Maryanne Harrison Stone, natives of Virginia. The striking individuality and stainless lives of the grandparents and parents of Mr. Moore have, under the laws of heredity, given to the world this great souled man with purity in his heart and life, and truth upon his lips. Born the child of fortune, and nurtured in the lap of luxury, with all that wealth and social prestige could give to make life happy and successful, after graduating at Bethany College, Va., he entered the ministry of the Christian church, and brought the ability and enthusiasm that have characterized his entire life into his work. He began preaching just before the civil war, and preached almost to its end.

Possessing ample means he never accepted a penny for his ministerial services. His desire to do good to his fellows was so intense that he abandoned a prosperous charge, and went on foot through the mountain regions of Kentucky carrying as he then thought the True Gospel to the poor and ignorant, and while ministering to them spiritually his great heart went out to them in their poverty, and he gave liberally of his abundance to supply their material needs.

The subject of this sketch being a great student, and even in young manhood a profound thinker, doubts arose in his mind, and he began to question the truth and efficacy of doctrinal religion, and the authenticity of the Bible. In an attempt to convert to the Christian religion a very scholarly young confederate soldier, Wm. J. Hatch, the two young men agreed to study both sides of the Christian religion, reading and arguing assiduously together many weeks. The remarkable result of this investigation was that the young soldier was converted to Christianity, and the young minister renounced Christianity and became an Infidel. Once convinced of the errors of dogma, in agony of soul he renounced the faith of his ancestors, and repudiating the idea that the merciless, blood-thirsty, revengeful Jehovah of the Bible was the only hope of humanity in its helplessness and ignorance, he counted no sacrifice too great to try and lead humanity to a grander life than dogmatism and priestcraft will ever allow the race to enter. With stern conviction and magnificent courage, he turned his back upon the taper-lighted altar of faith and walked into the illimitable realm where the god of reason reigns, and for more than a quarter of a century he has proven himself a moral and intellectual hero, standing in solitary grandeur amidst the storms of obloquy, ridicule, calumny and ostracism, undismayed by church, state and society as they pour their anathemas upon him, imprison him, threaten his life and rob him of the fruit of his honest toil, and his right of liberty of conscience guaranteed to every citizen of the American Republic.

The intensity of the life of Chas. C. Moore cannot be portrayed by language. His great heart so overflows with sympathy to deluded and suffering humanity, that, counting not the cost, he springs with the spirit of the Nazarene carpenter to the defense of the victims of tyranny and avarice which surge through our civilization, making a travesty and caricature of dogmatic religion, and a monstrous deformity of civil and social codes. When the press, pulpit and people are silent in the presence of public and private wrongs, he comes alike to the defense of the victims of poverty and strong drink, the ill paid slaves of avarice, abused and neglected motherhood, the fallen woman, the wronged negro, calling on bishop priest and deacon, judge and jurist, to prove the wisdom of retaining religious and civil codes that fill the world with moral monstrosities, mental dwarfs and spiritual paralytics.

It is absolutely true that the Infidel Charles C. Moore is "a man in whom there is no guile." His paper, *The Blue Grass Blade*, is the most unique sheet that ever came from a printing press, and he richly deserves the royal title of the phenomenal truth-teller. All questions bearing on the moral uplift of the race are freely discussed, and his trenchant pen sways from the heights of an Emerson or Ingersoll, and the pathos and polish of a Washington Irving to

the keenest wit, satire and sarcasm of the masters of those arts. He writes from twelve to sixteen columns a week, the entire paper save correspondence and advertisements, and many of his articles on vexed problems that are now up for solution which he dashes off while the typos wait, are worthy a place in our best magazines.

The Blue Grass Blade is read in Europe, India, the islands of the sea and in every state of the Union, and as an evidence that this unique editor who ably advocates Infidelity, prohibition and woman suffrage, has something to say, and knows how to say it, when the weekly issue arrives at the many homes it enters every member of the household desires it first. The Liberals read it aloud to their friends, and the illiberals borrow it and read it on the sly and get some new ideas.

This eccentric editor is greatly censured for his personal journalism, for laying bare the sins that curse society, but the truth is this man, "in whom there is no guile," rebels so against the shams and tyranny of church, state and society that his soul chafes and his heart bleeds over wrongs and sufferings that might under a regime of reason, common sense and common humanity be averted, and he, therefore, speaks without fear because he must, but is ever ready to right any wrong and openly acknowledge his fault.

Charles C. Moore is the author of a book entitled "The Rational View," which is a modern rationalistic view of theology. Being a learned theologian and bible student and having taken a calm survey of orthodoxy, heterodoxy and rank Infidelity, the author of the "Rational View" uses most forceful reasoning for the conclusions he reaches. Mr. Moore said in a recent issue of *The Blue Grass Blade*:

If the bible were universally known to be infallibly true, it is doubtful if a system of rewards and punishments that are only to be realized after death, could influence any man to do good. But when every man, who has any capacity to think at all, realizes that he can have no substantial and sound reasons for believing the bible is true, though you may intimidate him so he will not say what he really believes, the alleged system of rewards and punishments after death will not influence his conduct. Orthodox preaching and churches do no good. They never make men any better. Nobody ever saw a man made better by becoming a churchman. There are good men in the churches, but their belief in religion did not make them so."

Having reached the age of 57 without a blemish on his life, which has been read of all men in domestic, social and civil relations, Editor Moore is constantly pleading for some learned ecclesiastic to meet him in oral or written debate on the authenticity of the bible and the value of dogmatic Christianity, in other words a fair contest between Orthodoxy and Rationalism, delineating the uses and abuses, success or failure of bible Christianity. So far the clergy have barricaded themselves behind the reeling towers of faith, saying in undertones that Infidels guided by reason are unworthy to meet ecclesiastical giants who walk by faith alone, but whose faith and lives are often misfits that would not show up well under the search-light of reason, forgetting that what civil and religious liberty we enjoy today, has been won for us, and every round in the ladder of human progress has been placed there by the misunderstood and persecuted Infidel.

Mr. Moore has a book ready for press entitled, "Behind the Bars," written

while in jail, descriptive of his persecution by so-called Christians who arrested, tried, fined, and imprisoned him in the jail at Paris, Kentucky, for telling the truth in regard to that uncertain quantity that often masquerades as religion in the cloak of Christianity.

A few months ago Chas. C. Moore was indicted by the grand jury of Lexington, Kentucky, and imprisoned in the jail of that city at the instigation of a minister of the gospel, on the charge of blasphemy, because he said in *The Blue Grass Blade* that "Jesus was not God, but a man who had a human father and mother." His arrest attracted wide attention, and when the case came to trial, Judge J. Watts Parker, who was on the bench, proved himself a correct interpreter of American principles and an able jurist, by deciding that there can be no such crime as blasphemy in Kentucky, as the new constitution guarantees to all persons liberty of conscience. The prosecutors of Mr. Moore carried his case to the supreme court of Kentucky, where it is now pending. Thus through the fire of persecution is the Infidel, Charles C. Moore, making religious intolerance quail before the magnificent heritage of freedom of conscience guaranteed to all in this government. When the world is ready to hear the truth, persecution will find a resurrectionless grave, but that time is not yet.

The man or woman who dares to think and reason, and refuses to conform to superstitions and cruelties that after nineteen hundred years finds the world in sin, sorrow, suffering and subjection to tyrannical, man-made creeds and codes, must have the splendid courage manifested by this man to stand undismayed against the tides of opposition that flow from the springs of ignorance and intolerance.

The South has always been the stronghold of conservatism, and even today it is considered almost a crime to have a new idea; but times are changing and evolution is doing its perfect work even here in the South; and when the names of statesmen and heroes who purchased fame by fitting their ideas to public sentiment, or taking the lives of their fellows on the field of battle, will have passed into oblivion, the names of the intellectual liberators of the race of which Charles C. Moore is one will go ringing down the corridors of Time laden with the gratitude of all lovers of liberty and justice.

"For while the Rabbis with their thumb worn creeds:
Their loud professions, and their little deeds,
Mingle in selfish strife, lo! freedom weeps
Wrong rules the land, and waiting justice sleeps!"

The subject of this sketch lives at his old ancestral home, on a beautiful farm near Lexington, Kentucky. His devoted wife, who was Miss Lucy George Peak, of Scott County, Kentucky, has sustained him with her love and counsel through the tempests that for 28 years have raged around their path, and at times her life has been a long drawn agony because of the persecutions to which Mr. Moore has been subjected. Three sons and a daughter arise and call them blessed, and delight the hearts of their parents by possessing to a remarkable degree the virtues of truth, kindness and integrity of life.

If Christians who persecute this Infidel for non-belief in creeds that breed dissension and hatred would take his life as a model, there would be no need

of religious revivals, no sin-laden souls at the mourner's bench, no drunkards to curse society, no moral lepers at the matrimonial altar, no prisoners at the bar, no need of priests to groom poor cowering humanity for heaven, for all would be busy being happy and making others so by rendering justice and humanity to fellow creatures on the shores of time, serene in the conviction that eternity will take care of itself. The all hopeful word of bible Christianity today is "*revision*." Is it not an Infidel trend to revise the infallible word of God as men grow wiser? The strictly orthodox of today would have been rank Infidels a decade ago. The harshly-grating word "*damned*" in Mark's gospel has been revised to read "condemned;" the place where the "worm dieth not" is the "Gehenna Valley of Hinnom" and the "Prince of Darkness" is now minimized to "Diabolus," which rendition is equally as instructive, but a little more comforting.

The thinkers of the world have been the revisionists, and they have brought us all the light we have, but how they have been made to suffer. The Kentucky Infidel, Charles C. Moore, has had his share of persecution, but he has started rills of thought that are now rising into streams.

"This man with moral zeal is burning
For right some word to speak, some blow to strike,
And with the plow of reason he is turning
The stubborn glebe of church and state alike."

JOSEPHINE K. HENRY.

March 15, 1895.

ALL SORTS.

—"Missionary Work." Have you read it?

—"Missionary Work" is the special editorial in this number that we call your attention to.

—Rev. W. J. Chapin, pastor of the Baptist church of Chatham, Ill., certifies to the value of "Pink Pills" in the Chicago Record of Feb. 27.

—"I suppose," observed Adam, after the fall, "that we must go." "I haven't a blessed thing to wear," protested Eve. The thought was born. —*Puck*.

—The colored congregation of a Shelbina, Me., church has given notice that it will prosecute any person running horses, drinking liquor, or using

cuss words within 100 yards of the sacred edifice.—*Chicago Tribune*.

—"I wouldn't swear that way," said the kind-looking old lady, mildly. "Bless your soul, ma'am, you couldn't. It takes years of truck drivin' to come anywheres near it," responded the gentleman whose team had balked across the car track.—*Cincinnati Tribune*.

—"Reconciliation of Religion with Science," by Corvinus, that has been running through this Magazine for the last five months and which is concluded in this number, has been put into beautiful pamphlet form and is for sale at this office. Price, 25 cents; five copies for \$1.00. It ought to have a wide circulation.

—The publication of the *The People's Voice* is indefinitely postponed. We have great faith that such a Democratic journal would be popular in ordinary times, but in these hard times we have concluded it would be dangerous to start a new journal of any kind.

—We earnestly request every reader of this number of this Magazine to turn to our editorial entitled, "Missionary Work," and commit it to memory before he forgets it. In our next number we will publish the names of all who respond unless requested not to do so.

—Pete Amsterdam—"The churches after all are not as bad as many people think them to be."

Murray Hill—"How did you find that out?"

Pete Amsterdam—"I read the other day that not more than half the members of congress are connected with the churches."—*Texas Siftings*.

—It is a hard time for the poor ministers. Many of them have been paying for their pills by writing testimonials embellished with their likenesses in clerical dress, that the pills are God's instruments by which he cures diseases of all kinds. And now the *Christian Advocate* recommends that this particular class of God's messengers be boycotted. What is the world coming to?

—Rev. Dr. McGlynn in his first sermon before St. Mary's parish, where he has been appointed by the archbishop to look after souls, says:

"I have entered upon this charge with no little diffidence, because the burden of souls is always very great. It is no small matter to be charged as a shepherd with the care of some thousands of souls. The man who should

not feel the burden was entirely unfitted to bear it."

But as these thousands of souls will each be compelled to pay well for the service performed, no doubt the Doctor will be able to continue the laborious work for some time. It will not, after all, be so hard as digging ditches at a dollar a day, and then have to divide that with the "Praste."

—"What's Deacon Jones doin' now?"

"Prayin' for sunshine."

"An' the rest o' the brethren?"

"Shovelin' snow!"

—*Atlanta Constitution*.

—There are two things mentioned in Otto Wettstein's advertisement on the last page of the cover of this Magazine that every Freethinker ought to own, viz.: "The Ingersoll Souvenir Spoon" and "The Freethought Badge Pin."

—Pastor—"It is instructive to note what a flood of light one passage of scripture throws upon another."

Ewe Lamb—"Yes; I couldn't understand about there being no marrying or giving in marriage above until I read how hard it was for a rich man to enter the kingdom of heaven."

—One of the strictest pastors in Bridgeport, Conn., Rev. W. Wilson, of the Stratfield Baptist Church, has created a great deal of excitement by inaugurating a masquerade ball for the benefit of his church, at which leading pew owners and trustees appeared as ballet girls and red Indians, and at which Mr. Wilson himself masqueraded as a giant.—*Buffalo News*.

—The following head lines to a telegraph dispatch appears in a Chicago journal of March 13th: "*New Jersey has been Robbed—Steals in Refurnish-*

ing the Capitol will mount up into the Thousands." And some of this stealing was done in Hoboken, where the authorities tried to suppress Ingersoll's lecture. This stealing was done before Ingersoll lectured, but still it may be the effect of the lecture. How else can it be accounted for when there are none but Christians in New Jersey?

—Buena Vista, Ga., March 14.—While C. S. Crawford, an atheist, was denouncing God and the Bible, yesterday, lightning struck his house. Several members of the household were *stunned!*—*Buffalo Courier*.

Here is another case of "bad marksmanship," as Col. Ingersoll said when a bolt of lightning struck the Y. M. C. A.'s office and destroyed it, adjoining the Colonel's office in Washington, D. C., and did not injure his office in the least.

—A correspondent of a village paper writes of the very hard times in his town where it is almost impossible for people to pay for the necessities of life, but he adds:

"A series of religious meetings are being held at the W. M. church, conducted by Rev. Hiram Akers, of Ohio, assisted by the Pastor, Rev. C. A. Dow, and Evangelist Rev. Charles Rumsey, of Jamestown, and Rev. Geo. Sibley, of Houghton. The meetings are well attended and considerable interest is manifested."

It would seem that these hard up people are still able to support four or five soul savers if they have not enough money to pay their grocery bills. "Hard times" are good times to spread superstition.

—M. J. Savage in a late sermon says:

"Speak today to husband, to wife, to child, to friend, the words of love and appreciation that all sensitive hearts hunger for; do not wait and

weep over the white, still face to pour out your sobbing words of affection when the ears can no longer hear. Say it now if you love any one. If you wish to help them, if they have done you a kindness, tell it now. Make the world brighter and fairer, and make it easier for people to live and be true."

That is the kind of religion that the world of humanity is dying for, the religion of Love.

—"I was sorry, Willie," said his Sunday-school teacher, "to see you keep your seat when the superintendent asked all those who wanted to go to heaven to rise. Don't you want to go to heaven?"

"Yes'm."

"Then why didn't you rise?"

"Cos he didn't have no right to tell me to rise," answered Willie. "He ain't no angel Gabriel."—*Chicago Tribune*.

—We copy the following from the *Anti-Vivisection*, published in Aurora, Ill.:

A CONTRAST.

"I am greatly in sympathy with the anti-vivisection movement, and hope in the future to have more to say in its behalf in the Magazine.—H. L. GREEN, "infidel" editor of the *Free Thought Magazine*.

"We have not thought it wise to place any restriction upon experimentation involving prolonged and severe pain."—W. R. HARPER, D. D., "christian," and expounder of Biblical doctrines.

We do not understand how it can be expected that an orthodox minister who *worships* a God who will burn most of his own children in hell fire eternally, can be expected to expend much sympathy over the suffering of dogs and cats in this world.

—An Alabama negro about to be hung for a horrible murder last week, made the usual meet-me-on-the-gold-

en-shore speech, concluding with the following brilliant remark:

"I mus' leabe ye bekase de Lawd needs me, de angels am er callin' me, de redeemed am singin' hallelujahs, and de grand choir needs one moah harp."

Then the sheriff moved the crank, and the other crank played on an instrument of one string with the bridge down.--*Exchange*.

—No honest humane man can believe orthodoxy and retain his reason. If an orthodox Christian retains his reason it is *prima facie* evidence that he is a hypocrite—does not believe what he professes. Rev. Thomas Clark was doubtless an honest Christian. We judge so from the following report:

NEW YORK, Feb. 23.—The Rt. Rev. Thomas March Clark, D. D., LL. D., bishop of the Episcopal diocese of the State of Rhode Island, one of the most famous Episcopal preachers in the United States, and who was recently proposed for the first archbishop of America, is incarcerated in the Forest Hills insane asylum, a private sanitarium in Massachusetts. His death is expected at any time. His hallucination is that he is in the power of the devil and that the evil one is constantly with him, and at times he is so violent that extraordinary resources have to be resorted to.

—We learn from the *New York World* of February 17th, that the National Bank of Middletown, Pa., has recently been "looted" by the president and cashier, Charles Raymond, and his brother, Edward K. Raymond, and the poor depositors have, many of them, lost all they had in the world. And this report states that:

"Charles Raymond was a strong sup-

porter of the Methodist Episcopal Church and an ostentatious attendant. He was active in proselytizing, and about a year ago he induced his brother Edward to attend revival services. The young cashier was received as a member, and became the leader of a men's Bible class."

This is the same old story. Most of the great crimes are committed by Christians, but notwithstanding the Talmages, Moodys and Joe Cooks are continually howling about the evils of Infidelity. But, after all, "Facts are Stubborn Things."

—Dr. D. W. McCourt, of St. Paul, Minn., dedicates the following lines as "A Hint to the Members of the Suicide Club":

Don't do it, my boys, it is desperately rash!

Tho' heartless the world, and tho' destiny pinches,

'Tis better to live on and suffer the lash,

And please your Creator by dying by inches.

To save your poor souls you may saw off your legs,

And pluck out your eyes, if they chance to offend;

It is better in heaven to stump round on pegs,

Than strut with your limbs to the suicide's end.

Still if by despair to extremity driven,
Remember, before Mercy's gate shall be slammed,

You may murder your fellows and still be forgiven;

If you murder yourself, you will surely be damned.

—The New York Recorder has the following good notice of Miss Mary Procter's lecture:

An interesting and most entertaining lecture was given at Bethel Temple, Brooklyn, last evening by Miss Mary Procter, daughter of the late Richard A. Procter. "Giant Sun and His Family" was the theme of her discourse. She referred to the latest

theories concerning the planets Mercury, Venus, and made many interesting remarks with regard to the planet Mars. The part of Miss Proctor's lecture in which she referred to the most famous comets was extremely interesting. Miss Proctor's lecture was on a deeply scientific topic, and yet she made her descriptions so clear and vivid, that it was easy to follow her. She looks extremely young to be standing before an audience, and dealing with such weighty topics, and, much to the surprise of her hearers, she never referred to notes from the time she came on the platform until she left it.

—Encouraging words reach us from every quarter for which we are very thankful. We could fill this number of the magazine with selections like the following that have been written to us since we came to Chicago. A gentleman of literary and scientific qualifications, of Texas, writes under date of March 5, '95:

"Enclosed find \$1.50 to pay for the FREE THOUGHT MAGAZINE for the present year. I think I shall never be without this most excellent publication. For literary merit, and typographical appearance, it is, unquestionably, the best publication of the kind in the United States."

—We have noticed that whenever a conservative in religion has any good word to say of a radical, whether the conservative be orthodox or heterodox, he always prefaces his comments with something like this: "Of course it is well known that we have little in common with Mr. B., nevertheless, etc.," or "No one can be further from the extreme opinions of Mr. C. than we are, yet after all we are prepared to say, etc." Mr. Jones, the heretical editor of *Unity* has in his paper quite a fair criticism of the attempt to prevent Col. Ingersoll from speaking in Hoboken, N. J., but he feels it is his duty to first put himself right with

the public by saying: "*We have little sympathy with the methods of Ingersoll.*" In our humble opinion this article would appear much better with that sentence left out. Col. Ingersoll's method is to say fearlessly what he thinks is true. We suspect that is the method of our friend Mr. Jones. If that be so we do not see how he can truly say he has little sympathy with Col. Ingersoll's method.

C. B. Reynolds, the well known Liberal lecturer writes that Mrs. Kate Kehu Smith, Miss Nettie A. Olds and Mrs. Barker have by energy and perseverance succeeded in establishing Free Thought Churches, with large Sunday Schools with kindergarten classes, in Portland, Forest Grove and McMillville in the state of Oregon, and he urges the Freethinkers throughout the country to follow their noble example everywhere. Mr. Reynolds proposes to canvass the country, especially the western states, in this line of work. Mr. Reynolds sends us cheering words in favor of the movement. Our readers well know that for a number of years we have contended that Free Thought would never be a great success until the Liberals of the country were organized into Free Thought Churches. We have no doubt there are a thousand able preachers in the orthodox pulpit to-day who would like to be free men and who would boldly preach Free Thought if they could be sustained. We urge the friends of Liberalism and of Scientific religion, everywhere, to aid with all their might Mr. Reynolds and these energetic ladies in the good work they are engaged in.

—One eminent clerical reviewer, in spite of Darwin's thirty years of quiet labor, and in spite of the powerful

summing up of his book, prefaced a diatribe by saying that Darwin "might have been more modest had he given some slight reason for dissenting from the views generally entertained." Another distinguished clergyman, vice president of a Protestant institute to combat "dangerous science," declared Darwinism "an attempt to dethrone God." Another critic spoke of persons accepting the Darwinian views as "under the frenzied inspiration of the inhaler of mephitic gas," and of Darwin's argument as a "jungle of fanciful assumptions." Another spoke of Darwin's views as suggesting that "God is dead," and declared that Darwin's work "does open violence to everything which the Creator himself has told us in the Scriptures of the methods and results of his work." Still another theological authority declares: "If the Darwinian theory is true, Genesis is a lie, the whole framework of the book of life falls to pieces, and the revelation of God to man, as we Christians know it, is a delusion and a snare."—*Andrew D. White, in "The Popular Science Monthly."*

—Charles C. Moore, as is well known, is the publisher and editor of the *Blue Grass Blade*, of Lexington, Ky. The portrait of Mr. Moore, appears as the frontispiece of this number of this Magazine—also in this number is a life sketch of the eccentric editor by Mrs. Josephine K. Henry, of Versailles, Ky., one of the ablest and most distinguished women of the South. A correspondent of the *Chicago Times* in describing the leading women who attended the late Suffrage convention, of Atlanta, Ga., says of Mrs. Henry:

"Mrs. Josephine K. Henry, of Versailles, Ky., possibly stands at the

head of this trio of women orators by virtue of her remarkable eloquence, her personal magnetism, and the power she has of swaying and electrifying her audience. Of slender, almost frail physique, Mrs. Henry's personnel does not impress a stranger with the full ideas of her abilities. But the moment she arises to speak on the stage and the tones of her magnetic, vibrant voice are heard the audience falls under her spell, and as she proceeds in her address they are invariably carried along with her. She has been called the "Woman Henry Clay" of Kentucky, and those who have heard her will not dispute her claim to the title. In private life Mrs. Henry is a devoted wife and mother, and is simply adored by her family and hundreds of admirers."

—Prof. D. T. Ames, the well known Free Thought writer and lecturer is one of the Board of Education of Elizabeth, N. J. The other day he spoke to the pupils of the Cherry street school of that city. Among other good things that he said to the children were the following as reported in the *Elizabeth Daily Journal*:

Prof. Ames spoke of every person as being largely the mechanic of their own fortune, and in referring to economy of money as a great element of success, spoke of how it is so easy for even a large income to be frittered away for insignificant trifles, often for things useless, if not harmful. As an illustration he presented this valuable problem, which all school-boys should remember. Said he, "Suppose you smoke two or three cigarettes or cigars a day and pay for them five cents, soon they will cost twenty cents. It is a trifle of which you think nothing. But multiply that by 365 and it becomes \$73. Put that annually at compound interest at 6 per cent. from the time you are fifteen until you are sixty (forty-five years), and what do you suppose it amounts to? There are many good citizens who at the age of sixty would like to possess the sum it would yield. The figures will astonish you—\$24,-

246. Suppose we carry our problem a little further and include a couple of drinks of whiskey or a few glasses of beer daily. Thousands of men in this country are spending forty cents a day for cigars and whiskey or beer. And we have a nice little sum of \$48,492, saved simply by abstinence from two utterly useless habits.

—Rev. M. J. Savage has been preaching on: "The Pastoral Letter of the Protestant Episcopal House of Bishops." Among other good things that he said are the following selections:

"Now, I must ask you to note one of the most extraordinary statements ever made in the modern world. This Protestant Episcopal House of Bishops declares that no discovery of modern research, positively ascertained, is of a character to unsettle a Christian's faith in any particular. You would suppose that this House of Bishops had not heard of anything in the way of progress since the days of Anselm, about a thousand years ago. Nothing has happened to unsettle the faith of the House of Bishops."

"It is common to criticise Colonel Ingersoll for his attacks on the Bible and the mistakes of Moses. Colonel Ingersoll's criticisms are of no account whatever as touching what *we* think of the Bible, what we liberals hold as the true theory of it. And to this he himself would agree. But I declare—and I challenge contradiction—that every one of them is utterly and perfectly valid as against this theory of the Bible which is set forth by the House of Bishops."

—The following "profane jokes" we clip from *The* (London) *Free-thinker*:

"Ah, Charley, old boy, off to church? You go to St. Highjinks, don't you? Very High, isn't it?" "Yaas; candles, crosses, confession; ah, everything except—burning pastilles."

"I want to be an angel."

Sang the choir sweetly solemn;
An editor in the audience said,

"Put an ad. in our want column."

A Yorkshire clergyman had been

taking an eager part in a cricket match on Saturday, and the next morning thoughts of the stirring contest would creep in; for, much to the amusement of some hearers, he said, very solemnly, after the first lesson, "Here endeth the first innings."

"Are you the judge of Reprobates?" said an old lady of the Malaprop school, as she walked into the Judge's office. "I am the Judge of Probate," was the reply. "Well, that's it, I expect," said the old lady. "You see my husband died detested and left me several little infidels, and I want to be their executioner."

Country Parson—"You have no idea how hard it is for me to perform my duties here." Visiting Bishop—"What are some of your difficulties?" Country Parson—"Take this week for instance. Just as the piece of swamp they allow me for a garden got dry enough to make my potatoes thrive, the congregation requested me to pray for rain."

—NORTH TONAWANDA, N.Y., March 2.—Mrs. Jessie Timko, who recently threw herself upon a railroad track, and with a Bible clutched in each hand, called upon God to take her to heaven, has been adjudged insane and will be taken to an asylum.

If orthodoxy be true and the Christian at death goes to a heaven of bliss, we can't see why the above should be an evidence of insanity. It only shows she was a real believer in the creed.

—How hard it is to drive away the bugaboos of superstition, especially when ministers use them to frighten their congregations! One would suppose that the theological superstition that the application of water is necessary to save a soul from fire ought to be as dead as a mummy by this time. The doctrine of infant damnation, though it still exists in the creeds, is believed by very few in these days. But it comes up now and then, as it did recently in a village in which a child was taken suddenly and dangerously sick. It had never been baptized, and the parents were afraid that

it would die before the rite could be administered. A messenger was sent for a minister who lived near by; but when he reached the house, he found that both the parents were unbaptized or were not professing Christians, and laws of his church forbade him to baptize the child under such circumstances. But, being of a merciful disposition, he unmercifully waked up another minister at the dead of night, and asked him to administer the rite, Minister No. 2 could not at first understand why he should be roused in his slumbers for this purpose, when Minister No. 1 might have conducted the rite. But, belonging to a church which was willing to baptize the children of unbelievers, he heard the explanation, and graciously went to the house, and by putting on a little water on the brow of the child, saved it from hell and the wrath of God!—*Christian* (Unitarian) *Register*.

—Col. Amos C. Babcock, a life-long and trusted friend of Abraham Lincoln in a letter to the *Chicago Tribune* of Sunday, February 10th, writes:

LINCOLN'S RELIGIOUS VIEWS.

"As to my impression of Lincoln's character, I wish to be clearly understood as believing him to be the greatest man that ever lived. His greatness seemed to consist in his wisdom, moderation, patience, endurance, and tact in a position of the most fearful danger, difficulty and responsibility. But I cannot agree with some of the popular impressions about him. The ministers claim him for a Christian, but without any good reason. About the time of his election to the Presidency I heard him and Bob Ingersoll discussing the subject of religion together in Gov. Yates' office in the old Capitol at Springfield; and while it was a discussion there was no dispute, for the two men were exactly agreed. Lincoln was an absolute agnostic. During the war he sometimes talked religiously, but it

was mere statecraft. He knew that everything depended on his having the support of the religious people, and accordingly he adopted their phraseology to flatter them and to attach them to him; but he was for all that an utter disbeliever in the Christian religion."

—There's a cunning young bacillus
and a natty little germ,
Or some frisky diatoma or a microscopic worm.
Or some scientific wonder dragging
'round a Latin term,
In our food and air and water and, by
jings! it makes me squirm,

And the sun will be much colder in
about a million years,
And a portion of earth's moisture
slowly dries and disappears.
And its crust is slowly cooling and
excites our human fears,
So, by jings! you needn't wonder if it
fills my eyes with tears.

In a hundred generations man will
have no teeth at all,
And his skull will be as naked as a
shiny billiard ball:
His superfluous toes will vanish, he
will be but four feet tall,
So, by jings! you cannot wonder if my
flesh begins to crawl.

He will travel with electrics, bicycles,
and cable cars:
With his airship he will wander like
meteor 'mid the stars;
He will open navigation on the water-
ways of Mars.

And, by jings! where will you stop him
when he once lets down the bars?

And now Edison's inventing patent
food, and I'll be blessed
If it won't knock out the farmers and
the wheat fields of the West;
And the baby incubator—and perhaps
that way is best.

But I'll go to Philadelphia, where my
brain can have a rest.

—A. T. Werden, in *Judge*.

—Recently, after publication in this Magazine, an extract written by a spiritualist and published by a spiritual journal, showing that there were very many fraudulent mediums, we added:

"Honest mediums are about as scarce, *it would seem*, as hen's teeth." Immediately thereafter, two spiritualist subscribers asked to have their Magazine discontinued on account of that statement. As there are many of our subscribers who are spiritualists, we take this occasion to state in a few words our position on spiritualism:

1st. The spiritualistic theory of a future life is the most consistent one that we know of.

2d. We wish and hope it may prove true.

3d. We do not believe the spiritualistic theory for the reason that we never came across evidence that satisfied us that it was true.

4th. We cannot say that all mediums are frauds but we are satisfied most of them are.

5th. We are sure that if there are any criminals in this country that ought to be placed behind grated windows and confined to a bread and water diet, it is fraudulent mediums that are making merchandise of the holiest sentiments of the human heart, and we are glad to know that many spiritualists agree with us on that point. But we are sorry to be compelled to say that many professed spiritualists seem to think it a crime to expose fraudulent mediums.

6th. The strongest objection that we have to spiritualism is the same that we charge on Christianity; that it makes some other state of existence of more importance than the present one.

7th. It is very evident that spiritualism is spreading, that there is much of it in the churches, and that in a short time its membership will outnumber any of the Christian sects, and we are glad of it, as it is a great improvement on orthodoxy. Spiritu-

alists, outside of the fraudulent medium fraternity are, as a general thing, very good people, much superior to Christians.

—A few days since "Judge" William Spensly, of Galena, Ill., lectured in the Garfield Episcopal church, of Chicago, and attempted to prove that Gen. Grant was a Christian. He said of the great general:

"I am not aware that Grant was ever known to pray in public and yet I feel warranted [of course such a lie is, "warranted" when necessary to establish something to help the church. —Ed.] in asserting that he was a man who held communion with his Maker. Loud prayers are not always evidence of piety. It is not the eloquent professions nor the rhetorical sermon, but the life that we lead which tells for God and immortality. Before the war, while a resident of the city of Galena, he was a regular attendant upon service in the First Methodist Episcopal church. His children attended the Sabbath school of that church, and while his name may not have been upon the church records as a member he was a contributor to its support. The box never passed the general without a contribution. [That is what tells!] One Sabbath morning he put into that collection box four \$5 bills [four five dollar bills ought to be taken into consideration.—Ed.] and I personally wrote his name on the church books upon that Sabbath day with the amount he contributed."

That is the best that one of his near neighbors can do to prove that Gen. Grant is not in hell. He adds though that the General received the right of baptism in his last illness. Yes, that was so, but after he had lost consciousness. The Judge had better left out that last "evidence" of Grant's Christianity for it proves altogether too much. If Grant was a good Christian while living what was the object of thrusting the baptism humbuggery onto him a few moments before he breathed his last?

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MAY, 1895.

No. 5.

FREE THOUGHT MAGAZINE.

HOSPITABLE TO ALL TRUTH AND DEVOTED TO THE EXPOSING OF ANCIENT
ERROR BY THE LIGHT OF MODERN SCIENCE AND CRITI-
CISM. LIBERAL IN ALL THINGS.

H. L. GREEN,
EDITOR AND PUBLISHER.

H. G. GREEN,
BUSINESS MANAGER.

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FREE THOUGHT MAGAZINE

213 E. Indiana St., Chicago.



Yours for Liberty & Justice
Josephine K. Henry

THE
FREE THOUGHT
MAGAZINE.

MAY, 1895.

THE TO-MORROW OF DEATH.

BY WILLIAM HALE.

A DISTINGUISHED French scientist, Louis Figuier, has written a very interesting book called *Le Lendemain de la Mort* (The To-morrow of Death). In this book he attempts to reason out the great problem which has stirred the mind of every thinker from Socrates to Victor Hugo—what exists beyond the tomb? Although I lend little credence to his cleverly constructed theory, it amuses me to see what a romantic imagination can do in the way of piercing the shadows that veil the future. What is his theory? Reduced to a plain statement it is Darwin's idea of evolution carried on beyond the grave. There are a succession of states of being which a man must go through before he reaches the final destination of all human life—the sun. The sun—so Figuier contends—is the source of life, and all life tends toward it. A man can be adapted to the atmosphere of the sun as well as to the atmosphere of any other planet. This is a very beautiful theory—and it might be true. The true skeptic, however, has nothing to do with theories. The sum of all human knowledge is to teach us that we know nothing, absolutely nothing. There is no religion, there is no faith, but what is based on superstition. They all come from the East, from that marvelous land of jugglers and fanatics, and it is the Oriental imagination which is responsible for them.

We have no time to deal with Mahomet and Buddha—let us take up the religion of Moses, the most barbaric and illiberal of all religions. Looking back over the centuries it seems a strange and unnatural thing that the Jews should have been chosen from among all the nations of the earth for the recipients of the divine favor. Still more strange and unnatural does it seem, conceding that God is the same yesterday, to-day and forever, that he should have had any reason to change his mind about the Jews, and consent to lavish his blessings on Pagans and Infidels. There is nothing in history to show that those same Pagans were any better morally, at the time of Christ, than they had been two thousand years previous. It is very much like a father who has many sons, but has one son whom he likes better than all the rest, albeit there may be no special reason for this preference. After a number of years he grows dissatisfied with his favorite son and desires to cultivate the good will of his other sons. If those sons have any pride about them they naturally remember those long years of neglect to which they have been unjustly subjected, and spurn the offers of reconciliation which are made them. With justice they may say that they were outlawed without any cause, and that they do not care to accept or ask for a pardon when they have been guilty of no crime. But why reason about it? The whole thing is a mere dream of the Oriental imagination.

The to-morrow of death—if there be a to-morrow—is one of those problems which from their very nature are not to be solved. It is a mystery as incomprehensible as space itself. Those philosophers who walked amid the olive woods of Greece over two thousand years ago and meditated on the mysteries of life, knew as much about it all as we know to-day. There was one thing, indeed, which they knew infinitely better than we know it—how to enjoy life. They had not been struck, like De Musset and the writers of our time, with the malady of the century. If they sat down at table with Aspasia or some other courtesan they were not so inadvertent as to drop a fork and in picking it up to see some rival's foot resting upon that of their mistress. In fact, it would not have worried them even if they had done so.

The poets of the earlier part of the Nineteenth century are constantly referring to nature as something with which to console oneself when one becomes disgusted with life. But nature does

not console any more than religion does. I believe that I am very much like Alfred De Vigny as regards nature. The author of *Cinq-Mars* says that he hates nature. While I do not exactly hate nature I do not altogether love it. Nothing is further from affording relief to our misfortunes than the cold immobility of nature.

There is a passage in the younger Dumas' *La Dame aux Perles* which is as beautiful as anything in all literature. That profound thinker who gives his thoughts to the world under the guise of a romance or a drama comes nearer to an exact expression of the vanity of life than any poet or moralist of this or any other century. In the passage to which I allude he represents himself as seated at his study window on a summer night in the month of June. Through the open window comes the perfumed breeze of the night; the moon hangs like an alabaster globe in the limpidity of the air, and a great forest darkens the horizon with its sombre mass. As he looks forth into the night he imagines that happy lovers are wandering amid the oaks of that forest and whispering to each other those words which stir the heart so deeply when uttered for the first time. And then he says to himself: How many couples have thus wandered together since the dawn of time? How many oaths of eternal fidelity have been sworn between two kisses? And now what has become of the dream of each? If their dream was destined to vanish so soon why did they dream at all? To what good? Cruel word, he says, found by the philosophy envious of the joys of the soul and which it throws between our dearest illusions with a burst of mocking laughter. To what good? since they sleep down there in one of the folds of the horizon, and if you go and bend over their tomb and speak to them of that happiness so great they will give you no reply and destruction will slowly continue its work.

Why should we live? What is there to live for? These are questions that torture every active intellect.

How vain is life;
A little love;
A little hate;
And then—good day.

How brief is life;
A little hope,

A little dream;
And then—adieu.

What is all this spectacle of life intended for? Nothing seems as purposeless, and even the most devout Christian would be unable to find any order in this chaos. Christianity demands virtue of women—and poverty and society force them to become courtesans. Christianity demands that a man shall not take his own life—and poverty and neglect force him to become a suicide. The honest man has little show in the world as constituted to-day.

Is it not wonderful that non-believers have more genuine humanity than Christians? None are more ready to excuse and palliate the feelings of other men than the Freethinkers of the world. None are more ready to assist in every effort to do some good to their fellow-man. Commend me to an agnostic every time when it comes to genuine kindness of heart.

I don't know how the Agnostics will fare in the to-morrow of death, but the probabilities are that they "will go where most men go," as one of the unknown bards of Australia says. I am perfectly willing to take my chances with Shelley, Keats, Darwin, Victor Hugo and those men of our time who dare to think for themselves. Life is such a profound mystery that only such a God as Moses paints for us would have the cruelty to punish us for daring to acknowledge that we know nothing about it. I believe that the God of the Mahometans, the God of the Hindoos, and all the gods worshiped to-day would show more tolerance than the God of Moses. Even Jupiter would have shown himself more humane in his day and generation. To acknowledge, however, that a god has a single attribute pertaining to ourselves is to rob him of his divinity. Pardon me, my Christian friend, but I would modestly suggest that unless this God of yours is an invention of man you neither know nor can know anything about him. How ridiculous, then, to talk of his attributes.

Meanwhile the generations pass, the sun continues to rise on the eastern horizon and to set on the western, the stars shine out as usual when the light of the sun no longer dims their splendor, the seasons come in their accustomed order—everything transpires just as it did when the divine Homer sang the fall of Troy and the wanderings of Ulysses, just as it did when Socrates talked to Plato and Xenophon of the mysteries of life; just as it did when

Æschylus wrote the tragedy of *Prometheus Bound*, just as it did when some unknown Egyptian sculptor was carving the granite Sphinx, whose stony face staring unceasingly across the desert sands typifies the impenetrable mystery of the future.

HICKORY, N. C.

“A NEW THEORY OF THE SOLAR SYSTEM”
—REVIEWED.

BY JAMES A. GREENHILL.

IN the FREETHOUGHT MAGAZINE for April, I find an article under the title of “A New Theory of the Solar System.” The writer not only puts forward his “New Theory,” which he has every right to do, but he misrepresents through ignorance, or otherwise, what is known as the Copernican theory. I therefore take the liberty to criticise his article, and hope he will do the same by mine. I will not defend the theory of Copernicus, on account of its being accepted by thousands as correct; but simply on its own merits,—so that this article is designed to be, not only a criticism of the “New Theory,” but also

A DEFENSE OF THE COPERNICAN THEORY OF ASTRONOMY.

In regard to extravagance, waste of space, etc., relative to the claim that the sun is in the center of the earth's orbit; I would say that the apparent steady forward movement of the sun in R. A. shows that our earth is winging its flight around that luminary from day to day,—the constellations we see in the south to-night are the ones that were obscured by his rays six months ago, and will be obscured six months hence, while the ones that are not visible to us to-day for the same reason, will be visible six months hence. Now I would call that pretty good evidence of the correctness of the theory that we are on all sides of the sun in turn. Besides, I am unable to understand how there could be any more waste of space in a planet going around the sun, than there would be on its going around any other center, or any more than there would be more waste of space in a man taking a morning walk around a dozen blocks, instead of three or four times around one block. I can under-

stand how time, money, or goods can be wasted, but of waste of space not in use, I have no conception.

"The Mosaic account of the creation states distinctly that there was light and the earth brought forth grass and trees bearing fruit, before the sun was made." That is just where the trouble is with Moses, everybody now with brains, knows that to be nonsense. True, some scientists accept the nebular theory, but the fact that others accept different ones does not prove either to be true any more than what is said in what is called the Mosaic account, proves the making of the world or universe in six days, or proves the presence of light without a sun, to be true.

When the investigator is searching for truth, and finds the evidence of the witnesses to conflict, or finds a discrepancy and irreconcilableness in the testimony of any one witness as, for instance, the saying that there was light before its source existed, his mind will naturally, and without any effort, accept what appears to be the most natural or reasonable theory. If the planets were always on one side of the sun, each moving around the surface of an imaginary cone, as is claimed by the "New Theory," it would be an utter impossibility for us to ever see Mars, Jupiter, Saturn, Uranus, or Neptune in the direction of the sun, as we do at conjunction. We could have opposition; but never conjunction. While with Mercury and Venus we never could have superior conjunction. Venus at superior conjunction appears perfectly round; being on the opposite side of the sun from us, we see the full illumined disc. Between superior and inferior conjunction it assumes all the phases of our moon, from full moon to new moon. At inferior conjunction it shows a very thin crescent, of a circle more than four times as large as it did when full round,—showing it to be the same body less than one-fourth of the distance away. There are not any phenomena brought to our notice in viewing the heavenly bodies, but what can be accounted for to the satisfaction of any reasonably intelligent mind, upon the theory of Copernicus. It teaches that the sun is in, or near the center of the orbits of the planets, our earth included; and that the planes of these orbits are all nearly in the plane of the sun's equator;—and that the axis of each planet is inclined to the plane of its orbit, each at a different inclination from the others; that the axis of our earth is tipped from a perpendicular to its orbit about $23\frac{1}{2}^{\circ}$ to the north, and

that all go round the sun at different distances from that body, at different rates of speed, and different periods of time, each having plenty of room without encroaching on the others. It seems strange that anyone who has ever taken the trouble to examine the different theories can fail to accept the Copernican one. The whole economy of the universe proclaims it to be true. Direct your telescope to the planets Jupiter or Saturn, and there you will see the workings of our system in miniature. The moons of each planet are seen revolving around their primaries in a manner like to the planets around the sun, wasting no space, and with such perfect regularity that their transits, occultations, eclipses, etc., can be, and are calculated with certainty for years to come. We see our moon at one time passing between the sun and the earth; or perhaps it would be more proper to say that we cannot see it at that time on account of its dark side being turned towards the earth;—but we can tell when it comes directly between the earth and the sun, as it then hides the latter from our view, partly or wholly, in which case we say the sun is eclipsed. In two weeks after, we see it rising in the east, full moon, when the sun is setting in the west,—the earth is then between the other two, and when at one of these passings the earth comes directly between the sun and moon, the latter suffers an eclipse, because the earth prevents the sun's rays from reaching it. We see the planets Venus and Mercury making transits across the sun's disc in their season, while at every revolution in their orbit, each forms a superior and inferior conjunction with the sun. We see the other planets in their turn in the west after sunset as they approach the sun toward conjunction, and at conjunction; being on the opposite side of the sun they are invisible to us, being lost in his rays. After conjunction we see them in the east a little before sunrise; their orbital motion, with the help of our orbital motion, enabling them to rise a little earlier each succeeding morning, until, in a little more than six months, we find them at opposition,—except Mars which takes about twelve months,—our earth is then between the planet and the sun, and the planet is due south at midnight. At all times each presents a full disc to us, showing that they are either self-illuminating, or receiving their light from a source more distant than the earth. We know they are not self-illuminating, because the transit of the shadow of the satellite shows round and

black on the disc of the primary. Mercury, Venus, and our moon are the only bodies that show crescents after conjunction.

By turning our eyes to the west, a little after sun-down, on the evening of May 17, we will see the beautiful sight of the planets of Jupiter and Venus near conjunction, if the sky be clear—Venus farthest north. The Giant has been boldly approaching the Goddess for several months, probably with a view to a flirtation; and now she is about to give him the go bye, which she does by slipping past. She will pass above him a little more than four diameters of the moon, and on the evening of the 18th of May we will see her a little to the east, and as his arms are not long enough to reach her, she will pass on promising to “see him later,” which promise she will keep on August 2, 1896—but so near the sun that we will not be able to see them. But in the mean time, after disdainfully passing him, she will continue her eastward course, and probably he will have his jealousy aroused at seeing her tripping so gaily after the god of war—Mars—whom she will overtake on the 4th day of June next, and passing close above him, will continue her eastward course among the stars. And three nights later, on June 7, Jupiter and Mercury may be seen close together in the west a little after sun-down. A sight of Mercury to the unaided eye is a rare treat. He is of a pinkish color, and will be fully the distance of one diameter of our moon north of Jupiter, and is the only planet that twinkles. The twinkling is undoubtedly caused by his proximity to the sun and horizon.

“Oh, how steadily, oh, how orderly, Mercury moves round the orb of day. Never wearily, ever cheerily, never tired of his active play.”

“Every child who has spun at top, and watched the performances in the circus arena, etc., etc.”

It is true that the swaying motion of the upper end of the top can be referred to as illustrating the motion of the earth's pole, known as nutation; but it falls short of a full illustration. If the child would contrive something with which to suspend his top by the middle between the ends, so that both ends were free to have a swaying motion; he would have it. Every man who has studied the Copernican theory, and arrived at a proper understanding of it, knows that it is not claimed that the earth goes spinning

around in its orbit with one of its poles in contact with anything; both poles are equally free, and make equally larger circles in the heavens by their swaying motion. Its orbit is, properly speaking, a plane cutting its center half way between its poles; forming an angle of $66\frac{1}{2}^{\circ}$ with its axis; and one pole is no more affected by it than the other, neither is one pole above, and one below. There is no up and down in space; no center and circumference to the Universe. We, living north of the equator, and all our literature furnished by men and women in the northern hemisphere, naturally call north up; but to the inhabitants of South America and Australia, south is up. No matter where we are on the earth, when we point in a direction away from its center, we call that up. It might be called a matter of geography.

"As the equinoxes of all the planets will lie in the same plane," etc. The equinoxes of all the planets do not lie in the same plane; as evidence take the transits of Mercury and Venus across the sun's disc. The transits of Mercury can occur in May and November only; while the transits of Venus are in June and December. If the equinoxes were in the same plane, the transits of these planets would be in the same months, and not one in May and one in June as they now are. The logic used on the condensed theory, does not agree with the Mosaic account theory used before, and it is not good logic to use a premise conflicting with a former.

In answer to the "Keystone of the New Theory," It would be impossible to see the sun in the north unless the north pole of the earth was turned toward it. We can demonstrate it to ourselves in the following manner: Set a low lamp on the center of the top of a round table to represent the sun; now take an apple to represent the earth, and say the axis runs through from stem to bud; now lean the axis $23\frac{1}{2}^{\circ}$ north from the plumb, and move the apple around the table top near the edge, taking care to keep the axis in one direction, or as it is sometimes expressed; keeping the axis at all times parallel to itself. This will show correctly the position of the earth to the sun at all parts of its orbit. It will be seen that at two places in the circle, on opposite sides of the sun, the poles will be equidistant from that luminary, and his rays will fall directly on that part of the apple midway between the ends or poles, no matter how you may turn it on its axis.

These are the points in the orbit, and that is the earth's position when passing these points, that correspond to our equinoxes; now move it until the north or upper pole is farthest from the sun, and we have a representation of our winter solstice, the light cannot reach nearer to the pole than $23\frac{1}{2}^{\circ}$; while at the same time it reaches $23\frac{1}{2}^{\circ}$ beyond the south pole. Now if we move the apple around to the other side of the table, we will find the south pole in darkness, and pointing away from the sun, while the light will be shining $23\frac{1}{2}^{\circ}$ beyond the north pole. This shows the relation of our earth and the sun to each other at our summer solstice. We can by this experiment make plain to our minds that one-half of the globe receives the sun's light, and one-half is in darkness, all the time.

Now there are phenomena the truth of which is established and incontrovertible, that ought to satisfy any intelligent mind, with relation to the theory that the earth's axis continues parallel to itself at all points of its orbit, viz.: The fixed declination of each star; as, if the axis were to deviate from the parallel, we would have no fixed declination. And the fact that the star Polaris always appears nearly due north, where other stars would seem to be in turn, were the axis to change its direction, and we would be all at sea, not knowing where to look for anything.

"And more than all other considerations," etc., etc. The author writes as if he were ignorant of the microscope and telescope, which are certainly great improvements on the "plan of the all wise Creator," that he seems to know so much about. The problem of the precession of the equinoxes, which shows that the earth's axis really has a motion inclining it from the parallel, is left out here on account of the motion being so slow as to be observable only with great care and finely adjusted instruments, seeing it requires nearly seventy-three years to move one degree in arc, or about twenty-six thousand years to perform one revolution, while the earth makes one complete revolution on its axis in 23 hours 56 minutes and 4 seconds; but this movement of the axis from the parallel has no effect whatever in changing the width of the zones, as it does not change the angle formed by the axis of the earth and its orbit. If the Copernican theory is erroneous, is it not very remarkable that eclipses, occultations, transits, elongations, oppositions, etc., etc., of the sun, moon and planets with their satel-

lites, etc., can be calculated upon that basis to an absolute certainty?

The perioration, having no apparent connection with the "Assumed New Theory," need not be touched upon.

AFTER CHRISTIANITY WHAT?

By E. W. SKINNER.

WE are created with two natures,—the realistic and the idealistic, or, the material and the spiritual. The one is as natural and necessary as the other. By the realistic we feel, we see. By it we take nothing for granted that we cannot measure, that we cannot weigh. Nothing meets this part of our nature but that which satisfies our reason. By the idealistic we reach for the unknown; we speculate upon the unknowable. We dream of the beautiful; we feel our inner self and we search for the source of this self. We know from whence came our material being; we know by what it is fed, by what it grows. But we can only speculate as to our immaterial self. We know not from whence it came, nor where it is going. This immaterial, inner-self is a mystery, but we feel it to be a part of our being and that it should be cultivated and developed.

In some the realistic is highly developed, in others the idealistic. Different peoples and individuals have the two natures developed in varying proportions. Where the realistic is too largely developed the individual or the people is sordid. Where the idealistic predominates the tendency is to fetishism. Where reason and faith are properly blended we find the most perfect manhood.

Since man first stood erect his aspirations have led him to search for the source of life. He has, from the earliest dawn of human thought, believed in a ruling spirit as the source of life. He has worshiped this spirit as being of the fire, of the sun or in a beast. In hundreds of ways and in hundreds of forms has this spirit found imagery. "Lo! the poor Indian sees God in clouds or hears him in the wind." As nations become enlightened this spirit is given higher imagery and is pictured as Vishnu,

as God. To more firmly fix the ideality a vicegerant comes in a Buddha, a Christ. The representatives are crude or refined in proportion to the standard of those who give them form. Moses' God was a jealous God. Solomon's God was a God of power. Jesus' God was a God of love. The followers of Confucius find their picture in the forms of idols. The Hindu prostrates himself before the car of Juggernaut. The Christian kneels at the foot of the cross. Moses gave us heaven as the dwelling place of God. Christ taught that heaven is within us.

The love of the beautiful is co-existent with our idealistic, æsthetic nature. We admire a picture, not from any measure or form we can give it, or weight that it has, nor from the reasoning faculties. This admiration comes through the imagination, only. The feelings engendered by contemplating the beautiful are necessary to our proper development and should be cultivated as carefully as the materialistic senses.

There is no picture, there is no landscape, that appeals so vividly to the imagination, that so stirs the inner-man, the soul, the life within, as does the contemplation of a divine being—an all-giving, all-pervading, omniscient spirit. And, unless we have something better than a Christ, as typical of this spirit, to offer to the craving nature, for a higher and better life, leave us that image.

The ideals given by Christ are the best we have to place before humanity. No ideal without age can possess the requirements of a pattern. The word religion is from the latin, *religare*, back-bind, or binding to the past. Who would have the past taken away? We instinctively revere that which is old. A picture, a statue, or a book, which has come to us through centuries, is more highly prized than is an article of similar merit of recent production. Cicero, in one of his orations, inquires "For who is it that antiquity, sealed, and attested with so many glorious monuments, cannot move?" A mystery, and therefore a reverence, clusters around antiquity. If anything beautiful in the life or teachings of Jesus is prominent, it is much better to cling to this than to throw it aside for something new. A new ideal would require ages before it would command the reverence that now clusters around the personality of the lowly Nazarene; He who taught the doctrine of love; on earth peace; good will toward

men; that the kingdom of heaven is like unto a little child. Have we any teachings better, old or new, to offer the world?

In looking back, through the long years since Christ gave the world these precepts, we see many barbarous and cruel deeds that have been perpetrated by his pretended followers. We note, too, in the books written in His name many teachings and reported sayings which we do not feel were inspired by Him. Let us remember that Christ lived before the world was sufficiently advanced to comprehend his teachings. It is, however, slowly moving toward His standard. When it can fully comprehend the import of His character then will it be better than it now is.

There are ceremonies connected with the services in the so-called orthodox churches that seem to many but mummary. It used to be painful to me to witness the communion service, but I now view it with complacency. If the participants can, in the broken bread and the sip of wine, with bowed heads, receive an inspiring vision, I am glad of it. If, on bended knee, with clasped hands, they can feel that they are reaching toward a higher being or a better life, I cannot but say "Amen." And, with the Catholic service, if the sign of the cross made before the altar, or the touch of holy water makes the participant feel, but for an instant, a better impulse, it is doing good.

I go to church for the good I can get from it. I like the association—the meeting with the people. I like the music, and seldom hear from the pulpit that which irritates. The advanced preacher does not dwell upon antiquated dogmas, but gives something to live by. As I leave the church, and look into the faces of those I meet, if they seem pleasant to me, I know that I have been benefited by the meeting.

And, friends, what have you to offer in place of this meeting? You cannot hold an ethical society together on a purely intellectual basis. You must mix with this something that has heart in it; something that appeals to the imagination, to the affections. Societies have been formed, time without number, without these adhesive principles, only to die. It is like building a wall of bricks without cement. In recent numbers of the "FREE THOUGHT" the editor has given us two illustrations. One, of the rise, the life and the disintegration of the National Liberal League, which

went to pieces because there was no real binding interest to work for, and its members were too anxious to bring forward, each his own views, on abstract subjects. The other instance is that of the meetings originating at the Junius meeting house, with the Quakers and other philanthropists, working for the upbuilding of humanity. It is said, I may add by way of parenthesis, that "Quakers please man and God." Certain it is that their justice and liberality is very pleasing to man. By these meetings great reforms were inspired and encouraged, until they came to full fruition. I will recount an instance within my personal observation—the organization and life of a liberal church. For a time it grew in numbers and interest. The preacher gave us highly intellectual discourses and the attendance increased. The minister one day said to me that he was troubled; that he had found a great stomach and filled it, but that something was lacking. I suggested that it was a heart that was needed. The church soon decayed, but the word, unwittingly spoken at the time, has been a talisman for thought, and I have come to believe that no society can long withstand the disintegrating tendency of human thoughts without a heart to throb and pump fresh blood into all parts of the system.

To these suggestions I would respectfully ask consideration. Do you agree with me that an idealistic or spiritual nature is inherent in man? If so, should it not be assiduously cultivated? By our contact with the world, in providing the means for our bodily necessities and comforts, our realistic faculties have full exercise. The school training tends to develop our reasoning. To develop our innerself, in proportion, requires the employment of all available sources. By studying the beautiful, wherever found, in the works of man, or in nature, we get much help. If the imagination can be quickened by contemplation of the beautiful in the character of One who has been before the world as an example for centuries, should not this also, be encouraged? There may be in the writings of the disciples and apostles things that are not agreeable. If so pass them by. Select that which you find to be good. The bee, when gathering honey, does not carry the whole flower into its cell. It extracts the sweet and leaves the rest. Should man be less wise and reject all because all is not to his liking?

When first contemplating the writing of this paper, I asked an acquaintance, who has long been a contributor to the *FREE THOUGHT MAGAZINE*, if he thought such an article would be satisfactory. He replied: "I have no doubt Mr. Green would be glad to have you write an article on the subject you mention. I have often thought of writing on the 'Intolerance of Freethinkers' myself. I regard the churches as great moral levers and in that way useful,—in all other respects an unmitigated humbug." If they are "great moral levers" they should certainly be cherished and supported. Let us try to gather the sweet and add a little thereunto. Until we have something better than Christ's teachings to offer do not reject these. Montaigne says: "Who-soever shall take upon him to choose, to alter, and usurp the authority of judging, ought to look well about him, and make it his business to discover the defect of what he would abolish, and the virtue of what he is about to introduce."

I know there are beautiful thoughts in the writings and sayings of many men, but are not many of these but exemplifications of Christ's words? Emerson wrote much that is good, but do not forget that he drew inspiration from a long line of ancestors who were preachers and students of Christ's teachings.

I cannot but think that there is much more spirituality and belief in a ruling spirit and a future state among Freethinkers and Agnostics, than they are wont to admit; more than they really admit to themselves. In Young's "Night Thoughts" we read: "By night an Atheist half believes in a God." Ingersoll gives us: "The idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear, beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death."

Let us increase the flow of human affection. Creeds we do not need. It is the essence we seek; the meat and not the shuck. If you find the meat of human kindness incased in a shuck of creeds tear off the shucks and get the meat. Let us search for the good in all forms and in all places, and hold fast to it, wherever found. If you find it recorded in books, do not, therefor, reject it.

A creed is but a statement of belief. If you find in any statement that which satisfies your feelings of love, cling to it.

Without realizing it, we are apt to grow intolerant. Let us guard against this and study to broaden our views. That which so many good and intelligent men, throughout the best civilized portions of the world, have clung to for ages, must have some meat in it. Let us look for the good that may be found in the great moral force of the churches, and if our idealistic natures are stimulated thereby, it may tend to round our characters to a more perfect manhood.

Of the skeptical I would ask: Could you do away with Christianity as an anchor of hope and faith to our idealistic aspirations, have you a better standard to give in its place? And before seeking a change I would ask you to consider well the suggestions of Montaigne, and make it your business to discover the virtue of what you would introduce, as well as the defect of what you would abolish.

SIoux CITY, IOWA, March, 1895.

A DIKASTERY OF ONE.

(IN REPLY TO "CORVINUS.")

By HUDOR GENONE.

PART I.

SOME years ago the inhabitants of Buffalo were amazed to see suspended in the sky over their heads a well defined city with all its streets and houses, parks and steeples. Such a phenomenon, common enough in many other localities, was quite new in Western New York, and all the citizens of Buffalo turned out with one accord to gaze upon the unusual spectacle. As gradually, and more or less gracefully, certain classes of superstition have become obliterated from the civilized mind, few of these people were terrified or thought (as they surely would have done a few centuries ago) that the end of the world had come, and when some who had traveled in Canada recognized in the airy nothing an image of the city of Toronto, and when others who had traveled in science descanted upon the effects of *Fata Morgana* and mirage, the untraveled sort—the common people heard

them gladly and believed what they had to say of the phenomenon, extraordinary, almost miraculous, as it was.

Ages ago wise old King Solomon said, "With all your gettings get understanding." It was because of a scientific understanding of the mirage that the people of Buffalo felt none of the abject terror that would have prostrated their ancestors in supplication to that mysterious power which was popularly supposed to stand ready in such cases with vials of wrath.

And yet, after all with by far the most, it was a second rate understanding. How small the percentage of those who looked upon the extraordinary scene really knew its causes, or could have explained even to their own satisfaction, much less scientifically, anything at all about it.

These good people believed it to be, however extraordinary, perfectly natural. They had acquired at second hand a certain kind of knowledge because of an implicit faith they had in the results of scientific inquiry. These things, they knew, had been settled for all time by those competent to solve the problem, and so instead of the abject terror they would have felt in years past, they enjoyed the beauty of the aerial panorama as it shimmered and fluctuated in the northern sky.

It has been with profound understanding of this incapacity of the populace to deal with matters outside their customary experience that the whole fabric of superstition has been constructed by ecclesiastical authority whose dictum "in matters of faith" has been taken by the masses practically without question.

What has been so easily effected by theology in religion has been acquiesced in also by the people ("pious" and "infidel" alike) in science.

This paper is not intended as a specious plea for an infallible church nor for a supernatural revelation, but rather to point out distinctly the necessity for a natural revelation, and for a priesthood for those who see but do not and cannot know.

Probably for many many ages to come the bulk of the inhabitants of this earth will be compelled by force of circumstances to take their credences at the hands of the few. There must, it is presumed, be always masters in the Israel of science who understand these things. Till Altruria comes in with its beneficence of leisure and even then, till taste shall incline all to pursue the

arduous paths of learning, the few must get by experience and calculation and deep thought what the many will take from them in the main by unquestioning faith.

As it was with the phantom shape of the reflected and refracted city so is it in the minds of men with that other greater, more important, least understood of all pageants—the iridescent, sun-glowing mirage—the myth of imagination,—the religious ideal.

Many hued and gorgeous in the variegations of its varieties it hangs in the air in full view of all, a vast, spectral shape sparkling with splendor and vivid with the corruscations of creed and ceremonial, hallowed by time and the associations that are so unutterably potent to consecrate that which we have learned to regard as sacred from heritage or habit.

The priests and ministers of the ecclesiastical system point to the image and tell us confidently that this is profound reality.

But the unbeliever smiles scornfully, and calls the pageant a vision, a fiction of a disordered or immature imagination.

In spite of the sordid creeds and cruel covenants which have divided and again divided and rended apart and crushed out the early brotherhood; in spite of the sensuality and gross materialism of church craft; in spite of the well intended or dexterous devices, synods and assemblies of Dort, Augsburg and Westminster and Heidleberg and Trent and Lateran; in spite of the repeated and continually increasing conquests of Reason over Superstition; still, with a blind and pitiful tenacity, the tender instincts of humanity, like the spirals of a vine to the nearest lattice, cling to the frail support of a simple credulity, and still they find there, as they think, the best that earth affords—Hope.

Now Science comes, and seeing, as all see the mirage of myth tells us simply, earnestly, intelligibly, that while it is nothing in itself, beyond the horizon of sense is a supreme reality, of which the phantom form of fancy is the refracted, distorted and inverted image.

I have read with care and very great interest the series of articles written by "Corvinus," which have been chiefly devoted to an examination of the claims of philosophy to "reconcile science and religion," and in great part to an attack upon the position of Dr. Carus of the "Open Court."

Dr. Carus has said, "Religious truth rests upon the same basis as scientific truth, and the same methods of reasoning must be applied in religion as in science."

Ethics, and also such subjects as economics and politics, are the applied arts of a science which is in reality religion.

That is to say, there is a science of religious truth in precisely the same way that there are sciences, more or less exact, of other kinds of truth.

A razor, more efficient than Occam's cuts off at a stroke all views, opinions or hypotheses from reality.

It is certainly somewhat difficult to get exactly the focus of thought to see clearly the meaning of Dr. Carus' philosophy. It is difficult, because at times he is exactly scientific, and at others literary, and being literary, employs figures of speech, not to be taken literally, but in their fit and proper light—rhetorically.

Dr. Carus finds as we all do, the myth of theology dominant in the world. He sees, as Corvinus, and some few of the rest of us do, that this myth, taken literally is foolishness.

But it is only literally that it is foolishness. Ideally the Christian myth is most eminently practical. It bears to ethics and to life the same general relations that an artistic painting of a galloping horse bears to an instantaneous photograph. The photograph distorts truth at the very instant it records a fact.

Christianity broadly is art, the art of the motive of living and the meaning of life.

Man is the noun, the name (or noumenon) for those multitudinous adjectives or qualities or phenomena of which self is made.

As it is with man and his manifestations, so it is with the universal and its principles. God being a name, (like Aum) for The All,—the co-ordination of principle. That the "All" has existed from "all eternity" is equivalent to saying that God did not make himself.

The mathematician, in the domain of the science of the relations of quantity is a finely contrived apparatus, which works through his faculty of calculation. Mathematics for the purposes of calculation is incarnate in the man.

In mathematics we have a distinct region of principle. It is manifest that the mathematician may err in his calculations, but

the error is in the working of his mental apparatus and can never be in the principles with which he works.

Reasoners may be unreasonable, but reason never.

Causality is the conscience of the intellect,—the deliberative senate of the soul—"Soul" being the name given to the system of sentient symbols as a totality.

Each faculty is a cunningly contrived apparatus for the production of definite kinds of work. The organ of calculation is that portion of the human brain devoted to the service of mathematics.

We recognize without difficulty the complete naturalness of this arrangement. The working of the organ is mysterious, so mysterious that it seems hopeless in the present or prospective state of science to expect elucidation, but in the mystery we find nothing but a natural mystery.

If it be said (as it may be, figuratively,) that mathematics ought to be worshiped with devotion, and propitiated by working his will and keeping his commandments by the correct working out of problems, I certainly do not mean that mathematics is a god, although in a way he quite fulfills some of the conditions supposed to pertain to a deity, being from everlasting to everlasting and "without body, parts or passions."

What is true in regard to this faculty is true of all. Each is fitted to definite service in support of that individual of which it forms a part.

To revert to the faculty of calculation, it may be said that while this is true, it has no bearing here, because it has never been claimed that in this organ or any other one in particular the "soul" was located; but that there must evidently be a conscious individuality to utilize that and other organs.

The science of religion has never denied this. It finds that for the purposes of the utilization of a faculty, the dictum of the human will is essential and it declares (as physical science amply testifies) that the will also is an apparatus for the performance of work, and of work of just the sort indicated.

But this will is not the soul. It is not the despot. It in its turn may take instructions, now from conscientiousness, now from causality; in other words conscience or reason.

Yet neither of these is sovereign, for beyond doubt, the moral

sense is often stifled by the baser propensities, and reason continually thwarted even by coward conscience, who ought, we would think, to know better.

These are facts that all may recognize and none dispute. That which we call our personality is a federation of faculties, not a despotism presided over by an Ego ghost.

There was a time in history, still clung to by minds constituted on the feudal system, when there was a divine right of Kings. That day is waning; but government has not perished from the earth because of the downfall of Kingcraft. No more shall religion perish because we base it upon the inviolate will of truth and the certainty of science, and no more shall we lose our individuality because of the loss of that idea of a suppositious self which has never been and is not based upon anything but crude surmises.

The soul of an individual consists of the mathematically constituted influences which heredity has given him. This is our inheritance. Afterwards come the influences of education, imitation, experience and reflection. The data are too obscure and the influences too numerous and complex for strict mathematical elucidation; but the principle is neither complex nor obscure.

Spirit conserves and persists as energy and substance conserve and persist.

Man is able to dispute, thwart and control the infinite spirit;—his volition God's volition, as he can alter, arrange and control gravity, no more no less, and in the same way.

This is the foundation of the philosophy of certainty, as surely in accordance with obscured facts as the dictum of mechanics that action and reaction are ever equal, contrary and simultaneous.

For every correct result of any mathematical process there may be a countless number of erroneous results. But it is the correct one only which is right,—which is godly.

Here a portion of the "soul" of man is identified with the good and noble or perfect in principle.

As it is true that the mental apparatus of man does not always work accurately in a mathematical way, so it does not work accurately in other ways.

Certainly it seldom works accurately in a moral way..

God is an expression for all ultimate authority. Mathematics

is a part of God. He is chemistry to the chemist, astronomy to the astronomer, and ethics to the moralist.

There is nothing absurd (as Corvinus finds it), though there may be great difficulty "in understanding or in feeling that our soul is not our individual self but God in us."

The moral law of nature is that portion of God in a moral being and by means of that being's moral faculties manifested volitionally.

Physical laws, dynamical laws, optical laws and others are each several portions or segments of eternal principle, manifested in and through matter, not only in the animate world but also in the inanimate.

The rock cannot be moral, the ape is not, but man may be.

The name "God" is retained, not to perpetuate the errors that have been imposed upon mankind in his name, but as a word for the co-ordination of principle, the unity of truth, the individuality of the universe.

Dr. Carus calls the All "God," as he would doubtless address his critic as "Mr. Corvinus." "Corvinus" did not name himself; Dr. Carus did not name God; he found the name ready made.

Would Corvinus care for me to refer to him, when speaking of his fine flow of rhetoric, as "Mr. Language?" or would I be justified in alluding to his misconception of ideas as to the faulty working of Mr. Eventuality, Herr Comparison, or Monsieur Causality?

Let us at least be civil to the universe.

I hardly wonder that Corvinus, in common with a host of others, finds in that philosophy of which Dr. Carus is the chief exponent only "a strange turn of mind," "bombastic quibbling," "a victim of the reconciliation mania."

So long has the entire world, pagan and pietist alike, been accustomed to the materialistic conception of the constitution of things that it is quite unable to divest itself of the symbols of flesh and blood in considering abstract questions of man, God, and immortality.

It is as if children taught by kindergarten methods the properties of solids by means of wooden blocks, should suddenly be required to do away with their blocks and reason directly upon the squares and cubes and spheres and cylinders of intangible and abstract space.

As to the existence of a God, extraneous, anthropomorphic, emotional, and therefore fallible, placable and therefore vacillating, all nature testifies against it. How unutterably silly to discuss the question whether or not there is a God, without first settling positively what is meant by God.

The direct way is not always the correct way. The right line on Mercator's map is longer than the curve of the great circle. Let us learn to think great circle thoughts. We all desire to make men religious by making them first reasonable; but it is better to explain the "All" though we continue to call him God, than to mystify the all by trying to abolish God.

To raise the question whether Christ was God or man is equally futile. Christ lived in an epoch when the symbols of truth were strictly physical. The man Jesus had only the learning of his time, but his wisdom was for all time, because—though expressed in terms that were comprehensible then—they were luminous with principles that are eternal.

What a pitiable mathematics is this, which in one man does sums all wrong, gets cheated in change, calculates strains wrong and his bridges tumble, longitude wrong, and his ships are wrecked!

What a miserable, ineffectual attraction of gravitation, which now pitches himself headlong down stairs, and again, out of mere sportiveness, ventures up in a balloon!

What a wretched electricity, that which lights himself, and heats himself, and propels himself, and sometimes kills himself by a trolley or a live wire or the fatal chair.

But enough. I agree with Corvinus that Dr. Carus may have been born too soon. If the best culture of the age is incapable of understanding him, he certainly was born too soon.

(TO BE CONCLUDED IN MAY NUMBER.)

"A MODERN PRIESTESS OF ISIS."*—A REMARKABLE BOOK.

BY WM. EMMETTE COLEMAN.

MADAME H. P. BLAVATSKY has been called "The Sphinx of the Nineteenth Century." To many persons she is yet a mystery; in fact, most of those who have been in any manner connected with her, or with her life-work, are more or less puzzled about the true character of parts of her seemingly composite nature. She purposely sought to mystify those she met as to who and what she really was, and she succeeded well. To me she is not now, and never has been, any mystery; but very many are still in doubt as to what they should think of her. Perhaps from no other published work can we derive a better idea of what H. P. B.—as her followers call her—actually was, than from that of V. S. Solovyoff, an English translation of which has just appeared, called "A Modern Priestess of Isis." Mr. Solovyoff is one of the leading *literati* of Russia, and his narrative of his Blavatskian experiences is written in a felicitous and interesting manner; in fact, his book will, I think, be found exceedingly interesting to all. The thanks of all lovers of truth are due Mr. Walter Leaf for his excellent translation, and to him and the society for Psychical Research for the publication, of this valuable work. The *bona fides* of Mr. Solovyoff in this work was attempted to be impeached by the sister of Mme. Blavatsky, Mme. Jelihovsky, who herself figures, in no creditable manner, in Mr. Solovyoff's narrative. She published a reply to his book, the important parts of which are included by Mr. Leaf in his translation,—which also includes the rejoinder of Mr. Solovyoff to Mme. Jelihovsky's strictures. Mr. Solovyoff effectually disposes of the many misstatements of his critic, and proves that her inaccuracy and lack of truth are on a par, almost, with those of her sister, H. P. B. Mr. Solovyoff's rejoinder was so crushing to Mme. Jelihovsky that she was unable to reply thereto,—she has not dared to attempt to answer his irrefutable expose of her malicious slanders against him. Though no doubt lacking in exact accuracy in some minor details, as was

*A Modern Priestess of Isis. Translated on behalf of the Society for Psychical Research from the Russian of V. S. Solovyoff, by Walter Leaf, Litt. D. London and New York, Longmans, Greene & Co. Price, \$2.00.

inevitable, owing to the lapse of time since the events narrated took place, there is no doubt that his book is, as a whole, a truthful and trustworthy account of his experience with his fellow-countrywoman. A number of letters of H. P. B. are included in the volume; and these, including her remarkable "Confession," of which more anon, are admitted to be genuine by her sister, Mme. Jelihovsky. These letters confirm the general truth of Mr. S.'s narrative.

Our author tells of the persistent efforts of Mme. B. to make him believe in the verity of the alleged occult phenomena which she produced for his benefit, including credence in the existence and powers of the mahatmas. For a time he was a partial believer, but he eventually discovered the trickery of it all. Having shown to her that he knew the fraud, she acknowledged it to him, and then sought to secure him as her assistant in carrying on the humbuggery in Russia. Her Russian being imperfect, she proposed that he should write mahatma letters for her in Russian. Of course he refused the invitation to become her accomplice. Soon after this Mme. Jelihovsky, who was then at odds with her sister, disclosed to Mr. Solovyoff the history of H. P. B.'s early life,—her black record of sensuality and unchastity, a record which he afterward discovered to be notorious in Russia, so much so that H. P. B. herself declared that she dared not return, and even feared to have her name published in that country. In various letters she referred to her sinful career, while in her extraordinary "Confession," which she sent about that time to Solovyoff, she speaks as if she had been a veritable Messalina of sexual depravity. She threatens in it to publish a true account of her life and of her misdeeds, in which "her own and others' immorality * * * and all her own and others' filth * * * will be set out to God's world. I shall conceal nothing. It will be a saturnalia of the moral depravity of mankind." This book completely disposes of the claims made by H. P. B., Olcott, B. Keightley, W. Q. Judge, and others, that Mme. Blavatsky, despite her various marriages and *liaisons*, and the children said to have been born to her, was a virgin,—nay more, that she was double-sexed or an androgyne. This was one of the many myths invented by H. P. B. about herself to mystify the people. It is even affirmed by Judge, Olcott, and others that she had a surgeon's certificate to this falsehood.

Mme. B. acknowledged to Solovyoff that the mahatmas were myths; that Damodar, Subba Row, Mohini M. Chatterji, and others assisted her in her bogus mahatma letter-writing, and that Olcott aided her in trickery. The *modus operandi* of the mysterious music-bell trick, and of other frauds and tricks of the Madame, is shown in this book. One of the most surprising things in it is the fact that her husband, General Blavatsky, was still alive when the book was written, in 1892, although she called herself and signed herself his "widow" on many occasions. His being alive did not deter her from marrying Mr. Betanelly in Philadelphia, in 1875, nor from living for many years with M. Metrovitch, whether married to him or not is not known.

The foregoing embraces only a few of the striking points in this unique publication. Much light is shown in it upon this woman's character in other directions,—her powers of fascination, her charming *bonhomie*, her intellectual vigor, her reckless audacity, etc. The steps leading to her renunciation of Spiritualism for Theosophy, and to the evolution of the spirit John King into the Mahatma Morya, are outlined. In an appendix, prepared by myself, I have shown the sources whence Mme. Blavatsky derived all of her ideas and teachings, and all of her books. Her books are a mass of plagiarisms, "Isis Unveiled" having over 2,000 passages copied from other books without credit; and so of all the other books. In like manner, all of her doctrines were "borrowed" from other writers.

There is nothing original in the whole of her bogus Theosophy except the garblings, distortions, and literary forgeries with which her books are crammed. An outline of my discoveries in this regard is found in an appendix to Mr. Leaf's translation of Mr. Solovyoff's book. Full details and proofs will be given in the work I am preparing, unveiling Theosophy, Theosophists, and H. P. B. in all particulars.

Every reader of this Magazine who is interested in Madame Blavatsky, or desirous of knowing her true character, should read "A Modern Priestess of Isis."

SAN FRANCISCO, CAL.

LITERARY DEPARTMENT.

JUDAS ISCARIOT.

By JOHN SAXON.

Hail, Judas, Hail!

Fools call thee traitor to our Lord, the Christ.
But little know they why they call thee so,
Nor stay to think that thou didst play thy part
By choice of Him who rules the world, of all
Mankind, the fittest for that role.

Hail, Judas, Hail!

When God's first plan for saving souls did fail,
And He, in love divine, brought forth a new,
A surer, wiser scheme, thou must have been
Designed to play thy leading part, or thou
Hadst not so done.

Hail, Judas, Hail!

The Virgin, and her pains of motherhood,—
The nursing of her son,—His pilgrimage,—
The cruel Cross,—men worship all save thee.
But thou they curse, and strive who may thy name
Bear down with deepest infamy.

Hail, Judas, Hail!

If Preachers say the truth, Salvation's plan
Could not have reached mankind if thou hadst not
Been there to take thy part, and give the kiss
To point Him out to men. The Son of God
Had not been known except of thee.

Hail, Judas, Hail!

To Thee, as much as Him did fall the lot;
And while He sought to pass the bitter cup,
Thou, bravely casting out the fear of death,
And ages long of men's reproach and scorn,
Serenely did the will of God.

Hail, Judas, Hail!

This world is full of fools who hate the truth,
Or fear to have it known. Thou, foreordained
To be an instrument to carry out
The dear decree of Heaven's love to man,
Didst only that which thou wert sent to do.

Hail, Judas, Hail!

Hadst thou been false, or laid thy fatal kiss
Upon some other brow,—or hid thyself
That far-off day, then He who stirred the world,
Had not been found,—so preachers seem to say,—
And might have passed the Cross.

Hail, Judas, Hail!

To thee alone, and to thy courage tried,
We owe our only hope for life to come.
Thou wert the link that held the chain entire;
Thine was the arm that won the day, and gave
Fruition to the wish of Heaven.

Hail, Judas, Hail!

Men call thee traitor,—say thou didst betray
The Savior of the world. But I say Nay!
If thou hadst weakly done some other thing,
Or had done naught, then hadst thou sure betrayed
The trusting Host above, and all mankind.

BEATRICE, NEB.

AT REST.

WEARY of myself and life
And of the fevered, fruitless strife,
At rest, alone, I long to be
Under the umbrage of some tree,
Where the flowers forever bloom
Beside a summer sea.

The music of the birds will sound
Above my solitary mound,
The winds will whisper as they pass;
Through the emerald-tinted grass;
But their voices will not wake
The sleeper 'neath the grass.

Love will live when we are dead;
Maids will smile when we have fled.
Love is kind and maids are sweet,
But Death, O Death, thy name we greet,
Imperial lover of us all
Receive me at thy feet.

W. D. .P

LIGHT AND NIGHT.

THERE SHALL BE LIGHT.

THERE shall be light for him who bravely breasts,
 The steep ascent of knowledge e'er before him;
 Each upward step illumines some lesser crests,
 Though still the summit casts its shadow o'er him.

There shall be light, true light for all who press,
 Onward and upward, trusting reason's guiding;
 In search of truth, no matter if in dress
 Of fable, myth or creed, 'tis found abiding.

There shall be light, so far as human kind
 May struggle upward, toward the summit lit
 By cause beyond the reach of finite mind—
 The incomprehensible, the infinite.

THERE SHALL BE NIGHT.

There shall be night for those content to plod
 In ruts worn cycles deep by heathen travel,
 In search of the great mystery we call God
 Which finite mind may never here unravel.

There shall be night, where unsupported faith
 Assumes control, stifling the voice of reason;
 Where finite worm presumes to say "God Saith,"
 And asking evidence is deemed high treason.

There shall be night where priestly power o'errides
 The civil law, and war-'gainst conscience rages;
 Aye, night as dark as that which occupied
 Those Christian centuries known as the dark ages.

A. B. Wood.

MUSKEGON, MICH.

A HELPMET TO MAN.

BY PROF. D. T. AMES.

AT the close of an interesting lecture lately delivered by Gen. E. M. Lee, before the Manhattan Liberal Club of New York, upon the above subject, which was being discussed by members of the club, Prof. D. T. Ames spoke in substance, as follows:—

It is surpassingly strange how myths born of dreams and imaginings of the early, untutored and savage races of men have clung to, and dominated human life and institutions through a'l subsequent time, even to the very present. Out

of the baseless fabric of so-called divine revelation, descriptive of the creation and the early stages of man, have grown dogmas and institutions that have been a perpetual bane to human welfare and progress. In the first chapter of that alleged revelation, we read: "And God said let *us*, (?) how many there were in the firm,) make woman to be the helpmeet to man." Not man also to be the helpmeet to man;—and again when God is represented as pronouncing the curse upon Adam and Eve for their disobedience in mythical Eden, he says to the woman: "For this I will greatly multiply thy sorrow, etc.—and thy desire shall be to thy husband and he shall *rule* over thee." Gen. 3, 16. Right here is the origin of myths out of which have grown customs, institutions, ordinances and laws that not only have been a scourge to woman, but a withering curse upon all mankind throughout all historic time. Here at the very start was the alleged judgment and authority of heaven arrayed against the equality of woman with man. She was to be *his* helpmeet and he was to be *her* ruler. He to command and she to obey. If the hand of her lord and master became heavy and unendurable, and she murmured or rebelled against this state of things and appealed to the *only authority* for aid and redress,—which at the start, was the priestly usurper of divine authority—she was answered: Oh! why appeal to me? You must know that yours is the condition ordained and established by God himself by laws divinely revealed on Sinai and through his inspired prophets. Can you, for a moment, presume to doubt or question *divine* wisdom and authority? My advice to you is to hasten back to your *lord* and *master* and henceforth submit yourself meekly and obediently to his will and service—she goes, where else could she go? And *he* thus re-established in his authority, and ill-pleased at her rebellion, adds to the *weight* of his authority and exacts even greater servitude and submission, and very likely sets himself about adding more less-murmuring, more uncomplaining and perhaps more comely wives to his household, who henceforth zealously lend their assistance to their lord, in *lightening* the burden and giving *comfort* to the "old rebel"—and as the time has passed, customs, ordinances, institutions and laws have been founded upon and adjusted to these miserable barbaric myths. Even by the present Christian ordinance of marriage is extorted from the woman the promise of unconditioned obedience to her husband, and the acceptance of him as her lord and master. Thus instituting and perpetuating to the present an unequal and tyrannical relationship of sex, whose birth was in the mythical garden of Eden. Thus has it been along every line of human life and progress. Primeval myths and ignorance, in the guise of divine revelation, administered by lazy, hungry, crafty priests in the livery of heaven have, like a cloud overhung, darkening and mystifying, the pathway of all human effort and progress, antagonizing reason, perverting and denying truth. These myths gradually crystalized into a hierarchal authority, which ridiculed, persecuted, ostracised, and if need be stoned and burnt, every innovator against its *divinely* revealed, priestly established and executed, authority.

NATURE, AGAINST THEOLOGY.

BY JAS. H. CRAIN, M. D.

IT is a hopeful feature of the times that Freethought writers and speakers are slowly coming to recognize that it is through the theological principle that the various organized religious schemes of the past have "kept men from studying the laws of nature," and thereby acquiring rational views of the universe.

Seeing thus, that so long as the theological theory of causation dominates the mind of man all his views relative to his position in the scale of being, will be distorted, and all his acts at variance with reason; it remains to be seen if we are sufficiently "emancipated" to relegate *theology* to the attic of oblivion.

It makes no difference whether it is a Jewish God, a Moabite God, a Mexican God or a God of Nature. The idea of explaining the infinitely varied phenomena of the universe through individual thought and effort originated in the childhood of the race, is perpetuated in the interest of *theology*, and must give place to an exposition in harmony with *verifiable observation*. If in efforts to fathom the universe, it in any degree satisfies our finite minds to introduce prevision and call it divine, let us at least clothe it with steadfast persistence, as the admission of capricious wilfulness into the ultimate laws of nature allows uncertainty everywhere and those who do so have little respect for consistency however much they are prone to adore a deity.

Theologians are continually referring to the "Supreme Ruler" when properly it is the Supreme Rule or way of nature they refer to. Matter and force, in space and time, organize sun-systems in vast numbers, whereon creatures of varied power and capacity participate in pleasures and pains of individual life. These pleasures and pains are often shared with comrades, and in the social groups are greatly intensified and extended; but nowhere in space is there an *after adjuster*, the satisfaction is in the conditions; can in no wise be separated therefrom or accounted for by proxy. All personal or individual life originates when the surroundings favor and varies as circumstances or conditions vary; but everywhere and forever and ever will it *require good-doing* to attain *good-being*. Theologians may as well set that down as the one unalterable fact, which the sacrifice of all the Gods and all the Devils will not change. As well expect an "outside without an inside" as expect happiness without merit.

"But," says an objector, "this shuts us out from the hope of a glorious future; takes from us the consolations we have in a gracious God, and a redeeming Savior." It does truly leave us to Mother Nature, which so richly endowed us that we are her veritable allies and co-workers with immense possibilities for the future, if only we are true, do not skulk and hide behind some fabled God, claiming to out-rank and ante-date hers.

Let us steadfastly adhere to the *Supreme Rule*, which has but one "*plan of salvation*," and that is always accessible.

"Nature never did betray the heart that loved her."

BEECHWOOD, ILL.

FREE TALK BY A FREETHINKER.

By J. B. SWETT.

THEOLOGY declares the existence of a personal and yet a supernatural being called God, who created the entire universe and all its component parts. The contents of the Bible is declared to be the word of God, or inspired by him. The senses and emotions of worshipers and believers are declared to be sure evidence of the existence of God. It also declares that the fulfillment of Bible prophesy is a proof of its divinity. Condensed, the theological story of the origin of Christianity, which was in reality borrowed from the religious creeds of Asia Minor and Syria, is as follows: Christ came to earth, born of the wife of a man, but was conceived of the Holy Ghost while his mother was yet a virgin. Therefore he was the Son of God. He preached "Glad tidings of great joy," and prophesied many things, and was finally put to death upon the cross that a sinful race might be redeemed. After he had been dead three days he rose again and walked about and spoke to his disciples. Afterwards he ascended bodily into Heaven.

As an Agnostic and a believer in the universality of nature, let me say that if any God exists he must exist as a natural being, and there is nothing to prove his creation of a single atom of matter. The Bible proves nothing, being itself unproved as the word of God or by God inspired.

We have no knowledge of the existence of God. The evidences of life and growth and motion are evidences of nature. There has never been any evidence to show the existence of anything supernatural. The senses and emotions are, and can be, psychologically affected in a similar manner while worshiping and offering prayers to a stick or stone or any other object, real or imaginary, as in Christian worship. Religious ecstasy is common and alike in all religions.

Regarding the validity and divinity of prophesy, a reader of it might, in hundreds or thousands of years after the prophesies were uttered, find in past or present history an occasional event coinciding, to some extent, with the guesses at future events, made by the so-called prophets. A man might today declare that the city of New York, at some future period, would be submerged by the ocean. A fulfillment of such a prophesy is possible, but the prophet simply guesses. He knows nothing about it. No God ever put the words into his mouth. The New Testament refers to several so-called prophesies of the coming of Christ in various portions of the Old Testament. In every instance these prophesies, if followed out by careful reading, are found to refer to something else, and in many cases were not fulfilled at all.

Those who first sprang the story of Christ's peculiar pedigree upon the world, must have realized its improbability. A man may invent a story containing many improbable things, and relate it, knowing at the time that he was uttering mere fiction. He may tell it again and again until he actually forgets that his story was untrue, and finally becomes a firm believer in his own lie. An evangelist with strong will and vocal organs, and also possessing hypnotic power, may tell the story of Christ's miraculous conception, works and resur-

rection, and, aided by this story's repetition for thousands of generations, bend even a weak willed skeptic, against reason, and in the face of the strongest proofs against its truth, into a temporary belief in it. When this hypnotic effect wears off reason asserts itself again, and once more the man becomes an unbeliever. Priests and clergymen generally have as serious a task to hold their flocks as to capture new recruits. Women are easiest put under this influence by men. Most of our preachers are men, while an immense majority of church members are women.

If one story so improbable as to be, upon its face, a falsehood, may thus be impressed upon the human mind as a truth, how much easier it is to enforce belief in a falsehood which may have the semblance of probability! Following the evident falsehood of the supernatural origin of the Christian church, springs another, which is foisted upon us as one excuse for the existence of the church. This is the statement that the church has and does at present increase morality and decrease crime. It is even asserted that the church leads and encourages the useful arts and sciences, broad knowledge and general progress. It even presents itself as a champion of liberty and popular rights!

All this is proven to be false by careful statistics, past history and present record.

There seems to be, in most minds, a feeling that there exists, somewhere, a supreme intelligence. The majority of the human race possessing this sense is so great that we may believe it to be natural. There is no certain proof of it, but it requires less effort to believe just in a simple supreme intelligence than in the complicated God of the Christian. There is a grandeur in the simplicity of the supreme intelligence God that cannot fail to commend itself to any and all who are religiously inclined. The conception of such an object of worship is so sublime and so entirely pure that were it adopted sensitive natures would, seemingly, at once realize the grotesqueness and even blasphemousness of the conception and worship of the Hebrew God. Among the strange hallucinations that occupy modern civilized minds, none are so ridiculous as the belief in the divinity of the Bible God and that Bible offshoot, the Holy Trinity. Being the germ of ills innumerable, why do people cling to it so tenaciously? It is time for the creation of a new and better God—one to the very thought of whom does not cling, in clusters, memories of atrocious cruelties, murders, wars, treachery and deceit, hell, robbery, incest, rape and general deviltry, so numerous and dark that they overshadow all the mercy and goodness that the old Hebrew God was invested with by his barbarous inventors.

A VALUABLE SUGGESTION.

Editor Free Thought Magazine :

I HAVE a suggestion for you which must be worth thousands to you if adopted. It is this. In a late issue of *The Living Church* (P. E.) in Chicago I read: "It requires very little familiarity with the New Testament to make it plain that human wisdom plays but little part in what is there presented for our acceptance,

When in succeeding centuries the church was called to grapple with the great heresies the same principle is still evident. At the Council of Nice, for instance, we do not find a contest of wit and learning. On the side of heresy that was indeed its character. The Arians had command of a whole arsenal of logical artillery, but the church did not meet the assault with the same weapons. It was not necessary that the members of the council should be very wise men or deeply versed in all the learning of their time, for what they were called to do was not to think out the truth; they were not there to set forth as dogmas the conceptions of the brightest minds among them. Their office was simply to bear witness. Men were present from all parts of the world, representing churches widely separated in space and which had not been in close contact since their foundation. Each could bear witness to the faith and worship which had been received in his own community from those who had gone before. The men who composed the four great councils may have been far less wise than the philosophers and theologians of modern days, but they were perfectly competent witnesses to what they had received as the truth. The bishops now are doing what their predecessors so many centuries ago were called to do. No one would say that in this letter they lay claim to any special wisdom, and as they do not make the claim for themselves, neither do they make it for those before them."

In dealing with the school question after this urge the policy of placing the schools under the control of the church where we can have the advice and leadership of the bishops who feel it is their only duty "to bear witness" that such knowledge as was good enough for our fathers is good enough for us, and in that way save millions that might be wasted in real education of the young. Those millions could be used to build more churches and supply coaches and finely bred horses, such as "His Holiness" the bishop (pope) of Rome appears in for Christ's sake, with outriders, footmen and mounted guards in attendance. Such a daily show in the great cities of this country would help us to feel that the time is not far distant when the holy mother church could resume her delightful public exhibitions of grace and mercy by roasting at the stake "Bob" Ingersoll, or Dr. Briggs, or any other *heretic* who dared be wise enough to say that progress in religious knowledge, if possible, is as desirable as in science or the mechanic arts.

Where your share would come in would be in the thrifty use of a pair of scissors and some old copies of the writings of the early fathers of the Church sandwiched with extracts from *The Farmer's Almanack* and Voltaire's works. Don't try to fit your magazine to the advance thought of the day for the bishops show you that is time and good paper and ink wasted. Reprint the history and annals of the "Holy Inquisition," and of the witch burners of New England, for "what was good enough for our fathers" is good enough for us, and the bishops are ready to "bear witness" to the truth of those halcyon days of the Church, and it may be they secretly pray for their revival.

Don't be too confident because the whole Christian world failed to save by prayer one man—President Garfield—for it may have been because he was saved already (by prayer and the laying on of hands). Even if it failed in his case prayer may save millions, but I must confess that the expectation

is not overwhelming. Who knows whether they are saved not? No one comes back to tell, for if they did it might spoil the business of those priests and bishops who take money for prayers for the dead, and the speedy rescue of their souls from the torments of purgatory. Even Jesus in the case of the contributing widow bore witness to the "mighty" power of the treasury in church affairs.

A. L. RAWSON.

HONEST CHRISTIANS.

IF there is anything that would tend to convert us to Christianity, it would be to find Christians who have some faith in the power of their religion and their God, and who believe that either is able to stand alone without the aid of the church and fully competent to protect themselves in a fair and free discussion. We are pleased to learn from the following article from the *American (Christian) Sentinel* there are a few such:

PERSECUTING COLONEL INGERSOLL.

Robert G. Ingersoll does not believe in the Bible, but on the contrary declares that he believes it his conscientious duty to lecture against it for the gate receipts minus expenses.*

This he has a right to do. And this right should be held sacred and defended by all, including those who believe the Bible to be the Word of God.

However, this is not the view taken by certain ministers of Hoboken, N. J., who, led by one Rev. H. T. Beatty, a Presbyterian, recently attempted to prevent Col. Ingersoll from delivering his lecture against the Bible in their city. There is on the statute books of the state the following law:—

If any person shall willfully blaspheme the holy name of God, by denying, cursing, or contumeliously reproaching his being or providence, or by contumeliously reproaching Jesus Christ or the Holy Ghost, or the Christian religion, or the holy Word of God (that is, the canonical scriptures contained in the books of the Old and New Testament), or by profane scoffing at or exposing them or any of them to contempt and ridicule, then every person so offending shall, on conviction thereof, be punished by a fine not exceeding \$200 or imprisonment at hard labor, not exceeding twelve months, or both.

The ministers of Hoboken invoked the old law against Col. Ingersoll, and tried to have the authorities use it to prevent the lecture. But the corporation counsel announced that Mr. Ingersoll could not be prevented from delivering his address, but that should he violate the law, he would be promptly arrested.

The agitation of the matter procured for the Colonel an immense audience, among which were the prosecuting preachers and their police. Col. Ingersoll, by ingenuity, succeeded in delivering his address in such a way as to technically escape the law and disappoint the preachers.

The *Sentinel*, as our readers know, has no sympathy with Mr. Ingersoll's attacks on the Bible, but we demand for him the freedom of speech. The God of the Bible is well able to defend himself, and since he chooses to permit Mr. Ingersoll to express himself freely about the Bible, the preachers had better

* A small Christian lie which we will excuse.—EDITOR.

follow His example. And besides, who is to define what is blasphemy? Col. Ingersoll ridiculed the idea of an eternal burning hell in which sinners writhe in indescribable agony throughout the countless ages of eternity. Doubtless this would be regarded as blasphemy under the law, but if denying this dogma of the church is regarded as blasphemy, then we would be regarded as blasphemous, also, for we deny it, and deny that the Bible teaches it.

The early Christians were regarded as blasphemous because they declared the gods of the heathens were no gods.

The state has no infallible tribunal by which to determine what is blasphemy, and is therefore not competent to pass upon the question. The preachers may decide for themselves, but let them not call upon the civil law to enforce their decision. We close with the remark, that certain preachers, by their so-called higher criticism, are doing more to destroy faith in the Bible than are the lectures of Col. Ingersoll.

THE POOR—LAND AND LABOR.

Editor Free Thought Magazine:

IN your issue of February you speak of the necessity of rich people or "men of large estates" and say "the poor people could not get employment unless there were other people who had the means and ability to set in motion enterprises that demanded labor."

Will you kindly allow me to ask why we have "the poor," and if it would not be possible for them to produce for themselves and become rich were they allowed free access to nature? How else can wealth (things) be produced but by the application of labor to land? There is plenty of labor everywhere, so if there is a dearth of things needful to our daily life it must be that land is restricted in some way. Is there a scarcity of land? Hardly. We can not quite believe in a God who would put more human beings on the earth than there is land on which to live. And the fact is, we see plenty lying idle all about us; but as some one has fenced it in and calls it his "the poor" landless man can not get at it.

Private monopoly of land is right and necessary but he who would monopolize any portion of it should pay its full value to the rest of us who have an equal right to its use, in ethics. If this system were to take the place of our present one which allows individuals to keep what they did not produce—land value—then thousands of acres of land held idle today would be taxed up to their full value and the so-called owners must use them. This would employ all kinds of mechanics who in their turn would make an effective demand upon other workers. Still others would employ themselves directly on the land and we should have no involuntary poor.

The experiment in Detroit last year shows what a slight beginning in that direction will accomplish. It shows that men as a rule are not "lazy" but that they will gladly work if they are given an opportunity. If any one has a

chance to earn a good living but prefers to starve he has a perfect right to do so. But the trouble today is that we know how impossible it is for hundreds of men to get employment from others or to employ themselves, and so we have our various charity organizations, and soon the recipients of charity get demoralized so that they prefer begging to working, especially as they can often get much more that way.

Only open up natural opportunities and the seeming need for "men of large estates" will disappear.

T. A. BURLEIGH.

BRIEF PHYSIOGNOMY OF DANIEL T. AMES.

By PROF. J. H. COOK.

KNOWING from sixty years of close observation and comparison, that human character and capacity depend upon the physical, cerebral organism, I can appreciate such a noble specimen as I see by the picture of my subject. None but those who can and do read man through his head, face and body, can measure, grade and classify the degrees of human development and manhood. Such an organism as the likeness of Mr. Ames displays, comes close to my ideal of a perfect manhood, and shows the possibilities of parentage and education prospectively. It is evident that Mr. Ames had a parentage far superior to most of men. His fine, high head and face, show that his parentage was on a high plane, and that he cannot be degraded, low and unmanly. Mental, moral and love forces were begotten and born in him. He was a child of mutual, parental love and attraction. His mother wanted him: he was a welcome child. He is a fine illustration of a dominant nervous system of superior quality. His physical system and body are well developed, but might be impaired by too much brain work. He is a fine blending of the manly and womanly attributes and qualities. That long, high top and forehead fully and evenly developed, and the symmetrical ears and nose, shows a harmonious organism of great scope, altitude and comprehension. The great length of the line through the middle face and forehead indicates great sympathy and humanity, and capacity to collect facts in Nature and science. The projection of the full, prominent forehead over the face shows unusual power of observation, comparison, keen discrimination and analysis. That fine Grecian (?) nose shows him to be not too aggressive or conservative or submissive, but a happy degree of the truth-loving, progressive spirit. The great fulness of the upper, frontal and side head shows him to be polite, genial, social, a good diplomat, "a natural gentleman," a peace maker. He can draw patronage and friends and keep them. He is "a law unto himself." Envy, hatred, jealousy and duplicity are not his motive powers. The width and fulness of his lateral forehead show him to be a natural mechanic and artist, and able to comprehend complex structures, inventive, fertile in ways and means to accomplish his purposes. He wants everything finished, ornamented perfected, in A No. 1 style. His very full, top head—three-story head—shows

great sustaining, uplifting, exalting sentiments of firmness, patience, faith, hope, love, affection, cheerfulness and buoyancy. He carries on his shoulders (in his noble organism) a "spirit world"—"the fruits of the divine spirit." Were all men and women as highly organized, and as much dominated by a love of truth, humanity and progress as he, there would be practical "peace on earth and good will to men." To my mind, only through scientific parentage, can humanity be raised to the altitude and plenitude of the higher life of my subject. Let this be a substitute for a letter I owe him for sending me his able essay. It is but a brief tribute.

GABRIEL'S TRUMPET.

—The Methodist church in Tarrytown has been holding a series of revival meetings lately. Crowds have been drawn to the services and much zeal has animated the worshipers. Last Sunday night the congregation filled every corner in the church. The singing was enthusiastic, the prayers unusually fervent. The parson took for the text of his sermon, First Corinthians, xv, 51:52—"We shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

The discourse was upon the uncertainty of human affairs, and was intended to stir sinners to a sense of the peril of putting off the hour of repentance. As the preacher went on he became more and more fired with his theme. Having worked his hearers up to a great pitch of excitement, he suddenly let his voice fall, and in solemn tones addressed his congregation: "Ah, my hearers, this is no fancy picture. At this moment some of you may be listening to me for the last time. Stranger things have happened. Nay, at this moment who among us can say that the Angel Gabriel is not

raising to his lips that awful trumpet that shall——"

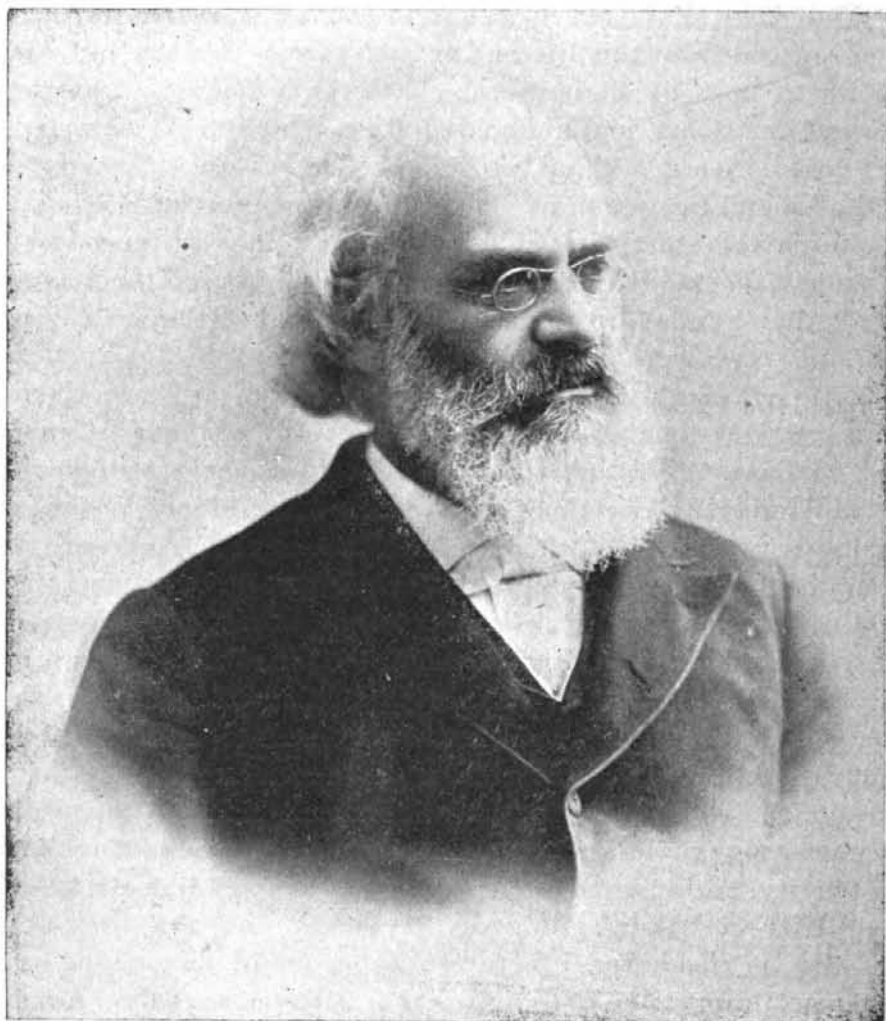
At this instant the Tarrytown siren steam whistle, which sounds fire alarms, and whose unearthly wail can be heard in favorable weather as far as Pier 49, North River, New York, opened its throat and emitted a ghostly blast. The effect of the sound upon the overwrought sensibilities of the congregation was remarkable. Many of the women shrieked, and two fainted dead away, while the blanched faces of half the men showed that they were no less agitated, and fearful that the Day of Judgment was at hand. The church was instantly in confusion, the people rushing this way and that while the parson vainly besought them to remain seated. Some of the less reverent who had recognized the sound at first were almost in hysterics of laughter over the behavior of their neighbors, so the service was completely broken up. The parson dismissed his congregation and went home pondering sadly over the scared way in which many in his flock had contemplated an immediate introduction to paradise.—*Buffalo Courier*.

EDITORIAL DEPARTMENT.

PROFESSOR JAMES E. OLIVER—OBITUARY NOTICE.

PROFESSOR JAMES E. OLIVER, of Cornell University, passed from this life on the 27th day of March. Prof. Oliver was a man of high moral character, a fine scholar, a most admirable teacher and a decided Free Thinker. Years ago he was very active in Liberal, progressive work,—an ardent member of the Liberal League movement in behalf of the entire separation of church and state,—as radical in his religious or non-religious views as Col. Ingersoll. Some years ago he invited the writer to speak, on a Sunday, in a little town just out of Ithaca. Sunday morning as we were going out to the meeting on the cars he said to us, as he bought a Sunday paper: "I always purchase a Sunday paper out of principle—as a small blow at Sabbatarian superstition." But a few years thereafter the church got partial control of the University and those professors who did not resign their positions, as did Prof. Adler and Vice-President Russell were made to understand that they must stifle their heretical opinions if they desired to remain in Cornell University. Prof. Oliver was a poor man depending upon his salary for a livelihood, and, as we judge from reliable information, thought it the best policy to comply with the orthodox request(?) and confine himself to the Liberal work that he could do inside the Unitarian church at Ithaca. In that church, therefore, he personally conducted a large ethical class of young men and young women, many of them students of the University, and in that capacity, we have no doubt, planted the seeds of Free Thought in many a young mind, and thus, doubtless, did as much for Liberalism as he could have done in any other position. His daily life was a sermon in behalf of Free Thought, and he was allowed to remain in the University, really for the reason that no man could be found so well qualified to *fill* the position he occupied. The Ithaca Journal says of him:

While his loss to the University as a profound mathematician is very great his loss as a man, as a personality, is even greater. His perfect genuineness exerted a beneficent influence upon all students that came, in any way in contact with him; and there must be hundreds of former students who now estimate that influence even more than the mathematical training they received under his instruction.



PROFESSOR J. OLIVER
LATE OF CORNELL UNIVERSITY.

In place of sending this Magazine to Prof. Oliver, we have for many years sent it direct to the reading room of the University where the students, as well as Prof. Oliver and the other professors, could read it, and in that way, no one connected with the School could be charged with its "Infidelity." We are glad to know that no publication on the tables of the University reading-room is more sought after, both by the professors and students, than this Magazine. The good work that President White, Vice-President Russell, Prof. Oliver and a few other Liberal professors, former members of the Ithaca Liberal League, accomplished during the first years of the School in behalf of Liberalism, it has been impossible to entirely obliterate. "*It still goes marching on,*" in spite of orthodoxy.

We well remember, when canvassing Ithaca and the University, many years ago, for the *Boston Index*, a Free Thought Journal of which Prof. Oliver, Vice-President Russell, and we think one or two other professors were stockholders, that after leaving Ithaca we received a letter from Vice-President Russell containing a list of students' names, that he thought would subscribe if requested so to do. We immediately returned to the University and procured many of those names as subscribers.

We never knew a man more enthusiastic in his Liberal views than was Prof. Oliver, and it must have been a great trial to him to be compelled to suppress, to a great degree, his most sacred convictions. But he felt thankful that there was a way open through the Ithaca Unitarian church, where he could quietly propagate his Liberal views and work for humanity, as a teacher of ethics, which to him was Liberalism, and that he lived in an age and country where the fagot and stake were out of his enemies' reach.

Prof. Oliver was one of the noblest and grandest men, taken all in all, that we ever knew. He was the personification of Honor, Charity, Justice and Truth. His pleasant and benign countenance was a benediction, and all who came within his influence were made better. Such a man was entitled to have had perfect freedom of thought and expression. But the world is still cursed by that demon, known as Christianity,—that has been from the first the greatest obstacle on the face of the globe in the path of Liberty and Progress. But thanks to the labors of

such noble men as Prof. Oliver, Christianity is losing its power, and we hope the Nineteenth century will see the monster die the death that has no resurrection. These words may seem bitter to some of our readers, but when we see such men as Prof. Oliver and others above mentioned who are the very salt of the earth, the Christs of the present age, the very best types of humanity, made to bow and cringe at the behest of this arrogant, hypocritical organization, we cannot find words strong enough to fully express our indignation. The next thing we shall expect to hear from these lying followers of the "Meek and Lowly One," is that Prof. Oliver before he died renounced his Liberalism and became a Christian. If this news ever comes to us we shall have to pronounce the emphatic words of Col. Robert G. Ingersoll: "You lie and you know you lie and you know that we know you lie," and besides every honest man who personally knew Prof. Oliver will know you lie. The Christians had the power to suppress the *public* expression of Prof. Oliver's best thought in his life-time, but it has not the power, now that he has gone, to convince those who knew him that he was a hypocrite.

J. G. Schurman, Esq., President of the Cornell University pays this high tribute to Prof. Oliver, in a letter to Mrs. Oliver, since his death:

"I cannot now weigh the greatness of his loss to the University which his genius adorned. Professor Oliver ranked among the very first mathematicians of America. But at this time one thinks only of the broad-minded, noble, faithful man who always stood for the right, who served his generation by doing loyally the duty which lay at hand, and who endeared himself to his fellow-workers, young and old alike, by his patience, fidelity, and inexhaustible goodness of heart. His memory will always be green at Cornell. May his example be an inspiration to those of us who remain!"

Prof. Oliver was a very mild man and very likely if he could speak he would say: "Friend Green, you had better not say these radical things even if they are true," but we are sure that we have only performed our duty. There are times when the whole truth ought to be fearlessly spoken.

PROF. OLIVER'S VIEWS FULLY SET FORTH.

We are glad to be able to here present to the general public the cherished opinions of Prof. Oliver, stated by himself. We hope they will be read by the President, all the Professors and all who have been or are students of Cornell University and by

the public at large. When the New York State Freethinkers Convention met at Watkins, New York, in 1878, Prof. Oliver not being able to attend as he intended to, sent the following letter which was read to the convention by C. De B. Mills, of Syracuse, N. Y., who remarked before reading the letter: "I take the liberty of saying here—what I would not say if Prof. Oliver were here—that one who well knows his abilities, calls him one of two or three of the great mathematicians in America. Standing as he does, eminent, of the highest scientific attainments, he stands, also, first as a *man for freedom*. His sympathies are thoroughly with the members of this convention, and with every one devoted to the assertion of the rights of the intellect." [From a printed report of the Convention.]

PROF. OLIVER'S LETTER TO THE FREETHINKERS' CONVENTION.

"DEAR FRIENDS: Will you receive a written testimony from one who is unable to be present with you? As Freethinkers, our mission is two-fold. First we must maintain the right and duty of absolute freedom in thought and in discussion, providing, always, that what we say is true, courteous and decent, appealing to the intellect and not the passions; and that each of us endeavors to be kind and noble in his thought. Secondly, we must use this freedom for discovering the spirit of truth, and especially of such truth as appertains to religious or social science and is likely to benefit mankind. Upon each of these topics I would submit a few ideas for your consideration.

1st., That thought and speech should be free. But are they free? If any one, whether Atheist, Calvinist, or Romanist, whether Communist or Tory, is ostracised, or even unkindly ridiculed for opinions which he faithfully or conscientiously holds, then, in the name of Free Thought, let us protest against this offense, whether it happens to be committed against ourselves or against our opponents. Distinct from, yet in spirit akin to, free thought and free speech is the complete secularity of the State—the fundamental law. The levying of taxes, the precious weekly holiday, the yet more precious public schools, should be utterly without bias, for or against any combination of religious sects. The State cannot undertake to bolster up a slowly-dying faith, and a live faith is better without its corrupting patronage. The State will best promote the highest interests of mankind by not prejudging ques-

tions upon which the best and wisest cannot, as yet, agree, and which hitherto have been treated chiefly by mere appeals to emotion and conflicting authorities. This is, it seems to me, complete as a Liberal creed. Whoever believes earnestly in freedom, fellowship of character, in every one's duty of fearlessly seeking and uttering the truth, and in holding the State to a policy of strict non-interference in religious matters, he is a Liberal and Freethinker, and belongs with us, no matter what may be his faith concerning God or Christianity. Can't we stand consistent upon this ground? Good men and women will at least unite with us, and the battle of Freethought will be won. But the battle is not yet won. As long as good men say in confidence, 'Your demands are just, but if I join with you in urging them, I shall grieve or alienate my friends—injure my worldly prospects,' so long have Liberal leagues and Freethought associations a work to do. With cheerfulness and dignity let us accept and live down the odium which others are afraid to share with us.

"2d. Our second duty is earnestly, fearlessly, and carefully to seek for truth and to make known to others whatever truths we think are most needed and most certain. This duty rests directly upon us as individuals, and we are not committed by one another's utterances. Great problems are before us. Let every one contribute his mite toward the solution of some problem, though it be but a single fact or suggestion, and let us be content to hasten our work in every way until the doubt of its soundness is no longer possible. That is the method of science, and it succeeds. Probably never until now in the World's history could the same method be applied to religion. Thought cannot be scientific until it is free. The overshadowing authority of the Church and Bible, the fear of hell, the notion that credulity is a virtue and skepticism a sin, have for centuries made religious science in America and Europe almost impossible. The very foundations can be hardly recognized lying underneath the rubbish, deep in the permanent needs and adaptations of the human soul.

"Besides, the religious science has had to wait for the emancipation of woman. Many of its data are connected with the affections and with moral idealism, and therefore can best be studied by her. But her mind must first be free from superstition and accustomed to the scientific methods. Even now these

studies must be slow, partly because one cannot well pursue them except in connection with his own maturing character, for the materials which we are to lift by scientific methods must be largely gathered from within ourselves. Nor can the result as yet be fully seen. It may confirm whatever is most consoling and inspiring in the old religion. Some of the deeper analogies of science seem to point in this direction, while the popular notion that science has already answered the questions of God and the future life, in the materialistic sense, I think equally unfounded.

"All this will come in time, but first let us deal with the urgent problems of today, such as, How to rescue man from drunkenness and vice, and lead him to a higher life; how to purify trade, politics, and civil service and stop the success of fraud and demagogism; how to raise the condition of the laborer; how best to educate our children; and how to inspire woman with an interest in all that concerns the public welfare, so that her advent into politics—instead of being feared as a new danger—shall be held as a deliverance.

"Nor shall we be meanwhile without a religion. We have or may have a religion of unselfish devotion to others and to our own highest ideals; a religion of character, of abiding enthusiasm for humanity, and of complete intellectual honesty. Into our little human lives it will bring something of the grandeur of these infinite surroundings, a high purpose amid which and for which we live. This religion the world needs now; and it may be providential that until its results are learned no certain knowledge of any future life is given us to divert our thoughts from the duties of this.

J. E. OLIVER.

A CONTROVERSY.

A LEARNED Orthodox clergyman, a D. D., standing high in the Congregational church, will present his views on the Bible in the next ten numbers of this Magazine. These views will be fully reviewed by one of the ablest Free Thought writers in this country. The clergyman will commence in the June number and the Freethinker in the July number. Reader, show this to your orthodox friends and ask them to join your 60-cent club.—EDITOR.

JOSEPHINE K. HENRY.

MRS. JOSEPHINE K. HENRY, of Versailles, Ky., whose portrait appears as the frontispiece of this number of this Magazine, who has but recently made her appearance as one of the advanced women of this country, bids fair to take the very first rank, and to become one of the most prominent leaders in the women's movement of America. She is certainly, at the present time, the most noted representative of her sex in the Southern States. The best thing we can say of her in fewest words is this: *She has the courage of her convictions.* There are but very few of the advanced women in this country who seem to realize the fact that the greatest obstacle in the way of their liberation is the Christian church. There are a few such. Elizabeth Cady Stanton, Matilda Joslyn Gage and Helen H. Gardner are the most prominent of that class. Most of the others still pay obedience to the clergy and church for the same reason that the professional politicians do—to obtain patronage, favors and popularity. As an illustration: Susan B. Anthony always has been, and is to-day, at heart a Freethinker. She never believed in the Christian religion. She knows as well as does Mrs. Stanton, Mrs. Gage and Miss Gardner that the church, as an institution, has always and everywhere opposed the liberation of women, but Miss Anthony judges it the *best policy* to hide her honest opinions, to truckle and bow to the church, to profess what she does not believe for the sake of being popular with Christians. She will not to-day write or speak one word, as she used to do, that would seem to endorse the heretical views that she really believes. We state here what we know to be true. We have great respect for honest Christians but dislike a hypocrite. And we are glad to know that Josephine K. Henry is no hypocrite. All the powers in earth, or Heaven or hell, if there be such places, cannot by fear, favor or flattery bribe her to appear what she is not. She would prefer to eat the bread of poverty, to bear the scorn of the multitude, to be counted as an outcast from "respectable society" rather than to seem in the least degree to sanction that in which she does not believe, for she is strictly *an honest woman*. She is in full accord with Jesus in one respect, she detests above all other things, hypocrisy. The honest convictions of anyone, however erroneous they may

seem to her, she respects. She is always willing to grant to others what she demands for herself, freedom of expression.

As a writer or a public speaker, Mrs. Henry has no superior on the female platform of this country to-day. She fully deserves the title that has been already accorded her, the "Woman Henry Clay of the South." We expect before long she will take the platform as a Free Thought lecturer, and then she will probably be known as the "Woman Col. Ingersoll of America." Being a woman of kind, tender and fine sensibilities, if there is any doctrine she abhors above all others it is the orthodox one of a future endless hell for most of the human race. She is a strong opponent of hells everywhere. She proposes to do all she can to destroy the hells of this life—the hell of intemperance, the hell of orthodoxy, the hell of mental slavery, the hell of female subjugation, the hell of prisons and asylums, the hell of impurity and the various other hells of this earth too numerous to mention. She has no respect for the creators and supporters of hells, whether they be men, gods or devils, and she proposes to wage an eternal war against them. In one word she is a sworn enemy to everything that degrades Humanity.

In February last the National Woman's Suffrage Association was held in Atlanta, Ga. At that convention the most prominent speakers in the Woman Suffrage movement in this country were present—speakers who have for years had a national reputation, but notwithstanding, the young woman from Kentucky, the subject of this sketch, by general consent was the most logical, eloquent, magnetic and inspiring orator of the convention. This is what the *Daily Leader* of Lexington, Ky., said of her great speech on that occasion:

If the immortal spirit of independence and the gift of glorious eloquence which marked that grand old patriot, Henry Clay, have descended in this generation on a worthy successor in the great Commonwealth of Kentucky, the one who has inherited them is Mrs. Josephine K. Henry.

The brief report of her address before the suffrage convention cannot convey to those who have not heard this gifted woman an idea of her magnetism of her thrilling voice, of her intensity of feeling which made the words she uttered glow in the hearts of her audience until she fairly electrified them, and roused to applause time and time again throughout the speech. The house was full, as it was at all sessions, and from the moment she began to speak the audience was en rapport with her. She carried her hearers with her as she chose, and their emotions ranged from tears to laughter and applause. This

wonderfully gifted woman is destined to be known to history as one of the greatest orators of this age, and in the Southern tour laid out for her by the Committee on Organization she will do a great work.

If our space would permit we would like to publish the whole of the remarkable speech that she delivered at the Atlanta convention, but we can only give the following:

My heart glows with hope tonight as I realize that the time has arrived when the cause of woman suffrage is so firmly planted in the South, that a Southern woman from an "Old Kentucky Home," can plead for the rights and liberties of Southern women, before so vast a representative Southern audience, in the Gate City of the Empire State of the South. A noted Southern general, who is now on the lecture platform, says that Southern women cannot be conquered, and cannot even be subdued. He never spoke a greater truth; but possibly he does not realize the whole truth, but it is time for us to realize that the individuality of this unconquerable Southern woman has burst its bars, constructed by the spirit of protection, and is laying claim to a share in this government that pretends to protect individual rights, and that has demanded of her such stupendous sacrifices and vast sums of money. It is time to awake to the fact that the New Woman of the South is here, and is asking in clear cut tones for her political birthright. And for what is she asking? Simply this, that in this government of "We, the people," half the people who contribute their share of virtue, intelligence and money to support the government, may have their human rights recognized. Possibly no women of any country have been reduced to more humiliating political degradation than the woman of the South, and yet students of sociology say that in no country are the women so superior to the men as in the Southern States of the American Republic. It is asserted on all sides that the women of the South do not want the ballot. The real truth is the women of the South have never been asked what they want. When Pundita Ramabai was in this country she saw a hen carried to market with its head downward. This Christian method of treating a poor dumb creature caused the heathen woman to cry out: "O! how cruel to carry a hen with its head down," and she quickly received the reply, "O! the hen does not mind it," and in her heathen innocence, she inquired: "Did you ask the hen?" Past civilization has not troubled either dumb creatures or women with consultation in regard to their own affairs. For women everything in sociology, law, religion and politics has been arranged for her without consulting her in any way, and when her rights have been trampled on, and money extorted from her by the votes of the ignorant, the glib tongue of tyranny says, tax her again, she has no right nor wish to say what she wants. But there is such an evolution among our Southern women that they are not waiting to be asked. This new Southern woman finds that she needs and wants, and by virtue of her humanity is entitled to many things.

Where the laws rob her on marriage of her property, she wants possession and control of her earnings and inheritance. Where she is a mother she wants co-guardianship of her own children. Where she is a bread-winner she wants equal pay for equal work.

She wants to wipe out the law that in its savagery protects brutality when it preys upon innocent defenseless girlhood. She wants the streets and highways of the land made safe for the child whose life cost her a hand to hand conflict with death. She wants a single standard of morals established, where a woman may have an equal chance in this hard old world with a man, and make it impossible to stamp a fallen woman out of society, and close every avenue against her, whereby she can make an honest living, while the fallen man runs for Congress, and is crowded with honors. More than all she needs and wants the ballot, the only weapon for the protection of individual rights recognized in this government.

In short, this New Woman of the New South wants to be a citizen queen, as well as a queen of hearts and queen of home, whose throne under the present regime rests on the sandy foundation of human generosity and caprice. It should be remembered that the women of the South are the daughters of their fathers, and are as invincible in their convictions in the cause of Liberty and Justice as the spirit of their fathers.

Mrs. Henry is young in years, small in stature, intelligent in appearance and interesting in private conversation. She is a worthy wife, a good housekeeper, an affectionate mother and a refined lady, and is highly esteemed by her neighbors and acquaintances. But her superior mental powers are not fully perceivable until she is inspired by some great idea to which she desires to give utterance from the public platform. She is a woman that is to be heard from hereafter.

BOOK REVIEWS.

LECTURES AND SERMONS by WILLIAM J. POTTER, with a Biographical Sketch by Francis Ellingwood Abbot, Ph. D. Boston: Geo. H. Ellis, 141 Franklin street. 1895. Pp. 372. Price, \$1.25.

In this volume are nineteen "sermons and lectures," by Mr. Potter, the late president of the Free Religion Association, on religious and ethical subjects. We see no reason

for making a distinction between the lectures and sermons — indeed, the former were originally given in part as sermons by Mr. Potter, before his church in New Bedford, and elsewhere. There is a very brief prefatory note by Mr. Potter's son and a biographical sketch by F. E. Abbot. This sketch is meagre, dry and inadequate. Mr. Potter was not a great character, but he was a man of fine

nature, of broad views, and of experiences and associations affording ample material for a biography interesting and instructive to the student of contemporary liberal religious thought. The society of which he was pastor for a third of century, is an admirable illustration of evolution in reference to church organization, polity, etc., as well as in religious belief, and Mr. Potter himself was a good exemplification of the influence of the "Time-Spirit" on theologically educated minds. He was never able fully to emancipate himself from theological methods and phraseology, and for this reason partly he never came in close contact nor in close sympathetic relation with undenominational and unchurched Liberalism. An ordained ministry, a theological terminology, formal religious service, including prayer—these he adhered to, though more from traditionary influences probably than from deep conviction of their importance. But though of Quaker parentage and New England training, the tendency of a naturally rational discriminating mind, German university influence and reading of English liberal thinkers like Buckle, Lecky, Darwin, Huxley, Tyndal, etc., emancipated him from dogmatic theology and prepared him for the really valuable work which he performed in the cause of liberal religious thought.

These selected sermons and lectures are probably among Mr. Potter's best efforts. They are all marked by a high moral standard, by earnestness of purpose, and a fine humanitarian spirit. In dealing with vital questions they lack definiteness; the solutions and remedies are of the general ethical character of the moralist rather than of a specific character, such as

are sought for by the practical man of today. Not as a profound thinker but as one of the most useful liberal religious preachers and a man of fine character and lofty ideals, is William J. Potter entitled to the respect and gratitude of Freethinkers everywhere. Mr. Abbot, in his brief reference to Mr. Potter's connection with the *Index*, says when the original editor of the *Index* resigned, he gave to the Free Religious Association "the entire property and good will of the *Index*, valued at over five thousand dollars," etc. By whom was the *Index* at that time so valued? The truth is the subscription list by Mr. Abbot's unwise course was so reduced that the expenses exceeded its receipts annually. Mr. Potter became editor with Mr. D. H. Clark as associate. In 1881 Mr. B. F. Underwood was made business manager and co-editor of the paper, Mr. Clark retiring. Under the last management the circulation of the *Index* was considerably increased, a new impulse was given to it, and the paper was continued till Mr. Underwood resigned to take charge of the *Open Court*. From 1881 to 1886 Mr. Underwood was the actual editor of the *Index*, and the position and authority of the editors was equal. Mr. Potter was occupied with his labors in New Bedford, and his work on the *Index* was limited generally to one article a week, to which his name was signed. With the "make up" of the paper he had nothing to do except in Mr. Underwood's absence and then it was generally attended to by Mrs. Underwood who was really associate editor of the paper during these years. A volume could be made by selections from Mr. Potter's articles published in the *Index* which would in our opinion surpass in value and in-

terest these sermons, for in the *Index* Mr. Potter seemed to forget that he was a preacher and to assume

a somewhat bolder attitude in relation to religious matters than he usually did in the pulpit.

ALL SORTS.

—"The Holy Bible" will be the subject of discussion in this Magazine between an able Doctor of Divinity and one of the most scholarly Free Thinkers in this country, for the next ten months. It will commence in the June Magazine.

—Lulie Monroe Power, editor *Iron-clad Age*, died at her home, in Indianapolis, April 21. We stop the press to make this sad and shocking announcement. An obituary notice will appear in our next issue.

—Mr. C. C. Pomeroy, of Columbus, Ohio, is fully authorized to receive subscriptions and the pay for the same in any place he may visit.

—"It seems," said Uncle Allen, who was looking at a picture of the finding of Moses, "he went early, but he didn't avoid the rush."—*Chicago Tribune*.

—Mr. Myron H. Goodwin, of West Newbury, Mass., sends the following lines on "Mental Bondage:"

O Reason, why dost thou delay
So long the hearts of men to sway,
Must half the world forever be
In bondage to theology?

—*The Woman's Journal* of Washington, D. C., will contain the chapters of "The Woman's Bible" as they appear. Those who would like to read these chapters should subscribe for that paper. It is only one dollar a year. It is published at 1325 10th St., N. W., in that city.

—Hall's Great Discovery for Kidney and Bladder troubles are certified, as just the thing by Rev. Lee Green, Baptist minister of Hallettsville, Tex.; Rev. A. W. Robb, Baptist minister of same place, and Rev. Wm. J. Sims, pastor of Methodist church, of Williamsburg, Tex.

—Mr. H. E. Burnham, of Sylvania, O., sends us the following obituary notice of one of the subscribers of this Magazine:

March 17, 1895, of paralysis, after an illness of four days, John M. Hopkins, aged 79 years and 6 months. He died as he had lived: a thorough Free-thinker.

—A few Sundays ago a clergyman in Ireland made the following announcement: "Next Sunday in this church, the Rev. Mr. — will renounce the errors of Rome for those of Protestantism."—*Christian Register*.

The writer of the above intended to convey the idea that the "clergyman" in that "announcement" made a blunder. If so, for once he blundered into the *exact truth*.

—"John," thundered Deacon Ironside, "you went to sleep in church this morning!"

"I guess I did," said Johnny.

"I know you did. Now you get your bible and learn the 79th psalm by heart or you don't get any dinner! If it happens again you'll learn the 119th, I declare," continued the deacon, turning to Elder Keepalong. "I don't

know what to do with that boy. Sometimes I think that if he doesn't improve I shall have to find some way to punish him."—*Chicago Tribune*.

—The names of those who are doing "missionary work" will appear in a future number. Reader, please read again "Missionary Work," an editorial in the April Magazine.

—"Don't you think I look sweeter than I used to look?" asked Evelyn (a most original little mortal) of her former nurse. "Why, yes," answered the latter. "Do you know what makes it?" demanded the child. "No, my dear, what is it?" and the infant answered: "Thoughts of Jesus, and the new way I wear my hair!"—*New York Tribune*.

—One of the distinguished women of this country in a business letter writes: "The April issue of the Magazine has just reached me, and to say it is a splendid issue is putting it very mildly. I wish it could fall into the hands of all men and women who have the courage and ability to do their own thinking. Enclosed please find \$2:00 for extra copies that I will distribute for the best interests of the Magazine."

—I am amazed to see how little curiosity there is among people, how little they care to read even a page of God's wonder-book that is open on every hand. I remember some years ago crossing the Atlantic; and, as we walked the deck, I engaged in conversation with a young man, a successful business man, and it gave me quite a shock to see how utterly ignorant he was. We were led to speak of some of the commonplace truths of astronomy; and I found he knew no more about the wide heaven spread over our heads, and beckoning to him with its beautiful fingers every night, than

he knew of the back of the moon.—*M. J. Savage*.

MILWAUKEE, Wis., April 1.—At the meeting of the Methodist ministers of this city last evening, the reasons why the young men did not go to church were discussed. The Rev. Dr. Huntley contended that the ministers were responsible for the absence of young men from the churches. Their sermons were too prolix.

That question seems to be troubling the clergy everywhere very much, now-a-days. There is another question they might discuss in connection with this one. It is this: "Why do the young men so willingly pay their fifty cents or dollar to hear Col. Ingersoll whenever they get an opportunity?" We can answer both questions in a few words: "*The young men of today, as a general thing, have got brains?*"

—"Philosophical Journal" is hereafter to be the name of the paper heretofore known as *Religio Philosophical Journal*. The size of the page has been reduced to one-half of the former size and the number of pages increased to sixteen. It is now one of the finest appearing Liberal journals in this country and will be an ornament to any center table. It is to continue under the editorial management of Mr. and Mrs. B. F. Underwood as heretofore, with Thomas G. Newman as publisher. The place of publication has been changed to 147 South Western avenue. The *Journal* is one of the few papers in this country that no progressive person can afford to do without.

—In the following incident that we clip from the *Louisville Courier Journal* it would have seemed more consistent with orthodoxy if the "Infidel son" had been paralyzed instead of the Christian mother, but "the ways of

Providence are mysterious and past finding out."

ROCKPORT, IND., Feb. 20.—(Special.)—At a revival meeting now in progress at Oak Grove M. E. church, about six miles from this city, Mrs. William Winkler, aged fifty, was paralyzed while praying. She has a wayward son, who on the day previous, had made an Infidel address at the meeting, which weighed heavily on the mother's mind. In her prayer she asked that her son might be converted and that he might be turned from his infidelity and wickedness, and before the conclusion of her prayer she was stricken.

—OMAHA, NEB., Mar. 27.—[Special.]—St Paul's Polish Catholic Church at the Omaha suburb of Sheeley, the scene of the terrible battle two weeks ago between rival factions, in which the presiding priest shot several persons, was burned to-night. Both factions accuse the other of setting the church on fire. The flames were discovered after they started, but the fire department could not reach the building, and the 200 Catholics, who have found it such a bone of contention for five years, stood silently by during the fire, showing no disposition to render assistance.

Jesus is reported to have said: "Think not that I came to send peace on earth. I came not to send peace but a sword" [Mathew x, 34]. The Omaha Christians would seem to be true followers of Jesus, judging them by the above test.

Rev. M. J. Savage recently preached a sermon on "Atheism" in which he said:

So far as my experience goes, the people who think that they do not believe in God have been people of an exceptionally high order, both of intellect and of character. I have not known many. I have met a few. I know of a few persons in Boston to-day who would tell you that they do

not believe in the existence of God. In their theory of the universe they find no place for what they would express by that word. And yet those that I happen to know are leading lofty, noble, true, unselfish lives. They are trying to become all that they may be themselves. They are trying to do all that they can for their fellow men. But, as we look back over the history of the past, the theological controversies of the world, I think we shall find it almost universally true that the people who have been persecuted and put to death as atheists have been the very best people of their time.

—Robert G. Ingersoll is doing a mighty work for Free Thought these days. For the last six months he has lectured nearly every evening—always to large audiences—and since the Hoboken orthodox exhibition of bigotry the halls are all too small to accomodate the people who desire to hear him. No lecturer who ever spoke in America drew such audiences as Ingersoll does today—and they are composed of the most intelligent people. The young men everywhere are imbibing his views and that is what strikes terror to the clergy. He gets more converts in one evening than they can during a six week's revival—and there is never any "back-sliding" with them—thereafter it is forward sliding. It is as impossible to get an Infidel back into the church as to get a six weeks' chick back into the shell. No man living is exerting such influence on public thought as is Ingersoll—and this influence will go on down through future generations.

—Mrs. Josephine K. Henry, who we have editorially noticed in this number of this Magazine, has good blood in her veins. It is no wonder she is a Freethinker and reformer. Her grandfather was John Kirby of Leeds, England, a friend and co-worker

with Richard Carlisle, who suffered nine years imprisonment for his advocacy of the freedom of speech and the press. Mrs. Henry's grandfather fled to America to avoid imprisonment because he was a salesman in Richard Carlisle's book store when the English government tried to suppress the sale of Paine's *Age of Reason*. Her grandfather Kirby held free meetings in the third story of his house in Leeds, England, for the advocates of Free Thought when the English government threatened the liberty and life of those who would not submit to the senseless creed and tyrannical rule of the English church. She surely is the granddaughter of her grandfather. Mrs. Henry has inherited the love of liberty from her ancestors and declares that her brain requires *free* thought as much as her physical system needs pure air.

—This Magazine was started and for four years published in the little village of Salamanca, N. Y., located on the Erie railroad in the western part of New York State. For ten years we labored there in behalf of Free Thought. We caused a number of large Free Thought conventions to be held in that town and many Free Thought lectures to be delivered there, including one by Col. Ingersoll. For the size of the town, in our opinion, it contains more intelligent cultivated progressive people than any other town in that State. There are more Literary and progressive societies there that meet every week than in most any other town of its size in the State. There are a few genuine Methodists in Salamanca and there are some very liberal intelligent Christians in the Episcopal and Congregational churches of that place for whom we have much respect. There

is very little bigotry in Salamanca, and I suppose it is for that reason that the humbug Christian revivalist, H. L. Bates, not long since published the following "Revival ad," which we copy from *Printer's Ink*:

What

Salamanca needs most. Not

A new depot,
An Opera house,
A City Hall,
A Trolley Line,
New Churches,
New Pavements,
More Money,
More Business,
More Fun,
More Manufactories,
More Newspapers,
Less Saloons,
More Brains,

Not Any.

Salamanca needs most:

More Religion,
More Piety,
More Godliness,

Salamanca needs a Revival of

Back Sliders,
Back Biters,
Cold Christians,
Hypocritical Church Members,
Time Serving Christians,
Palavering Politicians,
Self-Satisfied Sinners,
Self-Deceived Sinners,
Sin-Soaked Sinners,
A Revival of Religion.

I am engaged in promoting this matter. I am working at it with "malice toward none and with charity for all." Public meetings at the M. E. church tonight.

HARRY S. BATES.

—The advanced women are now at work "revising" the doctrine that man has the right to tyrannize over women out of the bible; now if the geologists

would go to work and revise the false geology out of it, the historians would correct its false history, the society for the promulgation of purity would revise out of it all the obscene and vulgar stories, the friends of Freedom all its teachings favoring human slavery, the advocates of monogynia the doctrine plainly taught of polygamy, the friends of consistency and truth correct its one hundred and fifty plain contradictions, absurdities and pretended miracles, we would then have a very respectable little bible—a kind of a vest pocket edition that would not be so objectionable. Let the good work go on.

—In chapter III of the "Woman's Bible" Mrs. Stanton comments on the "Temptation in the Garden of Eden" as follows:

"As out of this allegory grows the doctrine of original sin, the fall of man, and woman the author of all our woes, and the curses on the serpent, the woman, and the man, the Darwinian theory of the gradual growth of the race from a lower to a higher type of animal life, is more hopeful and encouraging. However, as our chief interest is in woman's part in the drama, we are equally pleased with her attitude, whether as a myth in an allegory, or as the heroine of an historical fact.

In this prolonged interview, the unprejudiced reader must be impressed with the courage, the dignity, and the lofty ambition of the woman. The tempter evidently had a profound knowledge of human nature, and saw at a glance the high character of the person he met by chance in his walks in the garden. He did not try to tempt her from the path of duty by brilliant jewels, rich dresses, worldly luxuries or pleasures, but with the promise of knowledge, with the wisdom of the Gods. Like Socrates or Plato, his powers of conversation and asking puzzling questions, were no doubt marvelous, and he roused in the woman that intense thirst for knowl-

edge, that the simple pleasures of picking flowers and talking with Adam did not satisfy. Compared with Adam she appears to great advantage throughout the entire drama."

—To use a slang phrase the *Universalist* of Chicago is "kicking" because some of the Universalist ministers have joined the "Liberal Congress" movement and the Unitarian *Christian Register* is now fearful that

"The Liberal Congress will become simply another new denomination, with a private purse and private flag and an independent manifesto." This pleases the *Universalist* and it quotes it with approval and both these old organs seem to snuff heresy in the Liberal Congress movement of which the *New Unity* of Chicago is the organ. And the *New Unity* on the other hand denies the soft impeachment, and for fear of being characterized as a full fledged Free Thought paper turns a cold shoulder on Col. Ingersoll and such Liberal publications as this Magazine, although we learn that wherever these new Liberals hold meetings they cordially invite Infidels and Free Thinkers to join their movement, representing that they are in fact as broad and Liberal as truth will permit. All this shows that "*The World Moves*," and evolution is doing its perfect work.

--The average "minister of the Gospel" can't find words emphatic enough to express his love for the "dear sisters in Christ" so long as he can use them for the advancement of his church and his personal interests, and otherwise, but let them declare for a little liberty and independence and this is the way he insults them and tramples upon them from his coward's castle, the pulpit. As an example we give the following selection

from a late paper by Dr. Parkhurst in the *Ladies' Home Journal*:

Some of my loquacious sisters are giving us to understand that men are very wicked and very much disposed to neglect their civic obligations. . . . Each one of these wicked and unfaithful men was born of a woman, and if his mother had been a more faithful mother the probability is that he would have been a better man and a more faithful citizen. . . . All the female congresses in the world might combine in a colossal mass-meeting and vote with passionate show of hands that woman's sphere is coincident with the sphericity of the globe or even of all the heavens; but the very idiosyncrasy of her physical build and the limitations essentially bound up in it will sponge out her mass-meeting resolutions as fast as she can pass them. . . . I am really sorry for those women that wish they were men; I wish they were, it would be such a relief to the rest of us as well as to them; but it is a little late to move for a repeal, and without it any masculine experiments which they may venture will never quite succeed or satisfy.

—Our worthy friend, Harry Hoover, of Alleghany, Pa., sends us the following review of the April Magazine:

I have just read the April number of the FREE THOUGHT MAGAZINE and am moved to make a few remarks on the same.

Thanks for giving us the portrait of Chas. C. Moore, editor of the *Blue Grass Blade*. Mrs. Henry's biographical sketch of him is the finest thing in that line that has appeared in the Magazine for many a day. Mrs. Stanton's tribute to the memory of Frederick Douglass is beautiful and touching. "Corvinus" has surpassed himself in unmasking the hypocrisy and duplicity of the Messieurs facing both ways, who are wrestling with "the reconciliation mania." "Religious Liberty," by Robert N. Reeves, is good, and your own comments, especially on "Spiritualism," suit me exactly. But when I come to "A New Theory of the Solar System," I am, like Tam O'Shanter's mare, "right sair astonished." It is simply beyond

rational criticism. The key to *his* astronomical lore is found in the sentence, "Never in the annals of the human race has mortal mind been able to suggest the slightest improvement on any plan of the all-wise creator." Imagine Mary Proctor reading "A. Z.'s" article, laying it down and saying: "Well! well!! *That* in the FREE THOUGHT MAGAZINE." I presume this is one of the "one or two articles in this number that we (you) do not fully endorse." But because you are liberal must that liberality be taken advantage of by every lunatic that is loaded with a "new theory," however unscientific and absurd. However, where so much is excellent we ought not to complain if we do find a "dead fly" occasionally, but do our best to sustain the best Free Thought publication in America. Your suggestions under the title of "Missionary Work" meet *my* approval and I hope all your friends may not only approve but act.

Would that we might have schools and conventions in every town and city and professorships in every college until Agnosticism was accorded its proper place among the ethical principles of mankind.

—The Secular journals publish such accounts as the following without a word of condemnation. If it had been Infidelity that produced it how they would take on about the evils of skepticism, but as it is the result of Christianity they have nothing to say. We take the following from the *Buffalo Courier*:

TOLEDO, April 3.—About midnight shrieks and groans issuing from the residence of Gideon Geffe, on Blum street, attracted the attention of police officers. It was found that the doors and windows were all locked, and the officers were compelled to force one of the doors. Geffe and his wife were found nearly naked, with big clubs in their hands. There were seven small children in the house, all naked and nearly starved. As soon as Geffe could be quieted he said he had received a message from heaven announcing the millennium.

He threw out all the eatables and clothing, and waited for the summons. For three days not one of the nine had eaten a morsel of food. Geffe's house is to be sold at sheriff's sale soon, and this, with religious excitement worked him into an insane frenzy. The family were all taken to the court house, which husband and wife thought to be God's Temple. They had prepared crude ascension robes, and believed their time had come.

—Yesterday afternoon the Assembly Hall of the High School, with all its capacity, was crowded with a whispering chattering collection of children, accompanied by their parents and friends. The occasion was Miss Mary Proctor's first lecture in Montreal. Before the hour arrived the place was packed, and the young imagination was fired with eagerness, and the more volatile elements were literally on the tip-toe of expectation. When Dr. MacVicar appeared, leading Miss Proctor on to the platform, there was that enthusiastic applause that comes only from young hearts and hands. Nor were those hearts disappointed. Miss Proctor at once made friends with them, and lost no time in having her views thrown upon the screen. Miss Proctor explained clearly how the family of the Giant Sun behaved themselves before their great parent. Then the comets came flashing lazily across the heavens, and so, also, the darting meteors; till like the honest people in Goldsmith's "Deserted Village," listening to the erudite and didactic Dominie,
"Still the wonder grew

That one small head could carry all she knew."

—*Montreal Daily Star.*

—We learn the following from the *Independent Pulpit*: There is a crazy evangelist" down South who declared,

recently where he was "playing an engagement" in Tyler, Texas, that Ingersoll was a man of bad character and that Rev. Thos. Dixon, Jr., of New York, had the proofs that would satisfy anyone of the fact. On learning of this statement a citizen wrote to Mr. Dixon as follows:

"Rev. Thos. Dixon, Jr., Dear Sir:—"I have been informed that you are in possession of facts proving that R. G. Ingersoll's private life has not been as moral and perfect as his friends claim. I have always been told that Ingersoll's personal character was above reproach, and am anxious to know the truth about it."

"If you have the facts arranged in book or pamphlet form, and for sale, please advise me the price and I will remit."

Yours truly,

To this letter Rev. Mr. Dixon immediately replied as follows:

"Dear Sir:—I have no stock in the attacks on Ingersoll's private life. I feel sure it is as good as the average orthodox preacher.

"Many vile pamphlets have been published as to his private life and I've read them, but they bear on their face the stamp of slander. I don't believe them. Sincerely,

THOS. DIXON, JR.

—We clip the following "Profane Jokes" from the (London) *Free Thinker*:

At a Sunday school a boy was asked: "What was made the first day?" He answered: "Light." "And what the second?" "Darkness."

Teacher—"What are the names of the several days of the week?" Boy—"Monday, Tuesday, Wednesday, Thursday, Friday, Saturday." Teacher—"When does your mother go to church?" Boy—"When pa buys her a new hat."

Scene in a Sunday school room near Sligo—Teacher (to big girl of class)—"And David slept with his fathers. And can you tell me, Norah, what is meant by these words?" Norah—"Sure, and I don't know, but it was moighty indacent of him."

"Do you realize, sir," said the Bi h

"that there is one who sees and hears all we do, who can solve our inmost thoughts, and before whom we are but crushed and bruised worms?" "Give us your hand, stranger," replied the other, "I know just how you feel. I'm married myself."

At a church in Essex the clerk, feeling unwell, asked his friend the railway porter to take his place for the next Sunday. He did so, but, being worn out with night work, he fell asleep. When the hymn was announced, a neighbor gave him a nudge, upon which he started up, rubbing his eyes, and calling out, "Change here for Elmswell, Thurston and Bury."

A parson was sitting in his tent door, like Abraham, smoking in the cool of the day, when, not an angel, but a tramp approached, and the following dialogue ensued: Tramp—"A little help for a poor man, yer reverence, out of work," etc. His Rev.—"Why have you not been to the Hall and asked the Squire for help; he is richer than I, a poor priest with many calls?" etc. Tramp—"Please, your reverence, I have just come from the hall. I saw the Squire, and he told me to go to the devil, so I thought I'd come to you."

—BUENA VISTA, Ga., March 14.—While C. S. Crawford, an atheist, was denouncing God and the Bible, yesterday lightning struck his house. Several members of the household were *stunned!*—*Buffalo Courier*.

The above we published in the April magazine with some comments. Since then some friend sends us *The Marion County Patriot*, published in Buena Vista, Ga., with the following report of the circumstances:

RESIDENCE STRUCK BY LIGHTNING.

Wednesday morning about half past nine o'clock, lightning struck the residence of Mr. C. S. Crawford, and the family narrowly escaped injury.

The bolt entered the north-west corner room, which is the parlor, and badly shattered that side of the building. A fine piano was greatly injured by splitting its bottom and breaking the casters from under the legs. The

mechanism of the piano may have been injured, though we did not learn.

Fortunately none of the family were in that room and none of them injured. Mrs. Crawford was sitting at the sewing machine in another room, and while she was greatly shocked she was not injured. The children, including Helen Jackson, were in the garden and were greatly frightened.

It was fortunate that the bolt was partly diverted to the wire fence, else the building might have fared worse. The bolt traversed the wire fence and demolished the gate posts, which were of wood. A little negro girl at the well was pretty badly injured by the bolt which traversed the fence, came around to the well and melted the chain.

We are glad there was no more serious result.

Nevertheless the first above statement will be used with good effect by evangelist liars for the next twenty-five years. The soul savers seem to pay no attention to that passage of scripture which declares "That all liars shall have their part in the lake which burneth with fire and brimstone." [Rev. xxi 8.] There will be a big market for brimstone when all these pious humbugs get their deserts. Hell will have to be enlarged.

—Melissa A. Jamieson, the wife of W. F. Jamieson, the well-known Free Thought lecturer, departed this life March 10th, at her home near Mosca, Colorado, at the age of fifty-six years. Mr. Jamieson sends us quite a lengthy obituary notice of his late wife that appears, we see, in the various Free Thought weekly papers, from which we learn she was an intelligent, cultivated, noble woman, who was an affectionate wife, a kind and tender mother, who leaves to mourn her loss six worthy children—two sons and four daughters. We extend to Brother Jamieson our heartfelt sympathy in his great bereavement.

VOL. XIII.

JUNE, 1895.

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H. L. GREEN,
EDITOR AND PUBLISHER.

H. G. GREEN,
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Yours Very Truly
 Jas A. Kaye



Sincerely Yours :
 F. L. Oswald.

THE
FREE THOUGHT
MAGAZINE.

JUNE, 1895.

INGERSOLL'S PHILOSOPHY OF THE BIBLE — AN
EXAMINATION OF THE LECTURE ABOUT
THE HOLY BIBLE.

By REV. J. R. KAYE, PH. D.

INTRODUCTION.

IN the publication of this criticism of Mr. Ingersoll's last lecture, the FREE THOUGHT MAGAZINE clearly establishes its purpose to hear the various sides of great vital problems. Affording space for several months to a lengthy discussion of an orthodox, conservative character, is an indication that such matters should be fairly treated, and that all the truth has not yet been spoken. It is a matter of peculiar interest that the present discussion is to be conducted in a publication of such a liberal nature, and I take great pleasure in assuring its readers that I hold the very kindest feelings to all who are honestly seeking the truth. I am in the field to tell the truth as careful investigation and experience have secured its apprehension; and if the replies and comments appear sharp and acid at times, no one should imagine that there is any bitterness of feeling toward those on the other side. Our aim in all criticism is to indulge the spirit of fairness, and our attitude to Mr. Ingersoll's position is no harsher than is his to the Holy Scriptures. We proceed with the hope that our relations will be

duly appreciated, and that a careful distinction will be maintained between sharpness of criticism and a spirit of animosity.

Mr. Ingersoll is making his rounds once more. He has been in our favored state of Wisconsin, blasted with the pernicious use of the Bible and some Christian schools. As a missionary he goes forth to the superstitious heathen of the country to lead them back into the way of pure philosophy, morals, poetry, bloom, blossoms and several other things. He begins at his Jerusalem, and with his Bible goes forth into the world of ignorance and Christian idolatry, to lead benighted multitudes by a way they knew not into the Canaan of common-sense and truth. True, this large-hearted missionary, taking his life into his hands as he goes forth into the savagery of Christian communities, gets a very excellent remuneration for his self-sacrificing services. But then no one should object since the extreme rarity of a product increases its cost.

In his lecture "About the Holy Bible," which we shall place under the microscope, he very ingeniously drops the back end of his literary cart, and spills the contents upon an amused audience. Whether they are any cleaner for this allopathic dose after the dumping process is over will remain for them to honestly acknowledge. The lecturer has repeated this thing so often that the movement of the whole machine gains in facility, but like some other mechanical things there is no special interest in looking upon it more than once. The trick then gets old, you have dropped your dollar into the slot, the machine dumps, you take all that strikes you and move off with your prize. There is probably one advantage in getting on these scales that the lecturer throws under your feet, and which begin to operate when the coin slips into the slot, and that is you get your exact weight. There may be a large class who do not appreciate exactly what the scales really registered when they were upon them, and a good many perhaps, would like to see the internal (or infernal) working of the machine before they "blow" in their money. It is to our purpose to throw out a few hints and suggestions to both classes in this essay for their honest judgment of the case.

In opening his address at one point he stated that somebody ought to tell the truth about the Bible, and that as no one else would do so, he felt so inclined. Before we get through with the

same lecture it will be clear that this was a sort of sauce, to give facility to the indigestible chunks of falsehood and misrepresentation. That there is one man only, who is capable of telling the truth about the Bible! Again, in the next breath he informed this audience: "I know that there are millions of people far better than I, who believe the Bible to be inspired." But how can that be since none of them are willing to tell the truth about it? And respecting the goodness of these millions of people the Bible has had much to do in entering as a saving element of character. Yes, Ingersoll, by the time we have investigated the truth of some of your statements we shall have no difficulty in believing that millions of people who believe in an inspired Bible are better than you.

In entering upon this criticism we are glad to know also, that we have the "authorized version" of Ingersoll's gospel. In a little note to the public he informs us in the most vehement language, that some "wretches" of publishers have published his lectures besides his regular publisher; that these are "spurious" issues. These publishers have been guilty of vile "interpolations." It is certainly bad enough that the Bible is full of interpolations, but for the "gospel according to Ingersoll" to be so maltreated is serious in the extreme. With Mr. Ingersoll there is this difference: that he has no sympathy for the Bible that according to himself has thus suffered; but when his own revolutionary volume is the subject of such abuse, all the sense of honor of his nature is touched. If on this point he has no disposition to defend the Bible, he certainly will not be negligent respecting "About the Holy Bible." Mr. Ingersoll certainly has our sympathy if some wretches have interpolated things untrue, for certainly the "authorized version" is sufficiently affected that way.

It is our purpose to "turn on the light" in various parts of the lecture that is being denominated "new," which, however, is rather a misnomer. A considerable portion will receive no attention, it is too splenetic and vapory. It has often been shown, and we simply attempt the task again, on the basis of this lecture, that Ingersoll has large facility in verbal jugglery, which, with many people, actually passes for logic. It will not be difficult to prove his profligacy of statement concerning that which he alone has the disposition to tell the truth about. Again, it may be of in-

terest to a certain class of readers to place alongside of Mr. Ingersoll's dyspepsia, a few sober statements of men, who in the main take positions against the Scriptures, but at the same time have a certain regard for them which at times is quite constructive. I am also indebted to well-known Christian scholars whom we should never place beside Mr. Ingersoll even for the purpose of contrast, but whose views we use for the benefit of those who may not have the ready material at hand, and thereby introduce them to real scholarship in these important departments. We have no apologies to make for great plainness of speech. What we are after is to tell the truth, and if in so doing we fully succeed in bringing into the light the misrepresentation that appears so often on the pages of this atheistic lecture, and to have stated the truth as it is apprehended by millions of good people "better" than Ingersoll, which he has so often wantonly distorted, we shall feel satisfied with our humble effort.

I

THE OLD TESTAMENT—ITS INSPIRATION.

A good deal of the trashy invective that the lecturer spills out under this head, has not the worth of the ink with which it was written. His confusion of Divine Revelation for religious purposes, with scientific matters (a totally different field) dealing with the recognized notions of the time, is too absurdly glaring to lower one's dignity to notice. His complete confusion of an inspired record of facts with the actual inspiration of the facts themselves, is also beneath any intelligent notice. His ignorance of the Jewish Theocracy, and what under that system constituted treason and justified punishment by death, is also too great a misstatement of the whole case to pay to inform this blasphemer upon. The whole foolishness of his noisy prattle about science, philosophy, a civilized Jehovah and babies, is too obvious to raise to any dignity by giving it the slightest attention. His total ignorance of the Jewish economy and sinful blasphemy respecting its symbols and types, merit no regard whatever. The spurious trash of verbiage spread over a score of pages is sufficient evidence that Mr. Ingersoll considers that "talk is cheap." He is the best man

we know of since Barnum to humbug an American audience, by talking a lot and saying nothing, gather up his stipulated sum, and dismiss his audience to fumble around in their memory for a fortnight to get hold of something tangible as the proper return for their money.

Take a section of that desultory splurge with which the lecturer fills up a whole page: "What then is left in this inspired book of Genesis? Is there a word calculated to develop the heart or brain? Is there an elevated thought—any great principle, anything poetic—any word that bursts into blossom? Is there anything in Exodus calculated to make men generous, loving and noble? Can we believe that the gods of Egypt worked miracles? In Exodus there is not one original thought or line of value?" Take, I say, all this rhetorical splash, and it reminds us of the boy who had great difficulty in dealing with vanishing fractions on mathematical principles; but under his hand they vanished most emphatically; but who would contend that because the boy had the art of getting rid of them thus that it made him a mathematician? If any one wants to find out some of the ordinary, common-sense judgments of the Bible, as to its real object, its relations to matters of science, the meaning of inspiration, the problems of lower and higher criticism, he can be definitely and decently informed for less money than the seat in the theater will cost him, to hear Mr. Ingersoll give his burlesque on the subject.

But is it not really pathetic, that Christian scholars, who have forgotten more than Ingersoll ever knew in the various departments of thought and investigation—science, philosophy, biblical criticism—but have been distinguished from him most in that they have dealt less with "babies" in their writings, that these foremost men of the century have been so duped as to suppose that the Old Testament contained any sense, science, or originality? How can it be that there can be any laws of interpretation of the Scriptures other than those rushed off at a stroke of the pen in a dozen lines in that gigantic production "*About the Holy Bible?*" A great stupendous system of truth battling its way through the ages and triumphant in the nineteenth century as in no other of the past, over which the brain and intelligence of a Christian world are bending with absorbing interest, and for the elucidation of which the strongest lights are being turned on—but in our midst

has arisen a criminal lawyer, who has disposed of the whole matter with a prodigious sweep of wisdom here and there relieved with some light matter. The "light matter" is not hard to detect, but it would puzzle a Philadelphia lawyer many times to distinguish any large quantity of "grey matter." On the face of it, is there not a strange disparity in this whole situation, to cause a good deal of scientific suspicion to fall upon the little pamphlet that has eaten up the whole Bible with a few movements of a voracious jaw?

At the beginning we shall notice one of the closing statements, of the lecture.

Ingersoll—This book, the Bible, has persecuted even unto death, the wisest and best. This book stayed and stopped the onward movement of the human race. This book poisoned the fountains of learning and misdirected the energies of man. This book is the enemy of freedom, the support of slavery. This book sowed the seeds of hatred in families and nations, fed the flames of war and impoverished the world. This book is the breastwork of kings and tyrants, the enslaver of women and children.

When Mr. Ingersoll vomits such a mouthful as this without a stop, we conclude he must be a very sick man—so sick he is unable to keep even a good thing upon his stomach. But the sickest man that ever lived, that possessed a grain of good sense, never blamed good wholesome food because he could not keep it down. The great body of good intelligent people, the millions who feed upon this book and grow strong and healthy continually are not troubled with any such biliousness. Is it not strange that such a book as this sustains still such a popularity with the best brain of humanity; that of all good, clean, intelligent people, who are accustomed to form sound judgments on most matters, they have become so extremely deluded, the wool has been so successfully pulled over their eyes, and of all Ingersoll alone has escaped by the prodigy of his brain, to raise the alarm for his unfortunate fellow-men. Let us contrast this mouthful of bile with another statement:

Huxley—I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess that I have been no less seriously perplexed to know by what practical measure the religious feeling, which is the essential

basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The Pagan moralists lack life and color; and even the noble stoic, Marcus Antoninus, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate, and there still remains in this old literature a vast residuum of moral beauty and grandeur.

Mr. Ingersoll may think there is not a disinterested motive on the part of ministers maintaining the claims of the Bible; but he certainly shall not charge Prof. Huxley, a most radical agnostic, of having such bias to the Scriptures. It is when we place one grade of agnosticism beside another in the particular judgment expressed, that the tremendous disparity in opinion appears. But then in this case there is a slight difference. In reading both judgments, the first reminds us of an impassioned orator who has \$300 to make, and is duty-bound to say something. The other is in his study calmly thinking of a grave problem and deeply interested in its solution. The first reminds us of a man in a fit of passion, tearing the leaves out of a book; the other in deep sincerity and respect is gathering them up again, and restoring them to their places. In the one instance we have an unguarded declamation before a sensational audience, the large majority of whom will probably never be burdened with their Biblical knowledge. In the other we have a calm, well-measured judgment bearing no signs of hysteria, bitterness and rage. But again, we have a slight difference between the two men. While both are agnostics, the one has no claims to scholarship at all, the other is a master in a most important field of science. The one is desultory in the extreme, and has a faculty of filling up for the occasion, and emptying himself with a noisy gurgle when the opportunity affords; the other is a keen observer of life and its affairs, and is a teacher in the departments of sober investigation.

Ingersoll—If anything is, or can be certain, the writers of the Bible were mistaken about creation, astronomy, geology; about the causes of phenomena, the origin of evil and the cause of death. Now it must be admitted that if an Infinite Being is the author of the Bible he knew all sciences, all facts, and could not have made a mistake.

When one first reads this, it sounds very wise, very profound.

When he stops to meditate he discovers the charlatan. The one thing that is death to the whole Ingersollian system is a little meditation. "If anything is, or can be certain, the writers of the Bible were mistaken . . . about the causes of phenomena." Now, if that is true, then Ingersoll must know what those causes are, to know that these writers were mistaken. I wonder if we have not a very amusing situation here for an agnostic. So Ingersoll clearly differentiates between phenomena and cause. And the causes are knowable, for he knows the inspired writers got hold of the wrong ones. Thus he has gotten beyond the mere doctrine of Phenomenalism, and has struck bed-rock in ultimate principles. Would not intelligent agnostics, or even those who had read a few pages in the realm of metaphysics, be extremely interested to hear this agnostic expatiate on the "causes of things"? I sometimes wonder why his loquacious pen does not once in a while indulge in a real philosophical splurge, and inform us in some way as to what he knows and does not know. Since you are an agnostic, and still hold to the definite knowledge of first principles, what kind of a school do you belong to any way? It surely cannot be that of Locke, since Hume drove his theory of sensation and reflection as the grounds of knowledge to their ultimate consequences, and established a scepticism that would have shut you up at once should you dare to talk about "causes." Again, it cannot be the modifications of this general school as seen in Spencer and Huxley, for these scholars would indulge in huge merriment over your philosophizing on "causes of phenomena." But perhaps you do not belong to any school, and it seems to me I can hear you singing in an unmelodious tone:

"Oh to be nothing, nothing
A broken and empty vessel."

If you are densely ignorant of the various tendencies of speculative thought, it may explain your hideous blunders along these lines, but that does not excuse you for talking about something of which you know very little. And if there is no philosophic sense to your language then you should properly label your lecture, and not pawn off so much adulteration upon your unsuspecting audience. But when that has occurred the greater part of this massive production "About the Holy Bible" must fall into hopeless desuetude. We shall wait with great pleasure to

get something from this metaphysician "about the cause of phenomena" as he has given us so much about some other things. It will doubtless be a considerable contribution to the philosophical world in its present uncertainty waiting for some definite reconstruction. In the meantime we would like to ask Mr. Ingersoll if the expression "causes of phenomena" conveys any very distinct meaning to him? and if it does, being an agnostic, in what sense ultimate principles may be understood?

Ingersoll—If anything is or can be certain, the writers of the Bible were mistaken about the origin of evil and the cause of death.

Wisdom is fairly flowing from this negative pen. As in the other case, since he knows that the Bible is so mistaken with reference to the origin of evil, it must mean that he has the right of it, so as to form a basis of distinction. Would not the ethical world like to hear this moral philosopher give his dissertation on the origin of moral evil? If he did not put it back in the malicious nature of the Bible itself it would be a strange inconsistency. But until this bundle of negations shall say something positive about the origin of evil, it will not be difficult for any school boy to deal with this puerile philosophizing. Does Ingersoll imagine that any idiot cannot indulge in the same negations we have noticed, without thereby being considered a philosopher?

Ingersoll—Is the Bible civilized? It upholds lying, larceny, robbery, murder, the selling of diseased meat to strangers, and even the sacrifice of human beings to Jehovah.

Curtiss—Ingersoll remarks that "of all the authors in the world, God hates a critic the worst." There may be some truth in this statement so far as the criticisms are made up of misrepresentations, for we read that the Lord hateth a lying tongue (Prov. 6:17).

Ingersoll—It upholds lying, larceny, robbery, murder.

Huxley—Whoso calls to mind . . . that ideal of manhood, with its strength and patience; its justice and its purity for human frailty; its helpfulness to the extremity of self-sacrifice; its ethical purity and nobility, is not likely to underrate the importance of the Christian faith as a factor in human history.

What method shall we adopt in accounting for this astounding difference of opinion between these two agnostics? Is it because

Huxley is woefully ignorant of the Bible, and is talking at random? If it were a matter of ignorance we should never think of being so discourteous as to pass Ingersoll by and favor Huxley with the epitaph. What is the difference between the circumstances in which both judgments were expressed? When Prof. Huxley paid this beautiful tribute to the Bible he was engaged in an important discussion with some English divines on the subject of Agnosticism. When Ingersoll made his statement, he was before a mixed audience, not one out of ten of whom could probably answer the simplest questions of Biblical criticism or ecclesiastical history; who had ever read a decent work on the subject; and from these expected to receive his stipulated price for his instructions (?) and entertainment. But in any case there is a glaring disparity of judgment.

INGERSOLL.

It upholds lying.

It upholds robbery.

It upholds murder.

HUXLEY.

That ideal of manhood with its strength of patience.

Its justice. Pity for human frailty.

Its helpfulness; self-sacrifice; ethical purity and nobility.

Mr. Huxley must be grossly ignorant to suppose that lying and ideal of manhood can be identical; or to suppose that larceny and the grace of patience can be placed in the same category; or to dare imagine robbery to be justice, and then talk of pity for the poor human frailty that had just been plundered; or to confound murder with helpfulness, self-sacrifice, ethical purity and nobility.

In this fatal distinction between the professor and the orator there is one advantage which the former has supremely over the latter. He is a scholar, a scientist; he is accustomed to large observations, clearness of distinction, and aims to be strictly correct in his representations. When he talks about "causes of phenomena" and the "origin of evil" he knows the meaning of his terms, and as an agnostic tries to be consistent in stating how much is known of these matters. When he connects the Scriptures with the ideal of manhood, justice, self-sacrifice, ethical purity and nobility, it is not because he is not as well informed

upon the Bible as Ingersoll, nor because he does not know the meaning of lying, larceny, robbery, and murder.

Ingersoll—Is it moral? It sanctions polygamy.

This is simply a rehash of the "Mistakes of Moses," as nearly everything else is you have to say along this line. And yet they call this a "new lecture." If like an honest man you really had something to say on these points, and recognized some of the plain logical replies that have been made to you notwithstanding the amount of ignorance in your statements they have disclosed, you might indeed get something "new." On this last statement respecting polygamy, let us quote again a Christian scholar who has answered your "Mistakes."

Curtiss—Ingersoll further affirms that the Bible is not inspired in respect to morals. After putting the question: "Is there a man, is there a woman here, who believes in the institution of polygamy?" and anticipating their reply "no we do not," he says: "Then you are better than your God was four thousand years ago. Four thousand years ago he believed in it, taught it and upheld it." Where, I ask, does he teach it? Does Moses say like Mohammed, that a man may take two, three or even four wives? No. There are only six verses in regard to the subject. According to Exodus 21: 9, 10, it is said that if a father take another wife for his son in addition to the maid servant whom he has betrothed to him, he is not to diminish the rights of the latter. In Lev. 18: 18 it is prohibited that a man should take his wife's sister during her life-time. In Deut. 21: 15-17 we read "If a man have two wives, one beloved another hated, and they have borne him children, both the beloved and the hated (or less beloved); and if the first born son be hers that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first born before the son of the hated, which is indeed the first born," that is we have here the right of primogeniture established among the Hebrews. Is there proof in those six verses that God believed in polygamy, taught and upheld it? But you may say, are not the historical examples of polygamy favorable to it? Not at all. The sacred historian shows the shadows and unhappiness resulting from having a plurality of wives. On the other hand, pictures of domestic bliss are only

portrayed as connected with one wife (Ps. 128: 3; Prov. 5: 18; 18: 22; 19: 14; 31: 30; Eccl. 9: 9.)

When a man has not intelligence enough to distinguish between the statement or record of a fact, and the establishment of an institution he had better stop talking. And people who are blowing in their money for this kind of a side-show had better, during these hard times, contribute it to charity. Ingersoll will not dare say where the Bible upholds in any instance, polygamy. And the only reason is, he cannot find it. When a man acts that way in a court of justice in other matters, he is turned off the stand as incapable of honest testimony. The great body of intelligent, truth-loving people have turned Ingersoll down long ago, as a dishonest testifier as to the things he reads. The attempt made in this essay is not needed by this class, but there is another class more ignorant than dishonest respecting the facts, who are duped by this over-flow of rhetorical gush and have mistaken verbiage for logic, whom this would seek to help.

Ingersoll—It is the enemy of Art. "Thou shalt make no graven image." This was the death of Art.

In strict honesty to my sober conviction, I cannot believe that Ingersoll even imagines that he has truly interpreted the second commandment. So this was the death of Art, not only in Palestine, but as long as the commandment should persist. Did Ingersoll, who has read the Old Testament so much, and falsified it so often, never read of the cherubim or brazen serpent? Did he never read of the construction of the temple, and of Solomon's palace, as magnificent and extravagant works of art? A reading of the First Book of Kings may result in weeding out some of the monstrosities of this "new" lecture, but in that case it will be remarkably on the side of truth. There is an obvious difference to any person, who has brains enough to see it, between the manufacture of an image, and its construction for purposes of worship.

Ingersoll—This book is the enemy of freedom, the support of slavery.

Kidd—We are apt to consider the abolition of slavery as the result of an intellectual movement. But he would be a bold man who, with a clear apprehension of the forces that have been at work, would undertake to prove that slavery was abolished

through the march of the intellect. It is not held in check even at the present time by forces set in motion by the intellect. Its extinction is undoubtedly, to be regarded as one of the first of the peculiar fruits of that ethical movement upon which our civilization is founded. The two doctrines which contributed most to producing the extinction of slavery were the doctrine of salvation, and the doctrine of the equality of all men before the Deity, both being essentially ultra-rational. The doctrine of salvation, in particular, proved at an early stage to be one of the most powerful solvents ever applied to the minds of men. The immense and incalculable importance that the welfare of even the meanest creature acquired for his soul's sake possessed an unusual significance. It tended from the beginning to weaken degrading class distinctions, and it immediately raised even the slave to a position of native dignity. The conception of the equality of all men before the Deity, which such a doctrine supplemented, was also of profound importance and in an even wider sense. The theoretical conception to which it gave rise that all men are born equal (an assumption which it must be remembered, receives no sanction from science or experience) has been throughout one of the most characteristic products of our civilization, and it has played a large part in that process of expansion through which the Western peoples have passed.

Mr. Kidd's work on "Social Evolution," from which we have just quoted, has been estimated one of the most thought-inspiring books of the present time. We would advise Mr. Ingersoll to make a careful study of this author before he revises his lecture. He may be astonished to find this student taking him constantly into some of the deepest facts of life of whose existence he never had a suspicion, and connecting them with other matters that he can only associate with his own mental biliousness.


Now, Mr. Ingersoll as we all know, figured in the civil war of this country. He took up his gun against slavery. Perhaps that is why he has so much to say about slavery. But did it ever occur to him what were the essential factors in its abolition? He tells us that the Bible supported it, but according to Mr. Kidd its doctrines had most to do with its suppression. Now if that is true, and the author of Social Evolution has stated with any degree of correctness a great historical fact, and has seen things in

their true environment, then we have a strange difference of opinion between a scholar of a high type who has made one of the most essential contributions to social science of to-day, and another who has yet to deliver himself on the same subject. But what a misfortune to this country it would have been if Mr. Kidd had written his work just before the civil war; for, can anyone imagine that Ingersoll would have volunteered his services had he known that "the two doctrines which contributed most to producing the extinction of slavery were the doctrine of salvation and the doctrine of the equality of all men before the Deity, both being essentially ultra-rational?" Thanks to Mr. Ingersoll's ignorance of this great truth that his services were saved to the country.

Ingersoll—God is a guess.

Either this judgment is a notorious guess, or Mr. Kidd cannot escape ridicule for talking so freely about "the equality of all men before the Deity" as a condition of the abolition of slavery. Is it possible that a man of Benjamin Kidd's calibre is still living under the foolish superstition that there really is a Deity, and that it is possible for any conceivable relation to exist between Him and the world, and as clearly apprehended by his creatures? Well might Mr. Ingersoll's large sympathetic heart overflow with its usual lacrymose for such an intelligent man to be such a superstitious idiot. It is bad enough for the vulgar to still live in this popular delusion, but when brainy men exhibit so manifestly the same weakness it is pathetic enough. Surely Mr. Kidd has not read his Bible as often as Mr. Ingersoll has to detect its monstrosities, for, I believe he informed an audience that he had accomplished the feat of reading it through twice within a year. In this he may be in the situation of the student leaving college whom the President advised to make it a practice to read his Bible daily. The young man replied that he had gone through the Bible twice. That may be, said the President, but how often has the Bible gone through you?

[TO BE CONTINUED.]

 The above article will be reviewed by Prof. Felix L. Oswald, A. M., M. D., in the July number of this Magazine.—EDITOR.

A DIKASTERY OF ONE.

(IN REPLY TO "CORVINUS.")

BY HUDOR GENONE.

PART II.

DR. CARUS' critic finds cause for much merriment in the statement which he quotes: "Our soul even makes our rest in the grave sweet if we can look back upon life without regret or remorse."

I presume most of those who read it, and who are aware of some of the depth of meaning to the monistic conception would regard "Corvinus'" criticism as rather frivolous, since to them it would appear as if it must be apparent that the words quoted ought to be taken rhetorically.

I am not disposed to dismiss it in that way, chiefly that while the allegory is clearly permissible in rhetoric it is quite out of place in science, being not far removed from the very myth itself, which it is the province of the religion of science to dissipate.

The soul of a man is his spirit, and his spirit is the—the meaning of his actions, the effect of those actions in the new relations refracted through him or reflected or initiated or formed by him.

This meaning finds its complete analogy in the doctrine of the conservation of energy and in that of the indestructibility of (what is called) matter.

But the exactness of this analogy must not be misunderstood. Matter is mathematical, it is a function of Relation; energy is mechanical, it is a function of Action; but spirit is vital, it is a function of Volition.

To predicate the immortality of the soul upon the analogy with "force" and "matter," as soul is ordinarily understood, is utterly untenable by any process of logic. The ego soul is a pure assumption, the soul considered as spirit or meaning a definite reality, a reality as positive as that of matter, no more tenuous than force.

The search for a locality for the soul has always been unavailing.

It is not in the physical life, for life we know comes to an end.

We share mortality with all other forms of living things. It is not in the brain, for while all the faculties of man, his passions, fears, longings, virtues, aspirations, and his godly powers, eventuality, comparison, and causality—most godlike of all—have been definitely located by science, the home and palace and capital of our being has eluded alike the surgeon's blade, and the probe of keenest thought.

But there is something about the dead who have died which has not perished. It is quite certain that this thing is and must be the results which their lives have wrought.

This is scientific because it is certain. It accords with all known facts.

When we die it is no doubt easy enough for an "advanced" intellect to comprehend that there is an element of certainty in the influences which, physically or mentally, we have transmitted. He may even be able to dimly understand that this transmission must be upon exact lines, from which the element of chance has been eliminated. And if highly organized (or conscientious) morally he may even perhaps find a delicious satisfaction in the contemplation of the good works he has done for the world.

But this satisfaction appeals to reasoners as the prerogative of this world only. It is to their minds nearly if not quite self-evident that both the work and the satisfaction terminate at death. There may be a lingering hope (the tailings from the mine of their youthful training) that death does not end all; but if those contemplate the possibility of another existence it will be through the medium of some materialistic lens of fancy as a "waking up" in some new sphere. The supreme glory of the philosophy of certainty is at best a cloudy "substance of things hoped for," rather than the evidence of things unseen.

In some sprightly verses the poet Stoddard asks: "What's the world to a man when his wife is a widdy?" and it is in this same spirit of cynical incredulity that Corvinus mocks at what appears to him inconsistent and illogical in the philosophy of Dr. Carus.

The idea of a dead man's satisfaction is to him the pinnacle and perfection of absurdity. I hardly wonder, since it must appear so to one not wholly disenthralled from the former view of man's soul as an ego entity.

"Corvinus" says that the question of the immortality of the

soul should be treated separately from that of evolutionary ethics.

Dr. Carus' position is that these (insofar as they are not identical) bear the same relation to each other as, for instance, mathematics bears to surveying or navigation, or chemistry to photography or dyeing, that is, that morality is an art—the art of living, capable of being cultivated and improved. It is in all respects an applied art, whose science is essentially religion.

The value of a fact consists in its place in principle being accurately determined; in the truth pervading it, not in the means that produced it, nor in opinions hovering about it.

The ego idea concerning man's conscious self is no better than the ghost idea concerning his remains. There is no more an ego than there is a wraith. It is one of the sense illusions to be overcome by reason.

Illusion is not confined to phantasies of the eye. It is the common attribute of all things of sense and time. We are aware of the exact opposite of things as they are. We perceive the reverse of the stirring coin of the infinite and eternal. The earth seemed undeniably to our ancestors the one thing stationary and stable; a dome of blue crystal was believed to overarch the world; Epicycles told specious lies; the rainbow brazenly proclaimed itself for what it was not; and at this day, the latest in the history of science,—chemistry is revolutionizing itself with the seemingly astounding declaration that matter is the one thing least entitled to be called quiescent, but is that where motion is most inconceivably rapid.

It is true, painfully, pitifully true, that the formulas of philosophy have hitherto been impotent to give valid reasons for pure morality. Religion, as expressed by theology, in all its multifarious shapes, has always been ineffectual to restrain the passions of men.

The art of living has been, and is a crude attempt at right doing,—as crude as the hand distaff of the old time spinner to the countless spindles of Lowell or Manchester.

It was so and continues to be so, because men do not believe what their lips profess.

The religion that is to be gives a reason for faith, faith in the uses of this life and in the unending life.

Few indeed are influenced by abstract fears or hopes in which their conscious self shall have no part.

How little professed belief in another world effects men may be seen everywhere; but when men realize that the life they are now living is immortal; when they really believe that for every idle word they shall speak account shall be given in the time of consequences, then surely a better and purer morality will prevail. Instead of fearing a hypothetical deity beyond them they will serve and obey the certain divinity within them.

If the "soul" then be allowed its true significance; if we admit that there is no ghost within as we know there is none without; if we are sure that the reality about us must be in the effects we have produced, in the influences that have been ours to give.

If we are confident that our immortality is not of matter, nor of action, for these have their own immortality, how easy it is to understand that the real immortality is of the spirit, of the meaning of our lives.

The same logic which irresistibly compels belief in the perpetuation of the effect of the actions of the faculties ought to be effectual as to the co-ordination of the faculties.

If "soul" is only an expression for the use of principle then assuredly life becomes in the same manner only an expression for immortality and the law of continuity for that life has been established.

If these things be true it is also true and natural that our life should live on in other lives, losing nothing of its efficiency, but rather continually growing in power in due and just proportion to the value of the factor which was and is and will always be ourself.

There is not a particle of evidence that anything tangible about immortality survives dissolution; but in everything evidence that the intangible must survive.

Far from annihilating our consciousness this perpetuates it. Far from destroying the law of personality this fulfills it.

The phenomenon of conscious life manifested through a multitude of faculties in one coherent individual is fully as marvellous, and no more intrinsically natural, than if manifested in those same faculties in a multitude of individuals.

Theory without practice is a hollow mockery of reality. It is an empty abstraction.

But practice without plan is preposterous, and a plan without purpose is an absurdity, since the very idea of plan presumes purpose, and purpose requires the will to form and the power to execute.

This is not as some, unversed in pure logic, might suppose,—the “argument from design,” as it is commonly understood.

The idea of command is eliminated from the great fact of order.

The notion of an edict or fiat of some sort promulgated by a supposititious being has no place in the science of religion. There is no more a ghost God than a ghost man.

What calculation is to mathematics; what thinking is to thought; what work is to energy; what sight is to the optics, that is the will of man to Volition of the universe.

And all man’s faculties co-ordinated in what we call his personality exist in him temporarily because of the eternal existence, that co-ordination of principle which is God.

Do not think that “with what measure ye mete it shall be measured to you again” is the edict of an Almighty Being. Nor yet vainly imagine that the substance of the expression is untrue. It is most certainly, most inevitably true. If it were an edict, then, indeed, the effects of its violation might be averted; then, indeed, it would be well, by gifts and vows and flattering rites, to propitiate a capricious, petulant, passionate, or jealous Jehovah.

But these things are vain and futile. As well seek to propitiate the attraction of gravitation, as to alter by one jot the potency of the eternal right.

The grain you sow in the spring you shall inevitably reap in the time of the harvest.

This is the doctrine of destiny, the creed of consequences, for nature knows no such thing as revenge.

On the other hand, as the biblical allegory has worded the great truth, to them who have done well is promised paradise: “Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love him.”

This also is destiny's doctrine, the creed of consequences, for nature knows no such thing as reward.

It is on this basis,—of facts as they are and not of either beliefs or doubts as they seem,—that the ideas of God, life and immortality become not only possible, but credible, and not only credible, but inevitable.

It is this simple way of regarding the facts of life,—a way, whether from the side of religious feeling or of logical analysis, leading to one and the same conclusion, which "reconciles" religion and science.

It reconciles as the exhilarating oxygen and the stifling nitrogen are reconciled in the air.

It reconciles as the truly mated are reconciled in the sacrament of marriage.

It reconciles, not by compromising, nor by identifying, but by unifying.

Such is my plea for the religion of science, or as I prefer to think of it, the science of religion, not claiming for Dr. Carus more of a prophetic vision than he shares with all the emancipated, nor any merit in my understanding, nor accusing of unfairness the dikastery which has tried him.

The clear vision is not given to every one to see the pageant as it really is, nor the learning to translate the glowing symbols of reality by the equations of catoptrics and dioptrics. But all may feel accurately and thus may know certainly.

This accurate feeling is faith, a word whose import is so misunderstood. It is the spurious that is so specious, the sham that is so shameful.

Corvinus has seen the highest summit of reason in Dr. Carus' philosophy without recognizing its greatness.

So, rising by gentle gradients from the table land of Asia, Chumalaree of the Himalayas, lacking the insolence of the Matterhorn, seems to the wayfarer only an ordinary mountain, while yet nearer the stars than any earthly height.

PROFOUND "DIVINES."*

By HERMAN WETTSTEIN.

THE superficialness with which our D. D's. treat religious and kindred subjects was again exemplified in the answers sent in by several of Chicago's "divines" to the queries propounded recently by the *Sunday Tribune* as follows:

1. What becomes of the soul immediately after death?
2. What constitutes the joys of Heaven?
3. What constitutes the punishment of hell?

No one with a grain of perspicuity can contemplate the shallowness exhibited in their respective answers without ceasing to wonder that where there is so little ordinary discernment in the shepherd there is still less in the flock. Space forbids entering into a full analysis of the various views presented on these subjects, but a few deserve special consideration.

DR. H. W. THOMAS

makes this totally unsustained assumption in reply to the first query, that "immediately after death self-consciousness is not affected." That is to say: after death a person is as self-conscious as before death, or he retains the same consciousness as he enjoyed previous to dissolution. From this it naturally follows that if a person is unconscious before death he will continue unconscious immediately and for all time after, since "it is not affected" by death. This assumption then, instead of sustaining the belief in an immortal soul, invalidates it. "Memory, reason, love, are the same," he continues. But where none of these exist before death, as is most frequently the case, they cannot exist after death, according to his own version; being "*the same*," i. e., non-existent. He claims that the spirit retains the form it had on earth. Also when it is crushed out of all semblance to humanity, or blown into atoms by some accident or explosion? By what process can the life of each part or member re-form itself into the original soul again? From the conflicting views of the Catholic and Protestant churches concerning the efficiency of prayer he argues that: "The result is that a great gulf has come between the living and the dead."

*This article will be sent to each of the clergymen herein named and we shall be thankful for any reply to any of these criticisms.—EDITOR.

So upon what the living believe, depends the fate of the dead! Ha ha, ha! A gulf created between the living and the dead by the wild phantasmagoria of wrangling clergyman. "It is wrong," he continues, "both to those who are alive and to those who have died." So the latter's salvation of happiness is affected by what the living believe!!!—"

BISHOP SAMUEL FALLOWS

holds that the soul remains conscious after death. But if it is unconscious prior to death, must it not also remain so, according to his own logic? If it remains in the state it was in just before the heart ceased to beat, that is, unconscious, as is the case in the majority of instances, its remaining so is established, if we accept the Bishop's view which accords in that respect with scientific materialism.

To the question: "What constitutes the joys of Heaven?" he naively admits that these joys depend purely on man's imagination, for he says that the answer "naturally varies with the temperament, the culture, and the surroundings of the one making the reply to that question." According to this view there must be a special Heaven for each individual, since hardly two Heaven-aspiring religionists depict it to themselves exactly alike, and if it were not according to their expectations how could they shout hallalujahs with a right hearty good will? That probably has never occurred to the venerable bishop, so he had better modify his views of Heaven without delay lest he be sorely disappointed and miserable when he "gets there." His present idea is that there will be no needless friction in it, but that would not accord with the Indian's views who love the "friction" of chasing the buffalo in his "happy hunting grounds." Now which of them is right? The bishop would feel miserable at the sight of the brutal chase, while the Indian would be bored to death in the Christian's frictionless Heaven. What profound thinkers these benighted victims of superstition, whether they are arrayed in gold and purple, or in wolf-robcs, or waiting to be humbugged in the seance-chamber by fraud or hypnotism!

An equally shallow view he entertains regarding "the pains of hell." These consist, in his judgment, of an abridgment of one's power to gain knowledge and to use it. Here he has made the same blunder as he did in creating his Heaven—*he made hell to*

suit his own notions! It never occurred to him that such a hell as he depicts to himself would be no hell at all to the multitudes who despise knowledge as much as they do a rattlesnake. What student of human nature is not aware of this fact? Who does not know how the masses are bored *by anything they do not know?* Who does not know how they shrink from an acquisition of new knowledge? Instead then of an "abridgment of one's power to gain knowledge," being a hell to the majority of people, it would simply be a Heaven of delight to them! So you had better make a different kind of a hell for those who need it, reverend sir, and also see if you cannot make a Heaven which will accord with every one's views. By the way—don't your God also need remodelling by this time? That "the world do move" and is gradually emerging from its pristine darkness, is also shown by the

REV. CLINTON LOCKE,

who candidly admits that: "The mind of man can only imagine; it cannot dogmatize regarding the details of a future world. The history of every nation shows that its earthly ideal of happiness or misery is very apt to be its ideal of future happiness or misery." What stronger affirmation do we need that the entire superstructure of religion is built on a foundation of sand—a product of man's imagination, even the dogmatism of theology being now rejected? How immeasurably is this D. D. in advance of his contemporaries! All honor to him. One more step and he will find himself in the glorious ranks of Free Thought.

He presents in very ambiguous terms the teachings of the Scriptures concerning the questions proposed, which interpretations, he claims, he, as an Episcopal clergyman, is "sworn to hold," implying that he would *not* hold them if he had not sworn to do so. How many are not thus ordained to disseminate superstition against their better convictions. But he is free to express the opinion that there is no more a material fire in hell, than trumpets and golden seats in Heaven. By the way—how can gold, pearl or other metal and mineral have immortal souls? That is fully as stupid as to suppose that the souls of human beings can extend into, and include their apparel. When thus a materialized spirit appears dressed, put it down as a fraud or the phantoms of hypnotic "suggestion" at once. The least trace of anything artificial about it is absolute proof that it cannot be a spirit,

for Nature can never enter the domain of Art. Hypnotism can.

THE REV. WILLARD SCOTT

(Congregationalist), it appears, cautiously refused to commit himself to occupying assailable positions, so he confined himself to a presentation of platitudes which are not worthy of consideration by those who have "evoluted" out of Sunday-school lore.

THE REV. L. P. MERCER'S

replies consist of a medley of unsustained dogmatisms, in the usurpations of whose manifold Heavens and hells (being a Swedenborgian) we will unrestrictedly leave him. But we must do him the justice to say that he has also discarded a literal hell-fire, he describing it as "selfishness aflame." Thus we find again that every religionist makes his fancied future life in accordance with his own notions. What an infinite number of Heavens and hells there must be, and hardly two exactly alike!

THE REV. W. H. LAWRENCE

has this weak point in the make-up of his Heaven: He don't believe there is anything material about it, which, of course, would render life therein intolerably monotonous. Spiritualists have overcome this objection by stocking their Heaven with all the imaginable creature comforts of this life, so that they may eat, drink and be merry with anything their hearts may desire. But since there are so many conflicting views on this point why can spirits not give us definite information in regard to it? Why do they contradict themselves so often about spirit-life? Simply because mediums give us their own imaginings. They probably draw upon their imagination for their facts, and upon their wits for their fancies.

THE REV. L. A. CRANDALL

repudiates dogmatism, and so cautiously steps upon the ground he is forced to assume as to say that "The New Testament *seems* to teach that after death the soul continues in a state of conscious existence . . . and *seems* to sustain this view." (The italics are mine.) It only *seeming* so to him implies a distinct doubt in his mind concerning its reality. Another prospective candidate for Freethought honors, this Rev. Crandall. It's only a question of time when they will "all get there." Superstition

"will soon be of the things that were." Hail the day! He is far enough advanced to confess that: "I do not find it necessary to believe in literal hell-fire and brimstone in order to be convinced that sin brings punishment." With the devil squelched, the masses will take courage to think, and then, good bye, god-superstition, too! What then, alas! will our parsons do for a living? And what will our "mediums" do if they can't hypnotize their dupes any more for a dollar per capita, and make them see well-dressed or ill-dressed spooks of all kinds?

THE REV. L. J. DINSMORE

(Universalist) has so far got out of the orthodox rut as to deny that there is "a great central city of the universe where God resides in any special sense. A material Heaven, abounding in the riches and treasures of gold and jewels is a literalization of a poem that the Christian world has so far poorly understood—the apocalypse of John."

If his view of hell is representative of that held by Universalists in general, to-wit, that: "The punishments of hell are disciplinary and remedial in their character" heterodox Christianity is not far in advance of that now held by their orthodox brethren, who, as we have seen, reject, as a rule, a literal hell in toto. The latter seem gradually to emerge into Universalism, and with this decisive step in the right direction—though very far from the final goal—radical Freethought may at present well be satisfied. With the devil removed from the path of Progress, Reason will illuminate it to the end.

The devil seems to have been eliminated even from the mind of the

REV. TH. C. HALL

(Presbyterian) and Reason installed therein to a certain extent, squelching his dogmatism entirely, as will be seen from his frank admission that: "What becomes of the individual immediately after death, I cannot say. The only source to which I should look for any light upon that subject would be a divine revelation, and I do not find anything that I can regard as directly touching in the Bible upon this subject." If he had expressed such doubts during the time of Calvin he would probably have been considered a fit subject for an *auto da fe*. This view is corroborated by him falling in line with the generality of thinking clergymen

who have discarded a hell of fire and brimstone, his conception of it being "simply the heightening and deepening of the processes, familiar to us here, by which God seeks to stamp with retribution breaches of the Commandments." As no devil is needed for such a "hell," he has also relegated his Infernal Majesty to the realms of fiction. Neither does he allude with one word to the superstition of "election" or pre-destination. We may consider him well started on the road to Freethought, unless present signs fail.

RABBI E. G. HIRSH

has also become a confirmed sceptic, not to say Agnostic, on the subjects under consideration, for he "professes the deepest ignorance as to the future condition of the soul." He "cannot even imagine its conditions. The old testament has very slight indications of it. Judaism has not dogmatized about immortality. Its emphasis lies on this life, and it is strenuous that whatever may come hereafter, a life well lived here, is the best preparation." If all religions would but confine their teachings to this doctrine no serious objections could be made to them.

RABBI JOSEPH STOLZ

is also basking in the sunshine of reason, for he admits that: "There is no local heaven and no local hell. These phrases are but figurative expressions to make abstract conceptions concrete to childish minds." Very flattering indeed to those who still entertain such childish notions! Verily "the world do move" and WITH A RUSH, at the present time.

But as though to exemplify the saying that "It is but a step from the sublime to the ridiculous," our next respondent to the *Tribune's* question is

ARCHBISHOP FEEHAN,

who delivers himself of an opinion that shows the inertia of the religion he espouses. "The righteous," he says, "go straight to heaven after death, and those who die in mortal sin go direct to hell, while those who have been guilty only of venal offenses go to purgatory—we do not know for how long." The hypocrite, as though he does not know, or profess to know, that this depends entirely upon the number of masses paid for by the benighted votaries of this, the most stultifying of all superstitions, and we may add—the most extortionate.

How dead to reason they become is shown by

CHANCELLOR P. J. MULDOON,

of the Holy Name Cathedral, who asserts that: "Immediately after death the soul appears before Jesus Christ and is judged, and then begins either the reward or the punishment." There is no figure of speech about these judgments, but they are supposed to actually occur. But can they tell us how it is possible for Jesus to judge all the souls as fast as they appear before him—thousands every hour? If it be replied that to God or Christ all things are possible, why can or do they not send all to heaven or hell *without judging them* as in a court of justice. But it appears that Catholics are also beginning to modify their conception of hell, for he declares (in my opinion rather unwarrantedly), that: "On the question of a literal fire the church has never pronounced. It has never given a dogmatic decision on the punishment of hell." The fact is, the heads of Catholicism are fully aware how obsolete all notions of a literal hell are becoming, and they are preparing to discard them with as good grace as possible, so that they will not be left entirely in the rear, or be the last to cast the devil overboard.

It strikes me that clergymen themselves, instead of only their flocks, are getting "ashamed of Jesus," for there appears to be a general tendency developed all at once to profess that they know little or nothing of heaven and hell with all the appurtenances thereunto belonging. This must have become apparent from the answers quoted by me to the *Tribune's* questions. This disavowal of any knowledge on the conditions of a future life is made again by the

REV. J. V. BLAKE

(Unitarian), who admits that he has "no information from without as to any such places as heaven and hell, and equally I have no conception of them within me." Conceiving them as mere "conditions of mind," as he alleges, is in conformity with the views of the most radical materialist, who finds in the observance of a moral life the conditions of happiness or a heaven, and conversely, in immorality the elements of misery or a hell. And thus we find that the general drift of our advancing religionists is turned towards materialism. We extend the hand of welcome to them.

But as though our good offices and intentions in that respect

were rudely rejected we find the following specimens of profound dogmatism in the

REV. P. S. HENSON'S

closing remarks: "The mind is its own place and of itself a hell of heaven and a heaven of hell." If the reverend gentleman can see any sense in this jumble of contradictions he can do more than we can. A mind a hell and a heaven at the same time!

BYRON, ILLS.

GEN. GEORGE P. DELAPLAINE.

—Gen. George P. Delaplaine, of Madison, Wis., has been for many years one of the special friends of this Magazine. He was a man who had an extensive acquaintance among intellectual Liberal people in the West and he has taken pains to often bring this Magazine to their notice, so that we are indebted to Gen. Delaplaine for some of our most intelligent and worthy subscribers. He was one of the grandest specimens of humanity that we were ever acquainted with, and a Freethinker that was an honor to the cause he represented. Below we publish from *The Philosophical Journal* a short obituary notice of our late most valued friend:

IN MEMORIAM.—Passed away April 29, at his home in Madison, Wis., Gen. George P. Delaplaine, in his 81st year. Gen. Delaplaine was, as the *Wisconsin State Journal* says, "one of Madison's best known and most widely loved citizens." His intellectual ability and attainments, his fine social qualities, his faithful and steadfast friendship, his wide sympathies and interest in all reforms, his goodness of heart and his unostentatious helpfulness to the unfortunate and the poor, extended through a long life, attracted and endeared to him all

who knew him. He occupied many positions of honor and trust in Wisconsin, and was a member of numerous literary and scientific societies. The Madison papers refer to his efforts to forward the fortunes of young authors and artists of promise and his assistance to young men and women in seeking and acquiring a trade. Every movement in woman's behalf had his earnest support. "The man or woman who served him was his friend and received his loyal service and friendship in return. The kindness and gentleness of his nature manifested itself also in the treatment of the lower animals. He was fond of horses and dogs, and no stray dog or cat that came to his house ever lacked food or shelter."

General Delaplaine was born in Philadelphia, September 23, 1814. His father was Mr. Joseph Delaplaine, a friend of Jefferson and other leaders of that time, and author of "Delaplaine's Repository of the Lives of Distinguished American Characters," published in 1815.

General Delaplaine was liberal in his religious views, and by request of his daughters who survive him, the editor of the *Philosophical Journal* gave the funeral address. Remarks were also made by Mr. W. D. Simonds, the Unitarian minister, and by Professor Jones, one of Madison's oldest citizens, who was intimately acquainted with the deceased.

LITERARY DEPARTMENT.

WALT WHITMAN—SOME OF HIS HABITS.

By F. L. OSWALD, M. D.

NORTH AMERICA has been called the free arena of individuality, and it is now and then worth seeing what sort of life a clear-sighted man, freed from the shackles of conventional prejudices, can shape for himself in a country like ours. •

HIS SELF-RELIANCE AND LOVE OF FREEDOM.

Walt Whitman, as a man and a writer, was perhaps the most self-reliant individual the world has seen since the death of Lady Hester Stanhope. Compared with the "hermit of Camden Beach," Renan was orthodox, and Henry Thoreau a man of fashion. Whitman's ruling passion was not the love of nature or of solitude, nor, as Swinburne asserts, a mania for contradiction, but the love of independence. He valued freedom above all other earthly possessions, and with all his philanthropy he had a profound distrust of accepted opinions, and an outspoken contempt for the moral and philosophical verdicts of public opinion.

HABITS OF DRESS.

Walt Whitman had no talent for the practice of asceticism. As a general proposition, he held with Herbert Spencer that the testimony of our instincts should be our main criterion of good and evil, and that the wise will not despise palatable food and a snug fireside. In choosing his dress he consulted his own ideas of comfort rather than the views of his tailor, and biographers who eulogized his "patriarchal calmness of speech and manner," (possibly a characteristic of his sickroom years) would have stared to hear the emphasis of his remarks on the absurdities of fashion. "O, let them buy a dry-goods doll and ogle it, that's what they want," said he, when he heard that his winter garments had been criticized as "slouchy and antiquated;" "confound their impudence; do they suppose I have nothing to do but study their French flounce and frippery journals?" He would have preferred a Turkish cap to a stovepipe hat, but compromised on a soft felt hat, and habitually wore his shirts open in front, on the theory that tight collars would aggravate a tendency to apoplexy. His Camden shoemaker had learned to humor his ideas of fitness. "Never mind your routine," he would say in reply to professional expostulations, "what you call a good-fitting shoe is sure to be four-fifths too tight in proportion to the length. Make it agree with those measures, and rely on it that we won't quarrel about the looks of the thing."

HIS NATIVITY AND EARLY LIFE.

Like Thomas Carlyle, Whitman was a house-builder's son, and his mother

(a Van Velsor, said to be descended from a rather eccentric family of early Dutch immigrants) was so occupied with other domestic duties that the little lad enjoyed the benefits of the "let-alone" plan of physical education. He was born in 1819, at West Hill, Long Island, almost in sight of the sea, and at a very early age grew fond of wilderness rambles and self-help. His indoor education was limited to that of the public schools, but he instinctively recognized the benefits of knowledge as an aid to independence, and contrived to pick up an amount of miscellaneous information that enabled him to establish a little school of his own before his father had time to claim his services as a carpenter's apprentice. In 1836—viz., before the end of his seventeenth year—he taught school in Queens and Suffolk counties, L. I., and "boarded around," at first rather against the wishes of his parents; but seeing that the increasing number of his pupils enabled the boy teacher to contribute to the support of his younger brothers, they let him alone, and even helped to distribute his prospectuses of a little grammar school. In his leisure hours he acquired a practical knowledge of printing, with a view to newspaper editing, till the removal of his father's family to Brooklyn, N. Y., turned his attention to real-estate speculations. But Brooklyn at that period of its development was not a fast growing city, and the restless youth drifted south to Philadelphia, Richmond and Memphis, and from that time rather abused a Yankee's privilege of versatility. His impatience of restraint had probably something to do with his frequent changes of occupation, though he pleaded the necessity to supplement the defects of his education by travel. At all events, the ups and downs of the next fifteen years gave him an opportunity to study life in all its phases of amenity.

VARIED EXPERIENCES.

He zigzagged south as far as Louisiana, then back to Ohio and New York, and tried his hand by turns at teaching, printing, publishing, farming (or at least orcharding), house building, house painting, railroading, versifying, and miscellaneous journalism. The financial success of his little book, "Leaves of Grass," turned his thoughts to literature as an exclusive vocation, and the results of his tentative efforts as a magazine essayist were on the whole rather encouraging. When the vortex of the Civil War drew him to Washington by the vague desire to contribute his mite of aid to the service of his country, he tried in vain to secure employment in the Quartermaster's Department of the Topographical Bureau (as a compiler or engraver of war maps), but could not make up his mind to shoulder a musket. It was not the danger or prospect of hardships that kept him out of the recruiting office, but the horror of subordination to bullying sergeants, and the necessity of swallowing the delicacies of the Commissary contractor. "Travel by land or pray to Allah to give you a lift through the air," an experienced old Mussulman advised a young fellow-pilgrim, "but beware of taking passage on a British packet, where you would have to see wretches get fat on pork, and starve yourself or share in the horrid feast;" and with a similar preference for the lesser evil, Walt Whitman at last accepted a position as steward's assistant in a military hospital.

AS A NURSE-CLERK.

The doctrines of Florence Nightingale's gospel of fresh air and sunlight

had not yet leavened the management of the American lazarettos, and the nurse of the sick was in constant danger of having to add his own name to the list of chronic invalids. In warm weather the atmosphere of the ill ventilated wards was almost unendurable, and many of the patients were afflicted with contagious lung disorders; but the assistant steward stuck to his post for four long years. Once (in the summer of 1862) he had a fainting fit, and from that day remained subject to sick headaches, vertigo, and other omens of the stroke of paralysis which finally consigned him to the long dreaded doom of indoor life.

For the time being, however, he seemed to recover, and after the end of the war applied for a vacant clerkship in the Department of the Interior. His written application was so evidently superior, both in style and penmanship, to that of his fellow-candidates, that he secured the place; but when he was one day summoned to appear before his chief, who in the style of a Grand Inquisitor, questioned him about the truth of certain rumors concerning the orthodoxy of his theological tenets, and Whitman had to plead guilty to the charge of being the author of "*Leaves of Grass*," he was discharged on the spot. There was no appeal from the decision, and Whitman went home, sick at heart, with premonitions of bodily illness, but strongly confirmed in his detestation of dependence, and resolved to achieve his deliverance at any price.

Almost against his will, his friends secured him a position in the Attorney-General's office. Whitman was homesick; but relishing the necessity of getting another start in life, he did his best to justify the recommendation of patrons, and stayed in Washington till 1873, when the verdict of a medical friend endorsed his yearning for the peace of private life. He went to Philadelphia, and finally settled in a riverside village near Camden, N. J., where he established what he himself called a "literary bear-den," in a two story frame house with big open fireplaces and a snug attic, having "boiled down the passions of his youth to the worship of freedom and a day-and-night praying for health."

LOVE OF NATURE.

Whitman's love of primitive nature cannot be doubted by any reader of his earlier works, and his preference for city headquarters was perhaps really prompted by the principle expressed in the maxim by Arthur Schopenhauer, who remarks that "he is lucky who learns in time not to consider this earth an Olympus, flowing with nectar and ambrosia, but rather as an inferno, where the wise will endeavor to find a fireproof lodge." Having secured the blessing of a gossip-proof basis of operations, Whitman indulged in frequent excursions to the Jersey pine woods, to the Maryland mountains and even to Canada and Western Colorado. His next neighbors knew him only as a courteous old gentleman, who wrote or sold books, and had a reputation for paying his house rent at punctual dates; but they did not trouble themselves to ascertain who cooked his meals, or why his door often remained closed for days together.

FOOD, HYGIENE, ETC.

The old philosopher relied on his conviction that burglars would not steal

unrhymed poetry, and simply locked his door when he went out in quest of fresh air. On his return he did not even find a dog to "bay deep-mouthed welcome," but a cup-board stored with crackers and dried fruit, canned vegetables, honey, and other imperishable comestibles, with a valued present from a Yankee admirer—an apparatus for the domestic manufacture of ice. This machine, with an ample store of the requisite chemicals, made him practically independent of the seasons, and lessened the dread of his chief enemy—the stifling midsummer heat of the Atlantic Coast States. Most of his fainting fits had come in August, and if he could weather the bake-oven season to the end of that month, he considered his lease of life settled for three-quarters of a year.

From the big city across the river (Philadelphia) he could procure any desired material for his sanitary experiments. He was an empiric in matters of hygiene, tried patent drugs of all sorts with caution, and wasted several dollars on "electric" remedies for the after-effects of his paralytic affliction, but finally got hold of some suggestive books on medical reform, and for one full year did not taste a drop of medicine. He also experimented on the effects of various kinds of diet, and renounced the use of coffee, as a daily beverage, though not as a medicine, having ascertained its stimulating effects on the mental faculties, especially in emergencies requiring protracted application and night work.

RETIRED EARLY.

When he could afford to await the moving of the spirit he preferred to retire early after a light meal of rice and apple butter. He was a worshipper of the morning hour--the springtime of the day--when neither the heat of the sun nor the uproar of traffic interfered with his invocation of the Muses; but realizing, withal, the necessity of a liberal allowance of sleep, he contracted the habit of taking mid-day naps of two or three hours, and awakening to a second morning in the cool of the evening twilight. The early evening was his favorite time for receiving visitors. With all his horror of etiquette and regulation visits, he had learned the value of social intercourse, and found that an animated controversy could be made a sanitary substitute for out-door exercise. The simple plan of keeping his house door locked and watching its approaches from the curtained observatory of his study made it possible to admit only welcome callers, of whom there was no lack after the winter of 1882, when the City of Brotherly Love experienced a sort of Walt Whitman revival, and the little frame house on Mickle Street was enrolled in the list of suburban curiosities. The Camden landlord became proud of his tenant, and anticipated his wishes in regard to various architectural improvements.

To all these blessings, "peace as a factor of health" was gradually added in the form of deliverance from the stress of pecuniary problems. The inspired essays, which their author insisted on calling poems, but which the Greeks would have called didactic rhapsodies, had begun to find a ready market, and a day's work often sufficed to prepay the expenses of his singular household for a quarter of a year.

NO EXPENSIVE HOBBIES.

Whitman had no expensive hobbies except his passion for the curiosities

of literature, and the charges of "immorality" were founded mainly on his failure to propitiate the prejudices of literary prudes. "It would be a ghastly joke, were it not such a self-revelation," says the Rev. Minot Savage, "that a man as clean as the pine woods and the northwest winds should be adjudged by our critical Dogberries to be 'immoral.' Whatever else he is, and whatever any one may think of his religion, he is a great, bracing moral force to any one who studies him with common intelligence. To class him with the 'French School' of sensualists shows about as much discrimination as did the Pharisees when they accused Jesus of drunkenness or of having a devil."—*Good Health*.

ALFRED DE MUSSET.

By WILLIAM HALE.

THERE are four poets of our century who seem to be the peculiar exponents of the literature of despair. They come from the four principal nations of Europe. England is responsible for Byron, Germany for Heine, Russia for Lermontoff, and France for Alfred De Musset. All of them rail bitterly at life, all of them are struck with the malady of the century, but Musset is sadder, more melancholy than all the rest. To him life is a road that leads through a desert without a single oasis where the traveler can find some cooling spring at which to slake the thirst of his soul. Before him stretches out the heated sand which blisters his feet, the rocks o'er which he stumbles and falls bruised and bleeding, and at the end of it all a slab of white marble which marks his tomb. Heine, as he gazes on life, gives vent to ironic laughter; but Musset utters a cry of despair, a sob of inconsolable grief and pain.

Turn to the "Confessions of a Child of the Century" and you will there find Musset's dissection of his own heart. In spite of the beautiful prose in which it is written, equal in many respects to the finest rhapsodies of Theophile Gautier, it is one of the most unpleasant romances in all literature. It gives you the impression of shattered nerves, of eternal suspicion, of dissatisfaction with everything and with yourself in particular. It has for point of departure, says Emile Faguet, a vulgar incident which has happened to almost every young man of twenty years, no matter in what century he was born, before or after Jesus Christ. Nevertheless the cause of the malady which possesses the hero is important in proportion to its effect. The infidelity of an abased mistress may be a trivial and common affair, but if it leads to transformations like that undergone by Octave in Musset's romance, it immediately assumes a certain psychological interest.

Why is it that the literature of our century has become so infected with that hopeless melancholy which finds no consolation either in the material world or in the dreams of the unknown? Assuredly it is not, as some contend, because Voltaire and the writers of the eighteenth century had sapped the foundations of belief and on the ruins which they had created had erected a statue to Doubt. Possibly Goethe and the "Sorrows of Werther"

may have had something to do with it. In the constant strides being made by human intelligence it was natural, it was inevitable, that a day should come when a more refined and complete expression should be given to those feelings which have always existed in the human heart. The fact that the literature of other times does not contain that wail of unutterable despair is not because no one felt the poignant grief which is born of the dreary void in which shines no star of hope, of the immense longing which finds so little realization. Every active intelligence has felt what Musset expresses; they did not cry out, but nevertheless a shiver traverses them as they looked at the infinite and found no answer to the sad enigma of life.

Musset exclaims in *L'Espoir en Dieu*: "Doubt has desolated the world; we see too much or too little." This expression denotes one of the many phases of Musset's wavering attitude towards the unknown. At no time, however, does he seem inclined to accept the traditions of a revealed religion. Perhaps Max Nordau would class him among his "degenerates" and call him a *circulaire*. The truth is that Musset had a very sound mind though he was subject to fits of mental depression brought on by the debauchery of a life which was thoroughly Parisian in more respects than one. After prolonged dissipation of every imaginable kind, it was not at all astonishing that when he sat down to write that he should feel the effects of his unnatural course of life and that these should exert their influence over his poems, his dreams and his romances. Nevertheless Musset's was one of those minds which lean towards despair and which no exterior influences can ever wholly cure. The only point that I wish to emphasize is that absinthe and courtesans were not calculated to make him glimpse life under a more pleasant point of view.

The literary men of France are more candid in their expressions with regard to religion than our English or American authors are. They feel under no obligations to propitiate their audience by a course which is at variance with their real convictions. They do not write for prudes and hypocrites. Such candor is admirable, for after all there is no higher virtue than to let the world know where you stand on all questions of this nature. This is the course pursued by the French authors. In almost every instance what they write bears the stamp of an unquestionable sincerity. They are perfectly indifferent as regards a religion which is today but a mere formality and whose advocates lay more stress on belief in it than the practice of it.

Musset's contemporaries seem to have been variously impressed by him. Alexander Dumas experienced a deep antipathy for him; others still there were who found in him some charming traits. The following picture drawn by M. Basine will show him as he really was. I quote from M. Basine's biography of Musset: "He was kind, generous, of a profound and passionate sensibility, and he was violent, capable of great harshness. The same hour saw him deliciously tender, absurdly confiding, and suspicious to a degree, mixing in the same breath adoration and sarcasm, feeling a hundred times over the sufferings which he inflicted, and having adorable changes, eloquent repentances, during which he humiliated himself, took a cruel pleasure in making his heart bleed. At other times he was a dandy, man of the world, sparkling with wit and badinage. To sum up, a complex being, not inoffensive; and who some-

times frightened women whom he loved, but having very great sides, and nothing small or low; a seductive being, and one who could only be unhappy."

There is an episode in Musset's life which we cannot pass over—his *liaison* with George Sand. It is difficult to account for the marvelous fascination exercised by a woman with so little beauty as George Sand, and it is still more difficult to account for the manner in which she succeeded in fixing the affections of Musset. It is not often that two great geniuses like these bear to each other the relation of lover and mistress. What part the heart played in this connection we cannot say. It may have been that Musset was sincere, but George Sand's readiness to supplant him with an obscure Italian physician argues little real affection on her part.

Musset died at the age of forty-seven. During the last ten years of his life he had almost ceased to write; only now and then did he give to the world a few fugitive verses. In defining the literary position of Alfred De Musset, we should always remember that he is the typical poet of our century. It is said that he once placed his hand on his heart and said that there lay his genius. "He was more than a poet—he was a man," says M. Taine. "He is the one poet who has never lied," Taine adds. Read those verses which Musset addressed to Lamartine, read that beautiful extract from *Rolla* which was published sometime ago in this Magazine, and you will be convinced that never poet expressed more clearly what he felt.

Emile Faguet describes Musset as a spoiled child, "who was stupefied every eight days to find that pleasure is not happiness." Many other poets of the century have been astonished to discover the same thing, but few of them have given utterance to it so strikingly as Alfred De Musset. He is more nearly akin to Shelley than any French poet. The lyric sweep of his genius reminds us very much of *Alastor*. There is a vast difference in the men, however. Musset never felt any desire to reform the world, contenting himself with trying to derive some enjoyment out of it, and when he failed in that expressing the sadness, the pain, which weighed down his heart and oppressed his mind. Becoming more and more influenced by despair as the years passed, he throws himself into every kind of dissipation with the result that life becomes to him a burden and death a relief. In one of his poems he says:

I love, and wish to suffer and endure;

I love and for a kiss I give my life--

Not only did he give his life, but as he also says in the same poem, he gave his genius. And the last was the saddest gift of all.

In contemplating those great and unhappy souls who, like Musset, seem to suffer in proportion to their genius, the mind is more than ever struck with the hopeless disorder, the blind chaos, that rules the world. Seek whatever explanation you may, you will be forced to acknowledge that the whole thing is an impenetrable mystery, and the best thing to do is to accept it and not attempt to solve it. Nothing tires one more than the efforts of those who try to prove that some unseen power governs the universe and assorts to each of us his life and fate. The human reason had better content itself with its limited environment and not attempt to penetrate the impenetrable. When we are confronted with the great problems of life and destiny, let us simply say we

do not know. When some great genius loses itself in the quicksands of life, and we are asked why and how this is, let us still answer that we do not know. But one thing is certain, and that is if the modern theologians are correct, there is scarcely one great intellect of our century but what it must be excluded from Paradise. I could say more in this respect, but I am averse to talking about anything so mythical as Hell or Paradise. One thing, however, will always remain to me inexplicable, and that is by what possible means a man can be held responsible for something over which he has no influence. If you are born without faith in things which are beyond the domain of your experience there is no course of cultivation, however assiduous, which will succeed in giving it to you. The power of the will is altogether unavailing in matters of this kind. I have never made any strenuous efforts to convince myself of the divinity of Christ, but I am perfectly sure that if I did attempt it I should fail most miserably. Supposing, however, that I had tried and failed—must I be condemned for this failure? Answer me, thou follower of "the pale socialist of Galilee."

WHAT MRS. HENRY SAYS ABOUT ME IN THE FREETHOUGHT MAGAZINE.

(FROM THE BLUE GRASS BLADE.)

THE April number of the FREE THOUGHT MAGAZINE—H. L. Green, editor, 213 East Indiana street, Chicago—in its contents and mechanical get up, I believe is the most creditable publication that I have ever seen from the Infidel press.

The frontispiece is a splendid photo engraving of me, with my *fac simile* autograph.

It also contains an elegant engraving of Mrs. Elizabeth Cady Stanton and Miss Proctor, the astronomer, and articles from both of these women.

A biographical sketch of me, by Mrs. Josephine K. Henry, of Versailles, Ky., "the woman Henry Clay of the South," and a preface to this by the editor of the FREE THOUGHT MAGAZINE appear in this issue of the Blade.

I do not try to disguise the fact that I take great pride in publishing this. That part of the sketch that professes to be historical is correct, but, in her commendable zeal to honor a man, who, in this age of hypocrisy, has staked his all on the truth, she has maximized my virtues and minimized my faults.

But if Mrs. Henry has not described the man that I am, she has described the man that, above all the characters on earth, I would love to be.

This sketch of me, taken in connection with the fact, that Mrs. Henry is to day recognized by the competent as the grandest character in the South, and the peer of Elizabeth Cady Stanton and Helen H. Gardiner in the North, and when it is evident that she could not have been prompted thereto by any civil or ecclesiastic "pull," but that she even jeopardizes, if not certainly damages her own interests by writing it, is the greatest compliment that I have ever received, is more than I ever expected, more than I deserved, and abundantly pays me, with compound interest, for all the outrage, insult, cruelty and in-

justice that I have received at the hands of the church and State, in Kentucky, and makes me willing to take more of the same sort on the same terms.

When a prisoner in a felon's cell at Paris, Ky., put there by preachers and distillers, for telling what everybody knew was true, I used to rest at midnight from writing "Behind the Bars," and look out through the grates, at the jail walls below, and the star lit skies above; I used to wonder if it could be possible that no man or woman in Kentucky would ever arise to rebuke the outrage that was being done me, and I said to myself that after I was dead some honest and noble soul would espouse my cause, and defend me before the world. But it has come while I am yet living, and in a quantity and quality far in excess of anything I had ever dreamed of.

I care little, or nothing, for the eulogiums and compliments of the conventional newspaper editor. He simply says what he thinks is the policy to make the most dollars for himself; but if I could have had the control of the whole matter to do me justice and retribution, I would have asked that the grandest woman in my own South should espouse my cause. And not only has this been done, but this woman comes from my own State, and we were almost girl and boy together, when we, she as a teacher and I as a preacher, first knew each other.

It now makes no difference what may happen to me, even if I am assassinated by some Christian brute, this woman has already written my epitaph upon the minds and hearts of my countrymen, more enduring than brass, more precious than gold, and that assures me that even if I die today, leaving many of my hopes merely in the bud, I shall not have lived in vain.

And wherever I have a friend in all this broad world, male or female, I want them to remember that a kindness done to Mrs. Henry, or to Brothers Green of the FREE THOUGHT MAGAZINE, is just as much, or more, appreciated by me, than if done directly to me.

When somebody expostulated against a proposition of Cassius M. Clay, by saying it was "unknown in the annals of history," he replied "Very well then; we will make some history."

I believe that in this article Mrs. Henry has made history. It is a new departure in Kentucky's history, when the "New woman of the New South," can defy all the political and religious precedents of this State, by defending a "blatant infidel," simply because he speaks for the true and the right; and that without genius, without prestige, without money, *sans* everything that ordinarily secures success, I could have gained the purely unselfish support of such a woman, simply because I told the truth when I seemed to do it, or actually did do it, to my own hurt.

I believe that such utterance, even though I may have been entirely unworthy of it, is the day star that presages a glorious dawn, the harbinger of a new spring in Kentucky's history, and that when the hopes of our most advanced Rationalists and moralists shall have dropped their pioneer bud and flower, and ripened into a glorious fruition, as was said of old of a woman who soothed an aching head and cheered a laden heart, so also again it will be true of this woman that wheresoever this story shall be told, throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

THE EDITOR OF THE OPEN COURT REPLIES TO "CORVINUS."

To the Editor of the Free Thought Magazine :

A series of articles written by Corvinus appeared in the FREE THOUGHT MAGAZINE, and will be published in pamphlet form. They are actually a criticism of *The Open Court* and its editor, and characterize the latter as "afflicted with the reconciliation mania," blaming him severely with a distortion of truth.

Considering the many misrepresentations of *The Open Court's* position, I hardly know what to reply. It is true that I use many old words in a new sense, but I have always been careful to explain what I mean. Had I ever tried to dodge the truth, or leave people in doubt as to my opinions, there would be some justice in the accusations of Corvinus.

My method of conciliation consists in showing the dogmatic believer a way out of his narrowness. I undertake to instruct him in the meaning of religion, pointing out how he can decipher the symbols of his creed and transfigure them into exact truth. At the same time I give to the Freethinker the key which will unlock the mysteries of traditional religion, and exhibit the significance of its peculiar forms, so full of beauty and comfort to the believer, and so grotesque to the uninitiated.

Corvinus apparently thinks that all religious devotees are hypocrites, but if he would take the trouble to become thoroughly intimate with an honestly pious Christian, he might understand that Christian faith is not mere fraud and superstition. Being myself personally well acquainted with bitter Infidels and also with devout believers, I find that so far as honesty of opinion is concerned, both are at the bottom of their hearts about of the same human nature, but they are as little able to understand one another as men of hostile nationalities, who speak different languages, and are full of mutual hatred and contempt. That Corvinus judges rashly of the work which I do is in my opinion simply due to the fact that he himself never felt the need of a conciliation of religion with science and science with religion. He knows neither the real character of the religious people of today, nor does he understand the historical import of religion. He only knows the little circle of his own society in which free thought prevails, and he has probably never investigated the evolution of moral ideals which without religion, would never have been disseminated or enthusiastically received among the masses of mankind. Morality without religion, and of course we mean here religion in the highest sense of the word, would have simply been fear of the police and nothing more.

Corvinus uses many offensive expressions, the injustice of which is so apparent that I find it unnecessary to say anything in my defense. Indeed they would deserve a severe rebuke if I were not convinced that they are uttered in honesty and in a misunderstood zeal for what he thinks to be the truth. They are not malice but narrowness. Corvinus seems to imagine that all those people who do not think exactly as he does are insincere, yet is he blind to the fact that this free thought is very similar to Christian bigotry; and it would not be wrong to characterize him as an infidel bigot.

I wish to add that I am much obliged to Hudor Genone for the defense of
 my position, Yours very truly, PAUL CARUS,
 Editor of *The Open Court*.

A GOOD WORD FROM BALTIMORE, MARYLAND.

Editor Free Thought Magazine:

I take pleasure in sending you the accompanying names of persons who have never before been subscribers to your Magazine. Though my list of acquaintances is small in Baltimore, yet I will endeavor to add to the number of subscribers. Baltimore is almost as great a stronghold of conservatism as it is of Democracy, yet, now and then we see signs of light breaking through the darkness. Recently a (locally) celebrated divine of the Methodist persuasion preached, both in his church and in the secular papers (the preacher's broad way and straight gate to notoriety) a sermon in which he stated that God is unmoved and unchanged by prayer. The sermon was the outcome of a sad calamity in which a husband and wife lost their lives while endeavoring to escape from a burning dwelling. The interval of awaiting aid was spent by the family and assembled servants in prayer to "him who permits not a sparrow to fall." Each fell to the pavement below and both were killed.

More recently this same divine introduced into his communion service individual cups and gave sensible reasons therefor. The act, however, brought down upon his head the wrath and condemnation of the shepherd of a rival brand of gospel (who also must needs rush into print) and who vehemently stated that the practice was without Biblical authority and that such innovations were but casting doubts and aspersions upon holy things *and lead to questionings of holy ordinances* by the people; that arguments based upon mere personal feeling, liability to acquire disease and the like, are but sophistry. If such innovations are permitted where are they to end?

Shortly afterwards the general conference met here and the innovation precipitated a hot fight in the ranks of the assembled followers of the one whose doctrine was "peace on earth, good will towards men."

The innovator defied the assembly from the bishop who presided to the elder or the layman to produce a single word in the discipline, or in any other authority, forbidding the practice. But as reasons are not requisite to sustain actions, or to defend them in the domain with which conferences deal, the fight went against him.

Yours sincerely,

PEARCE KINTZING, M. D.

601 W. FRANKLIN ST., BALTIMORE, MD.

CAPITAL AND LABOR.

Editor Free Thought Magazine:

IN your editorial on "Capital and Labor—The Rich and the Poor," you say: "It is well for humanity that there are many rich people. The business of the world could not be accomplished without men of large estates. The poor

people could not get employment unless there were other people who had the means and ability to set in motion enterprises that demanded labor."

With all respect, I beg to record my dissent from this view of the relations which ought to, though they unfortunately do not, exist between the rich and the laborers. It cannot be denied that the business of the world, conducted as it now is, by vast aggregations of capital, effectually excludes the laborer from any more than a slight participation; but that the laborer without the aid of these combinations and the aid of the rich in general, could not get employment, I deny.

Before capital, as we understand the term, existed, there were laborers and they had employment; and labor would survive and have employment if our civilization, its arts and sciences and capital itself were swept away.

While it may appear to some, as to you, that it is well for humanity that there are rich people, I think it would be better for humanity had all men a share of the riches, proportioned to their industry and ability.

We have millions of unemployed in the United States today. The number is steadily increasing. We have hundreds of men whose wealth is calculated by millions. Do those millionaires employ the idle and starving millions? Certainly not, and for the simple reason that, contrary to the popular belief, capital does not employ labor. Labor employs capital.

All wealth is the product of labor applied to the raw materials of nature. Without labor no wealth could be produced—no capital employed in production. Capital is but the stored up energies of labor, used to facilitate further production. Why, then, are these millions of laborers standing around idle, while capital is waiting to be employed, and, because of insufficient employment, earning but small and steadily decreasing profits? Why don't they go to work?

The question is difficult to answer satisfactorily. Where can labor—that labor which has no resources but strong arms and willing hands—where can it get the opportunity? The raw materials—the land, the mines, the forests—are all monopolized and held at such prices that labor is shut out. It is vain to talk of "cheap" land. Free land is necessary for this class of labor, and in no part of the world where a white man could live is free land to be had.

Four-fifths of our large agricultural population are in this deplorable state of deprivation and want. In a country but sparsely occupied we are already overpopulated. With millions of idle men needing land we have ten millions of idle acres, now wilderness, only needing the labor of man to produce food and every other necessity of life.

Because this large agricultural population is in want there is a less effective demand for the products of artisan labor, and the artisan suffers deprivation, and, with the agricultural population, the labor markets in cities and competing for employment, wages fall and there is a less effective demand for farm products.

Thus it operates, acting and reacting, till "business depression" sets in.

Now it can be demonstrated that, with access to land, men can always employ themselves. The proposal to allow the needy heads of families to use vacant lots in cities for farming purposes, the successful operation of the plan in

Detroit, its adoption in New York, Washington, and other cities, is at once a recognition and demonstration of this truth.

It will be said that all men cannot be farmers; but this is the occupation of all others that all men can follow as necessity arises. All cannot be doctors or lawyers, or tailors, but all men can till the soil. Therefore, to relieve the overwhelming flood of distress, to enable the starving millions to live, some means of getting them to work on the land must be adopted.

It can be done by taxation. Tax land according to value, whether in use or not, and exempt improvements and all labor products, and you will at once kill the speculative value of land and thereby open it for use. Such a plan will give opportunities to labor both in the rural and urban districts. With increased opportunities, and all men working, wages will tend to rise, the general wealth will increase and its better distribution be decreased through the better returns to capital for its use and the larger share of its own products going to labor.

GEORGE SUTHERLAND.

34 CORTLANDT ST., NEW YORK CITY.

IS PHYSICAL DEATH AN EVIL?

By JOHN SMITH KIRK.

"How swiftly pass our years;
How soon their night comes on;
A train of hopes and fears,
And human life is gone!"

GEOLOGY gives incontestible proofs that death has been an established law for ages before the appearance of man on this planet. The stratified rocks, for miles in depth, are full of the petrified bodies of organized flesh. Many rocks a thousand feet in thickness abound in shell-fish that must have lived and tranquilly died on the spot, during centuries of slow accumulation. The great pyramids of Gizeh contain some twelve million of tons of nummulitic limestone, quarried before the date assigned to the flood of Noah. This limestone is literally a compact mass of shells and corslets of minute marine fish, so perfectly preserved as to prove that they died quietly in the usual way. The depth and vast extent of the limestone deposit whence the material was quarried, render it self evident that it must have taken many thousands of years to accumulate at the bottom of an ancient sea. And the same evidence compels us to assign to its formation a date far, very far before the period of the earliest history of our race.

All fish, a very large proportion of animals, birds and insects, give proof in their structure that they were created expressly to devour each other. In the very first day of their existence, death must have proclaimed its law by the shrieks of a thousand creatures. So far as man's body is concerned, he is an animal like the rest, and the provisions for renewing and continuing his species—of engendering a substitute, being the same, as his organs attest, the law of ultimate dissolution must have been the same. Indeed from the constitution of man's body it could not have been proof against casualties. A fall or the impact of weight must have crushed it—water must have drowned

it, fire consumed it, the knife pierced it, famine starved it, thirst perished it, poison corroded it, foul air and the halter asphyxiated it. This establishes the law that animals and man are subject to the law of all flesh. But many are not reconciled to the assertion that the imposition of this great physical evil was at all necessary in the first place. It has been shown that life is a phenomenon resulting from the antagonist action of matter against matter. There is not a movement we make, not a thought we conceive, that does not necessarily depend for its production upon the death or decomposition of some part of the material organization of some part of the body, else eating would not be required to renew the spent material. So that if death be not active in his work every moment, there can be no life. The very fact that Adam and Eve were told to eat of the fruit of every tree in the Garden of Eden proves beyond doubt that death, temporal at least, could not be a consequence of such an act. The writer of the Book of Genesis, whoever he was, knew very little about the laws of nature as now understood. Notwithstanding the active church still clings to the belief, in spite of the light shed from the accumulated ages, that the assumed primitive pair of the race entailed by eating the forbidden fruit upon themselves and all their descendants, "death temporal and eternal." How slow is the wheel of progress when mystery, miracle and prophecy direct the march of the race!! The unphilosophic mind views life and death, as it does good and evil; as attributes the most opposite in their natures. Yet are they twin brothers and co-workers at one business. Nay, they are the same persons, so to say, in one.

If this be true, the same circumstances that are favorable to life should be equally so to death. We find this is the case. Oxygen, that is the grand supporter of life, is the great agent of corrosion that destroys it. In taking apart the elements of a body by the process we call death, the only possible means are adopted to furnish materials for the creation of a new one. Just as the stone mason, or his indispensable assistants, demolishes the old walls and uses the materials in the construction of a new one. Or to come still nearer home, just as man destroys a sheep to make new flesh for himself. He is equally the agent of life and death in the transaction.

Moreover, the most sultry heat of summer, which gives most vigorous growth to vegetation, that supports animal life and the vivifying thunders also, are most favorable to the rapid decomposition of dead and dying matter. That condition of the atmosphere, also, that produces sweeping epidemics, scattering death around us, gives equal stimulation to the process of generation; for it is well known to all medical men that a prodigious increase of births is sure to follow. If it were not a law of matter that elements should be separable from existing combinations, how could creation proceed? How could man build his house, weave his cloth, or get sustenance from food? Even the air could not be inhaled and made to give vitality to his blood!

Constant collision among the machinery of the body must end, as with the knife and the grinding-stone, in wearing it out at last. If it were otherwise, if one set of forms remained always, space would soon be filled up, leaving neither room nor material elements for new ones. At this moment there are, say, fifteen hundred millions of people on this earth, and loud cries are made

of over-population. In a single century four times that number of souls are born, act their allotted parts, and sink into their long repose. How many thousands of years since would the earth have been packed with people had there been no death? And what a spectacle should we have had now? The same trees, the same carpet of grass arrested in mid-growth; the same animals. Here is a dilemma at once. Had the laws of God been so arrested, or were to be so arrested, the distinction of sexes, the holy bond of union that holds society together would be removed, society dissolved, and we be men and women no longer. It will be perceived at once that a thousand difficulties of this sort would spring up in carrying out a supposition of there being no death, each one of which would reduce to an absurdity the laws of creation.

As Wm. Leggett says:

"What is death, but life
In other forms of being? Life without
The counter attributes of man: the dull
And momentarily decaying frame which holds
The ethereal spirit in, and binds it down
To brotherhood with brutes: There's no such thing
As Death; what's called so is but the beginning,
The eternal round of Change."

A LETTER TO THE CHURCHES.

[From the Chicago Times-Herald.]

BRETHREN: When the Lord was going about teaching, certain of the Pharisees sought to ensnare his speech. Tell us, they said, what dost thou think? Is it lawful to give tribute to Cæsar or not? But He said: "Show me the coin of the tribute." And He said to them: "Whose image and inscription is this?" They said to Him: "Cæsar's." Then He said to them: "Render, therefore, to Cæsar the things that are Cæsar's."

Cæsar, brethren, according to the Prince of Denmark, albeit imperious, is dead, and turned to clay. While Cæsar lived the church had little reason to pay tribute to the state, for the chief care of Cæsar was to persecute it.

You, brethren, owe allegiance not to Cæsar, but to the state. If it were the law that tribute should be paid even to the persecutor of the church for such measure of benefit as may have been combined with persecution, how much more is it not the law that tribute shall be paid to the state, which not only does not persecute any creed, but protects them all; and as a grievous past warrants the present in saying, even prevents you from persecuting one another?

In the commonwealth of which you are part, brethren, revenue is necessary for carrying on organized government. You are sharers in all of good that proceeds therefrom. The commonwealth asks not whether you be Jew or Gentile; whether your god be eastern or western; whether your creed come from the Ganges, the Great Wall, the Pantheon, the keys of the fisherman, the closet of Calvin, the groves of Wesley, or the forum of agnosticism.

What the commonwealth demands is that each of you sheltered under the roof of the state, and each having its own mansion, shall contribute a reasonable share of the general cost of the masonry and the burden of keeping it running and in repair. The commonwealth solicits that each of you shall be free to cultivate its own ideals and likewise to propagate itself in good faith to all contemporaries, offending against none, and also that good will may abound among you, and that you shall be helpful to all, so far as may be without asking too many questions, remits from impost of every kind the site of your buildings and all appurtenances you may place thereon, whether for religion or charity.

Brethren, this is the frontier of indulgence given to you, to one as to all, by the commonwealth. Whatever lands any of you may hold, whereon either now or hereafter private revenue in your own treasuries shall arise, must contribute their just share to the common weal; and from every tenement whence you gather profit for your private or corporate purse you must share your gain with the purse of the people who maintain your rights and safeguard with their solemn seal the charter of your liberties. Do ye render unto God all that appertains to Him and cease now and forever to withhold from the people the coin of the tribute which bears the image and inscription of the state. For it is fit that the churches should set to the people an example of truth and righteousness, especially in the payment of taxes.

Hark ye, brethren, finally, do ye this of your own accord, and, therefore, with grace. If ye do it not of your own accord in the name of Jehovah, the continental congress and the people of Illinois, ye shall have to do it whether ye will or not. Brethren, amen.

THE THEOLOGICAL CONTROVERSY.

REV. JOHN B. DAVIES, the pastor of the Congregational church of Chenoa, Ill., writes to the *Gazette* of that city under date the title of "A Controversy," as follows:

Editor GAZETTE:—In the next number of the FREE THOUGHT MAGAZINE, Part I of an article will appear from the able pen of Rev. J. R. Kaye, Ph. D., on "Ingersoll's Philosophy of the Bible." Dr. Kaye will champion the Orthodox side, and Prof. Felix L. Oswald, A. M., M. D., will represent the Liberal side. From what I have read and heard of Dr. Kaye I feel exceedingly glad that he has undertaken this work which he is so abundantly able to accomplish. Dr. Kaye was formerly pastor of the Congregational church here; he is a well known minister, especially in the west, and the leading men in Congregational and Presbyterian churches express their utmost confidence in him as one who is fully able to master all his foes. He has made the Bible his study for years, in its early language, import and history, and beyond peradventure he will be able to show how futile are the false assertions and misrepresentations of Ingersoll and his followers. Dr. Kaye is a man of rare natural ability, a Whatley in logic, a Hamilton in philosophy, and an Achilles in battle, a theologian of today, a ripe scholar, one well versed in modern criticism. Hoping that the Magazine containing this discussion will have a wide circulation and that it will be the means of confirming the faith of Christians in the Bible and lead the skeptical to reverence it as the book of God and not of man,

I am yours truly,

JOHN B. DAVIES,
Pastor Congregational Church.

CHENOA, ILL.

EDITORIAL DEPARTMENT.

'ABOUT THE HOLY BIBLE.'—A CONTROVERSY.

“**P**ROVE all things; hold fast that which is Good,” or in more modern dialect, prove all things and accept all that is True, has been the motto of the FREE THOUGHT MAGAZINE from the first. With that object in view we commence in this June number of this Magazine a free and friendly controversy “About The Holy Bible.” We are glad to be able to say that the principal disputants in this discussion are able and most worthy advocates of the respective schools of thought they here represent. Their portraits appear as the frontispiece of this Magazine. Rev. Jas. R. Kaye, Ph. D., a well-known Congregational clergyman, represents the Orthodox side, and Prof. Felix L. Oswald, A. M., M. D., will champion the Liberal side. The Rev. Dr. Kaye presents his first paper in this number and Prof. Oswald will review it in the July number. This discussion is expected to run through the next ten or twelve numbers of this Magazine, and for the purpose of making the discussion more valuable and more interesting we cordially invite intelligent individuals on either side of the controversy to send us short reviews—not to exceed 250 words—of the various points and arguments presented by the respective disputants. We would like to publish about an equal number of these from each side in our “Literary Department.” If we shall receive more of these short communications than we have space for we shall have to select and publish those we judge the strongest and best for the side they represent. We expect most of the pages of the Magazine will be occupied with this discussion during the next twelve months. We pledge our word and honor that our Orthodox friends shall be as fairly treated as are our Liberal friends, and they shall have all the amenities and courtesies extended to them that they would receive in an Orthodox journal. And we desire Mr. Kaye and his associates to feel as free to give sharp telling thrusts to their opponents as if they were writing for their own journals, and we greatly desire that they present the strongest arguments possible for their side of the question.

The Rev. Dr. Kaye will present a series of articles, running through ten or twelve numbers of this Magazine, reviewing from an Orthodox standpoint Col. Robert G. Ingersoll's late noted lecture: "About the Holy Bible." These articles will all be thoroughly reviewed by Prof. Felix L. Oswald from a Free Thought or Liberal standpoint. Dr. Kaye will be permitted to review, in short letters, for the Literary Department, Prof. Oswald's papers—likewise Prof. Oswald will be allowed to more fully explain in the same manner, and then everybody on *all sides* of this Bible question will be given a short hearing as above stated—that is *those who have something to say and know how to say it*. The arguments can be as sharp and pointed as it is possible to make them; all the limitation that we make is this: That each writer shall treat his opponent with proper respect and courtesy—as one gentleman should always treat another. We hope the attempt on all sides will be, not so much to beat the opposite party, as to arrive at the truth. In that way only can the debate result in great good to the contestants, to the readers and Humanity generally.

PROF. FELIX L. OSWALD, A. M., M. D.,

who is to defend the banner of Liberalism in this debate is a well known writer, author and scholar, who has been for many years a regular contributor to the *Popular Science Monthly*, the *North American Review*, the *International Review*, the *Forum*, *Lippincott's Magazine*, and other first-class publications, and is the author of a number of popular books. He, probably has not made theology a special study as has Dr. Kaye, his opponent, but he is a deep thinker, a sound reasoner, and a profound scholar, and the Liberal public may be sure that their cause is in safe hands, and if he fails it will be owing to the cause he represents and not to its champion.

REV. JAS. R. KAYE, PH. D.

We are perfectly satisfied from what has come to our knowledge, that the Rev. Dr. Kaye is one of the ablest and best informed, and most scholarly young men in the Congregational pulpit of the West to-day, and is considered to be one of the soundest theologians in the Congregational denomination. Had we not so ascertained we should not have allowed this discussion in our pages. We have here a champion of the Orthodox faith that Orthodox people have full confidence in, and who if defeated in this discus-

sion they will have to lay the defeat to the cause he represents and not to their champion. In answer to our request that he satisfy us as to his good standing in the church to which he belongs, he promptly furnished us with the following testimonials, and offered to furnish more if we so required, which we did not. Here are the testimonials furnished by the Rev. Dr. Kaye :

FROM PROFESSOR LUMMIS.

Editor Free Thought Magazine :

It gives me great pleasure to learn that Rev. James R. Kaye, Ph. D., of Edgerton, Wis., is to discuss in the pages of the FREE THOUGHT MAGAZINE, Mr. Robert Ingersoll's "*About the Holy Bible.*" I fully believe that truth in the long run *must* be victorious; I am anxious to have it so. I have so much confidence in the Book, and so much confidence in him who thus enters the arena in its defense, that while I do not underrate the ability and the reputation of his distinguished opponent, I do not tremble for the outcome. Dr. Kaye is a fine philosophical thinker, and is a thorough Christian gentleman, so that I do not anticipate the acerbities which *sometimes* mar able discussions. It seems to me the list of readers of the Magazine will be enlarged, and that the reading public will admire the spirit of fairness exhibited in the editorial control which seeks to have the best that can be said on both sides of a most important question.

Dr. Kaye is a progressive thinker in philosophy, while in regard to the Bible he will be classed on the conservative side, yet as a keen logician and a candid man, he will recognize the points of criticism that will be made, and admit the truth. I congratulate the reading and thinking public that in this day when religious beliefs must vindicate their right to be, the defense of a belief in the validity of the Bible as containing a revelation of supernatural truths is entrusted to one who is both ready and able to maintain this position.

HENRY LUMMIS,

Professor of Greek in Lawrence University.

APPLETON, WIS., April 29, 1895.

FROM GEO. A. LYMAN, EDITOR AMBOY JOURNAL.

Editor Free Thought Magazine :

We are pleased to learn that the FREE THOUGHT MAGAZINE of Chicago will publish a reply to Col. R. G. Ingersoll's last lecture on the Bible, by Dr. Jas. R. Kaye, formerly of Amboy, now pastor of the First Congregational church at Edgerton, Wis. The discussion will awaken a lively interest throughout the country, and especially among the Doctor's acquaintances, who know him to be strictly Orthodox in belief and conservative as a thinker. Col. Ingersoll will find Dr. Kaye a foeman worthy of his steel.

He has made a special study of the various schools of Scotch, English and German philosophies, and there are few if any men in the country better prepared to handle critical and philosophical discussions of any kind, and those who have listened to his discourses will feel sure that with his keen, clear intellect, few if any are better able to engage in this discussion. The discussion must issue to the interests of truth, and we shall await its progress with intense interest.

GEO. A. LYMAN, *Editor Amboy Journal.*

AMBOY, ILL.

FROM REV. J. L. HEWITT, D. D., PRESBYTERIAN CLERGYMAN.

Editor Free Thought Magazine:

I am acquainted with Rev. Jas. R. Kaye, Ph. D., have read certain productions of his pen with pleasure and profit. Dr. Kaye is a minister in the Congregational church, respected and beloved by all who know him. He is no enthusiast, but is an independent thinker and, possessed of an analytical mind, is competent to consider philosophical questions. I am glad to know that he will discuss in the FREE THOUGHT MAGAZINE "Ingersoll's Philosophy of the Bible," a discussion which, considering the great questions now before the public mind, must be of general interest, and which I am confident will be pushed with fairness and even brilliancy by Dr. Kaye.

J. L. HEWITT, *Pastor First Presbyterian Church.*

GREEN BAY, WIS.

FROM REV. EUGENE G. UPDIKE, D. D., CONGREGATIONAL CLERGYMAN.

Editor Free Thought Magazine:

I am much interested in the discussion to take place in your periodical on the teaching of Mr. Ingersoll, led by Dr. J. R. Kaye. No cause can be harmed by the right kind of discussion and if Christianity cannot stand the fullest and freest examination it should be known.

I have long known Dr. Kaye. He has the confidence of all in his own church as a safe teacher, and I regard him as particularly well qualified for such a discussion. As a student of philosophy he takes the very highest rank. There are few teachers in our higher institutions of learning who have read as widely as he in all branches of modern philosophy, or who could consider such a question from the purely philosophical standpoint with greater ability than he. I shall be greatly interested in reading the discussion when published.

E. G. UPDIKE.

MADISON, WIS.

FROM REV. JOHN FAVILLE, D. D., CONGREGATIONAL CLERGYMAN.

Editor Free Thought Magazine:

I am very glad to learn that you are to publish some articles from

the Rev. J. R. Kaye, Ph. D., on "*Ingersoll's Philosophy of the Bible.*" Just at this time any discussion of this topic will be of interest to both liberal and conservative thinkers. Mr. Kaye, as an orthodox conservative theologian and a keen student, is able to do justice to his theme. His philosophical studies have prepared him to make a critical examination of another's philosophy. But few men of his age have as clear and comprehensive a knowledge of the various schools of philosophy as Mr. Kaye. I shall watch with much interest this discussion in your columns and the outcome will unquestionably be in the interests of toleration, truth and fraternity.

Sincerely yours, JOHN FAVILLE.

APPLETON, WIS.

FROM REV. SAMUEL C. HAY, D. D., PRESBYTERIAN CLERGYMAN.

Editor Free Thought Magazine:

I understand you are about to publish in the columns of your Magazine Dr. J. R. Kaye's discussion of "*Ingersoll's Philosophy of the Bible.*" Having, during many years in the ministry, witnessed and felt the disintegrating and blighting effect of Mr. Ingersoll's teachings upon many of the young men in different communities where I have resided, I feel a deep interest in your plan for bringing so timely a subject before the reading public.

I became very much interested in Dr. Kaye in the first years of his ministry when he was the pastor of a neighboring Congregational church, and a preacher of marked ability. Even then before his mind had been especially directed in philosophical studies he impressed me as an original and fearless thinker, who at the same time was thoroughly Biblical and decidedly conservative. The untiring continuous energy with which he has for several years past applied himself to the most important philosophical problems of our day, has I doubt not, abundantly qualified him to analyze and present in an attractive and convincing manner the subject which is to have a place in your Magazine.

Remembering Dr. Kaye's pulpit efforts of nine or ten years ago, and expecting much of him I find I am not at all disappointed after reading his pamphlet on "*The American School of Philosophy.*"

Respectfully,

SAMUEL C. HAY,

Pastor of Presbyterian Church.

WOODSTOCK, ILL.

INCREASE THE CIRCULATION.

THE discussion about "The Holy Bible" commenced in this number of the Magazine, ought to result in a large increase in the circulation of the Magazine, and it surely will if every

friend of the Magazine takes advantage of the opportunity. That is what we now earnestly call upon our friends to do. We have printed a much larger issue of this number than we ever printed before, so that for some time new subscriptions can commence with the June number, for each new subscriber will desire to commence with beginning of the debate.

We have learned by past experience that when we make appeals for assistance and aid, as a general thing, but few respond; that was the case with our appeal in the April Magazine, entitled "Missionary Work." It would surprise the reader to learn how little attention was given to that editorial that we so earnestly urged upon the attention of our friends—it would seem very few read it. We hope better results will follow from this appeal.

Now it seems to us that thousands of persons, both orthodox and heterodox will desire to read this very able debate to appear in the pages of this Magazine for the coming year. We predict it will be the most thorough discussion of Bible authenticity that has ever before appeared. We intend before it is through, that the ablest minds on both sides, or more properly on all sides, of this most important subject shall have a hearing. For ourselves, we shall express no opinion, and our position will be that of editorial moderator—to see that all parties have a fair and honest hearing and the readers will be left to decide for themselves which party has the best of the argument. We earnestly request every friend of the Magazine to go out among his neighbors and inform them of the character of this discussion by having them read this and the previous editorial—be particular to see your most intelligent citizens, whatever may be their religious opinions. Call upon the ministers of the various religious denominations, the lawyers and physicians and your teachers and all intelligent persons, and solicit their subscriptions for a year. And to put the Magazine within the reach of all you can take new subscribers for a year at the low price of \$1.00. Be sure and call the attention of your orthodox friends to Rev. Dr. Kaye's very able introductory article in this number. Show them the intelligent looking portraits of the two champions that appear as the frontispiece of this number. Convince them that this discussion is to be no mere child's play, but is to be, in sportman's parlance, "a fight to the

finish." Every little town in this country ought to have a club of not less than twenty-five subscribers for the next year.

Be sure and call upon the editors of your town papers and request each to give the discussion a proper notice. We are pleased to state that many of our secular journals have already noticed the debate in their editorial columns. If you are willing to invest a little money in the good work, send us *one dollar* for ten copies of this June number and give them to persons in your vicinity of inquiring minds and ask them to read Dr. Kaye's first article, they will then desire to peruse Professor Oswald's reply in the July number, and follow up the debate through the year. Request your ablest theological scholar and thinker to take some part in the discussion, as it is open to all.

Friends, everywhere, there will never be a better opportunity to give this Magazine a very large circulation than we now have. We ask each and all to do their duty in this matter *and do it at once*.

BOOK REVIEW.

A HISTORY OF THE UNITED STATES FOR SCHOOLS, BY JOHN FISKE, LL.D. Boston. Houghton, Mifflin & Company, 1895. Pp. 474. Price, \$1.00.

This is a very valuable publication, not only as a text book for schools, but for the ordinary reader and for children to study at home. It contains a large number of portraits of distinguished Americans and many pictures of interesting localities in the United States. There is one very great defect in the work we are sorry to state—there is no mention of that noble hero of the Revolution, Thomas Paine. He ought to have been as prominently presented to the student and reader as is Washington, Jefferson, Franklin and Patrick Henry. We wrote to Mr. Fiske and asked him why he left Paine's name out of the history, but have received no reply.

Mr. Fiske ought to have read Conway's life of Paine before he wrote this History.

THE OPEN COURT PUBLISHING COMPANY, of Chicago, have just issued a second edition of their authorized translation of TH. RIBOT'S *Diseases of Personality*, the first having been exhausted in three years. The popularity of Prof. Ribot's works is certainly deserved, as they form delightful introductions to the study of psychology and are remarkable specimens of economy and lucidity of exposition. No author displays such originality in placing under lucid points of view the disordered mass of data gathered by the psychological specialists. The present translation has been revised throughout and embodies all the corrections and additions of the new fourth French edi-

tion. The bibliographical references have been verified and an analytical index made, which will much enhance the usefulness of the book. Pp. 164, cloth, 75 cents, paper, 25 cents.

MEDICAL DECLARATION CONCERNING CHASTITY is an eight page leaflet just published, No. 26 of The Philanthropist Series. It is signed by many leading and influential physicians, and is a timely, important medical testimony for the promotion of purity. It is especially valuable for distribution by White Cross and Purity societies among young men, and should be given the widest possible circulation. Price, by mail, 20 cents a dozen; \$1.00 a hundred. Address THE PHILANTHROPIST, United Charities Building, Fourth avenue and Twenty-second street, New York.

—RELIGION AND SCIENCE or the "Reconciliation Mania," by "Corvinus," as before stated, has been put into a beautiful 40 page pamphlet and is for sale at this office for 25 cents a copy.

"A DIKASTERY OF ONE, or Corvinus Answered," by Hudor Genone, concluded in this number of the Magazine, has also been put into pamphlet form, and is for sale at this office for 10 cents a copy. The two pamphlets taken together are an able and valuable presentation of the two sides of the Reconciliation of Religion and Science question, and ought both to be read in connection. The two pamphlets can be had for 30 cents.

—THE AMERICAN SCHOOL OF PHILOSOPHY, by Dr. J. R. Kayne, Ph. D., a pamphlet of twenty-two pages, is an able and scholarly presentation of the question of what such an American school should be in contradistinction from a European school. Dr. Kayne

says: "America's historians are men of deep research and investigation, while in style they equal those of Europe. In inventions, in the mechanical and industrial world, the nations have to follow us. * * * And as yet we are essentially an American nation in institutions and in thought." The doctor then goes on and compares the great thinkers of America with the noted philosophers, of Europe, and shows in a masterly manner how an American school of philosophy is being built up in this country much different from that of the old countries. The pamphlet is for sale at this office; price 10 cents.

—*Humanity* is the title of a new paper published once a month at Kansas City, Mo., by the "Co-operative Reform Publishing Company." Its name indicates the cause it advocates: Co-operation. It will be sent three months for ten cents.

"SELF-CULTURE," published by the Warner Company, 174 Adams street, Chicago, is a new magazine specially devoted to instruction in advanced knowledge. The spirit is somewhat conservative, yet in lines of science, extremely radical ventures are made. A chief feature of the publication, as it has been planned, is the Story of Human Progress, designed to give in readable form, and with abundant references for further study, a universal history of all things human according to the best light of the most advanced scholarship. It is intended that the successive numbers shall give from month to month more fresh and fascinating lessons in knowledge than any other publication anywhere. The second number discusses a new principle of Evolution, that of natural creation through parentage,

and devotes five chapters to what may be called the scientific introduction to The Story of Human Progress. The editorship of the magazine is in the hands of Dr. E. C. Towne, who is a veteran in the pursuit of knowledge without regard to the limitations usually imposed, whether by universities or by churches. The price is \$2.00

a year. Single numbers, 20 cents.

"SONGS OF FREEDOM," by our friend, Isaac A. Pool, is a pamphlet of thirty-two pages, full of patriotic songs, adapted to the meetings of the A. P. A. societies. Price, 25 cents. Address the author at 269 Illinois street, Chicago, Ill.

ALL SORTS.

—TRUTH is our only creed.

—The truth, the whole truth, and nothing but the truth, is what this Magazine is in search of.

—The reader is at liberty to procure new subscribers at one dollar a year to commence with the June number.

—Read very carefully the two editorials in this number and then call the attention of your neighbors and friends to them.

—There was never before so good an opportunity to increase the circulation of this Magazine, and we hope every one of its friends will improve it.

—We desire to call the attention of our many new readers of this number of the Magazine to Mr. Otto Wettstein's advertisement on fourth page of cover.

—*The Blue Grass Blade*, published in Lexington, Ky., is one of the journals that every Free Thinker and every Christian in America ought to subscribe for.

—Prof. James E. Oliver's letter, on page 291 of the May Magazine, is one of the best Free Thought platforms we ever read. It represents what this Magazine stands for better than would any statement we could make.

—We are glad to learn that a Free Thought or Ethical church has been organized in Buffalo, N. Y., that bids fair to become a success. Rev. H. O. Sommers is the pastor. We hope all our old Buffalo friends will encourage the new society.

—A good way to increase the circulation of this Magazine will be to send \$1.00 for ten copies of this number and hand it around among your neighbors. All who read Rev. Dr. Kaye's first paper will desire to follow the discussion through to the end.

—On page 567 of Vol. XII of this Magazine, at the request of a friend, we published a paragraph entitled "Ingersoll on Song," not "*over Ingersoll's name*" as an exchange states, but as an item of information. We have since learned that Col. Ingersoll is not the author.

—The discussion commenced in this number between Orthodox and Liberal persons, to continue for a year, is a new thing under the sun, and ought to bring the Magazine ten thousand new subscribers. It will, if every friend of the Magazine will do his whole duty.

--Old Whipple, the Maine lumberman who paid \$10,000 for a gold brick, says: "Perhaps if I had read less of Talmage's sermons and more of the crimes going the rounds I should have been a less easy victim.

--Charles C. Moore, the editor of *The Blue Grass Blade*, is the author of a very interesting article from the *Blade* in our "Literary Department." We ask the reader to peruse it carefully, for we believe after doing so, if he has a dollar, or can borrow one, he will *immediately* send it to Mr. Moore at Lexington, Ky., for the *Blade* one year.

--Minister--To new member of the church--Could I get you to subscribe \$10 toward our new church.

New Member--I'm afraid I can't do it. I owe my butcher, my grocer, and my landlord.

Minister--O! Sir, do you forget you owe a greater debt to the Lord.

New Member--I know I do, but he is not pushing me as hard as the other fellows.

--Traveling mediums who materialize your grandfather, give you a portrait of your dead mother, and slate writing from George Washington, for one dollar, and traveling evangelists who convert sinners at fifty cents a head, in our opinion all belong to the same class of frauds and humbugs that every honest person ought to ignore. They are each and all guilty of obtaining money by false pretenses. The woods are full of that class of criminals.

--Mr. Chas. Alexander, editor of *The Monthly Review*, of Boston, sends us the following verses for the Magazine:

Truth will always live and linger,
Heedless of the cold world's frown;

And, if known, will make us happy,
Moral, healthy, true and sound.

Let it then be each man's duty,
To accept her guiding hand;
For, perchance, her path may lead him
To some better, fairer land.

--The diatribes of the Rev. Parkhurst in the *Ladies' Home Journal*, as to the horrible results that will follow the emancipation of women, sounds very much like the pious prognostications of the Christian clergy in the days of slavery, of the dire evils that would surely overtake the poor African slave if allowed his liberty.

--Mary had a little hen
With feathers white as snow.
The preacher paid a visit: then
The chicken had to go.

--*Philadelphia Inquirer*.

--We desire to thank the *Boston Investigator*, *The Freidenker*, *The Philosophical Journal*, *The New Unity*, *The Ironclad Age*, *The Universalist*, *The Progressive Thinker*, *The Blue Grass Blade*, *The Twentieth Century* and *Light of Truth* for recent valuable notices of this Magazine. And we are pleased to observe that many of the secular journals throughout the country have given extensive editorial mention of the discussion commenced in this number of the Magazine. A few of the Christian papers have also referred to it favorably.

--*The Boston Investigator* has, for the last sixty-five years held aloft the flag of Liberalism. It has always been ably edited ever since its first issue, and the paper was never more attractive than at the present time. Mr. Ernest Menduin, its present young editor and publisher, seems to have inherited the ability and good sense of his distinguished father, Josiah P.

Menduin, and to be inspired by the enthusiasm of the *Investigator's* former editors, Abner Kneeland and Horace Seaver, and he is making the old *Investigator* the ablest free-thought weekly ever before published. We wish it the success it so well deserves.

--Henry M. Taber, our worthy and many years contributor, writes: "I am greatly rejoiced that your valued Magazine is to be further enriched by a discussion of questions on which orthodox Christians and Liberals differ in opinion. It seems to me it cannot fail to do great good and will certainly enlighten many minds which have been apathetic on these questions, especially if the discussion be carried on with proper courtesy and respect for the character and sincerity of each disputant—such as was notably the case in the controversy between Rev. Dr. Henry M. Field and Col. Robert G. Ingersoll some years since."

—The American Congress of Liberal Religious Societies held its second annual meeting in Sinai Temple, Chicago, Ill., June 4th, 5th and 6th inst. Among the topics there discussed was the further consideration of "Plans of Confederation of the various Liberal Forces of America"; "What We Can Do Together" "The Dangers and Abuses of Wealth"; "Various Sociological Problems as they press upon the Churches of To-day"; "The Spiritual Value of the Higher Criticism"; "The Common Elements in all Religions" or "the Fundamental of Universal Religion." Able speakers were present, and the sessions were extremely interesting to every thoughtful person present whether they entirely believed with the speakers or not.

—Each week we enjoy reading the

pamphlet sermons of M. J. Savage, the great Boston preacher. Recently he preached on the value of cheerfulness and here is one of his illustrations:

"I remember one or two instances that I have seen, concerning persons who have showed a magnificent cheer and courage in the midst of calamity. During the war I was in Nashville at a certain time, not long after the battle of Chickamauga; and I went with some friends to see the soldiers who had just been released from the hospital after the battle, and I remember one fellow whose right knee was stiff, and his leg drawn up, and he told me the surgeon said it would never be straight again. And with wistful humor in eye and tone he added: 'I shan't make a very graceful figure going through life, shall I? But I am not sorry, and I'd do it again.' That is the kind of cheer and courage that I admire."

—Susan B. Anthony in an Interview published in the Chicago *Post*, May 1st, said:

"I want to tell you of the great woman's celebration which is to take place in New York and all over this country Nov. 12 of this year, the eightieth anniversary of Mrs. Elizabeth Cady Stanton's birth. We have already engaged the great Metropolitan Opera House of New York and will gather the women pioneers of every trade, calling and vocation that has been thrown open to woman since Mrs. Stanton, fifty years ago, called the first woman's convention together. Then we will also have a host of young women of every trade, profession and vocation, and from among them will be selected the best possible orator to make a ten-minute address in honor of Mrs. Stanton, who will, of course, be the center of the celebration. On the same day throughout the entire union, similar celebrations will be held. It will be a great day for the cause."

—Secretary Gresham's death is a great loss to this country. Since Abraham Lincoln there has not been

a more honest statesman, and like Lincoln he was a Freethinker. The following is what he said a few years ago of the political frauds in Indiana:

"There ought to be a reform in our state elections, and unless the state takes steps to stop corruption at the polls a condition of affairs will be produced to which the rebellion will not be a circumstance. It is the pharisees who are doing this. It is men of prominence and respectability who raise these large sums of money, knowing the use they will be put to—men who deal openly in corruption one day and go to church the next. It is these men who bring disgrace upon the state. You may convict a hundred yes even a thousand, obscure voters for bribery, but the effect upon a community would be as nothing compared to that which would follow the conviction of one prominent man."

—James A. Greenhill, our astronomical friend, writes in a private letter: "I quite agree with Brother Hoover in most of his remarks on page 304 of the May Magazine, especially on the excellency of the Magazine. The April and May numbers are worth more than a year's subscription. The article by E. W. Skinner is fine, indeed, temperate and candid. Such articles, in my estimation, are elevating to the tone of the Magazine, much more sensible than radical articles on hell-fire nonsense. We should try to get our minds up to higher plains."

—*The American Sentinel* is one of those Christian papers that we have much respect for, therefore we were pleased to read the following honorable retraction in its issue of May 2:

In our issue of March 14, we had occasion to denounce the persecution of Robert G. Ingersoll by certain clergymen of Hoboken, N. J., who revived an old statute against blasphemy, and attempted thereby to prevent Mr. Ingersoll from delivering

his lecture against the Bible. In this lecture we carelessly attributed a mercenary motive to Mr. Ingersoll. This was unjust, both to Mr. Ingersoll and the *Sentinel*. The *Sentinel* has no power, no occasion and no right to sit in judgment on the motives of any man. The *Sentinel* is Christian, and Christ said: "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world."

For further explanation see page 283 of the May Magazine.

—*The Universalist*, of Chicago, has the following notice of the discussion that commences in this number of this Magazine:

THE FREE THOUGHT MAGAZINE of Chicago, announces a forthcoming discussion in its columns, "About the Holy Bible" between Rev. Dr. Kaye, of the Congregational denomination now of Edgerton, Wis., and Prof. Felix L. Oswald, of the "Liberals." Robert Ingersoll's noted lecture on the Bible will be the text of Dr. Kaye's articles, and Prof. Oswald will review the articles, Dr. Kaye responding in brief. The discussion promises to be interesting, but if Col. Ingersoll could have been secured to review his opponent, the interest would be largely heightened. Prof. Oswald has a fine reputation among the Liberals as a scholar and reasoner, and Dr. Kaye is also well commended by his friends as a progressive thinker in philosophy. We shall be interested to notice how much or how little of Simon-pure orthodoxy appears in this discussion. If Dr. Kaye is as wise a controversialist as we take him to be, he will defend the Bible on advanced principles, and not allow himself to be entangled by the old interpretations. If he makes the teachings of the Bible synonymous with the creed statements of orthodoxy, Prof. Oswald's vigorous pen will make havoc of his articles.

—Some years ago a vessel was driven on the beach of Lydd in Kent, England. The sea was rolling furiously. Eight poor fellows were crying for help; but a boat could not be

got off through the storm to their assistance, and they were in constant peril, for any moment the ship was in danger of sinking. At length a gentleman came along the beach, accompanied by his Newfoundland dog. He directed the animal's attention to the vessel, and put a short stick in his mouth. The intelligent and courageous dog at once understood his meaning, sprang into the sea, and fought his way through the angry waves toward the vessel. He could not, however, get close enough to deliver that with which he was charged; but the crew understood what was meant, and they made fast a rope to another piece of wood, and threw it toward him. The noble animal at once dropped his own piece of wood, and immediately seized that which had been thrown to him; and then, with a degree of strength and determination scarcely credible—for he was again and again lost under the waves—he dragged it through the surge and delivered it to his master. A line of communication was thus formed with the vessel, and every man on board was rescued.—*Our Dumb Animals.*

—Lulie Monroe Power, the editor of the *Ironclad Age*, as we stated in our last number, passed from earth April 21, 1895. She was a grand, brave, noble woman, who died at her post of duty, defending radical and unpopular opinions that she believed to be true. No one could say of her that she was false to her honest convictions. She did not consider it a crime to be honest—on the other hand she deemed honesty one of the cardinal virtues. She was an Atheist in opinion, but if it should turn out that she was mistaken and that there is a God—if he is an honest God we cannot see how he can afford to damn

so honest a woman as was Lulie Monroe Power. No, he would not do it. It would greatly injure his reputation among all honest people whether on earth, in heaven or hell. No God can afford to damn a perfectly honest individual on account of erroneous views.

If the reader will turn to the late October number of this Magazine he will there find a fine portrait of Mrs. Power and on page 526 of the same number a good sketch of her life. We regret to say that this likeness and sketch, taken in connection with these few remarks, must suffice for our obituary notice of our deceased friend as we have so little space at our command in the present number. We hope the Liberal public will come to the aid of the sadly bereaved husband, Mr. R. H. Power, and help him to keep that noble champion of Liberalism, the *Ironclad Age*, going. The Free Thought cause cannot afford to let the paper die with its late worthy editor. The *Age* should be placed on a firm financial basis as a lasting monument to Mrs. Power and her late father, Dr. Monroe—the founder and long-time editor of the *Ironclad*.

—The home of Professor James E. Oliver's young days is one of the pleasant remembrances of my childhood. When we first came to live in Lynn, Mass., our nearest neighbor was a dear old Quaker lady whose kind heart and helpful hands had made her known and loved among the poor, while her courage and good sense had made her trusted among the rich. So I learned from the first to love the quiet, kindly "Friends," and this neighbor and the mother of Mr. Oliver, with her fair, peaceful face in the delicate Quaker cap, are

the two that stay in my remembrance more clearly than any others. His three sisters were my great admiration, one of whom was a much loved teacher in the grammar school.

It was always a delight when Mr. Oliver came to our house. His frank, natural, boyish simplicity of speech, and earnest interest in the conversation, made a great impression upon me. I can hardly think of him separately from his friend, Dr. John Winslow, for they always came together and were much alike in their ways. But Mr. Oliver was absent-minded. His mathematical brain had an internal recess where some problem was sure to be working itself out, and the process made him unmindful of common things. So it chanced one night that he and his friend came to spend the evening, quite unconscious that it was an hour when most people were about to turn down the coverlet and prepare for bed. But the truth came out and the laugh was on both sides, for to them 10 o'clock was only the "edge of the evening."

There was a tradition in Lynn that while wandering along the beach one day, thinking, studying and absently skipping stones in the water, Mr. Oliver took out his watch to see the time and absently skipped that away, too.

Once having known him one never will forget him, and he is one we cannot lose, though he has gone before for he leaves behind him, not only his work, but that personal influence which lives in the hearts of those who know him.—*E. L. T. in New Unity.*

—As we anticipated the old theologians are not endorsing the woman's Bible movement. Here is what the Rev. Dr. Henson, of Chicago thinks of it as reported in the *Chicago Post*:

"It has become an exceedingly delicate and dangerous thing for a man to express himself at all in these days, in view of the attitude being taken by the 'new woman.' Now, as to this Bible movement on the part of the new woman: If it means that scholarly women will express their views on much-mooted passages of scripture in which the status of woman is involved, I do not see that any harm could result. But this movement goes far beyond that in its scope. It is not merely to comment on disputed passages of scripture, but to revise the whole Bible and to issue a new book with the title of 'The Woman's Bible.'

"The first thing to be noted is that this book is to be issued at the dictation and under the supervision of a woman who is an avowed disbeliever in it. This being her attitude, the question arises as to why she should concern herself with a revision of it. Why not be content to brand it as a tissue of lies and then let it alone.

"Her strategic purpose, however, is to reach a class of women who as yet have not lost faith in the Bible, and under the pretense of revision she proposes to turn loose upon the Bible a horde of so-called revisers who shall root around in it until they have effectually destroyed it. She denounces it as being full of falsehoods and yet proceeds, prospectively, to print it. A better thing would be to burn it and let her and her coadjutors, filled as they are with this latter-day spirit, issue a new Bible which shall be incomparably better than any such botch-work as a woman will inevitably have if she undertakes to patch up the old Bible.

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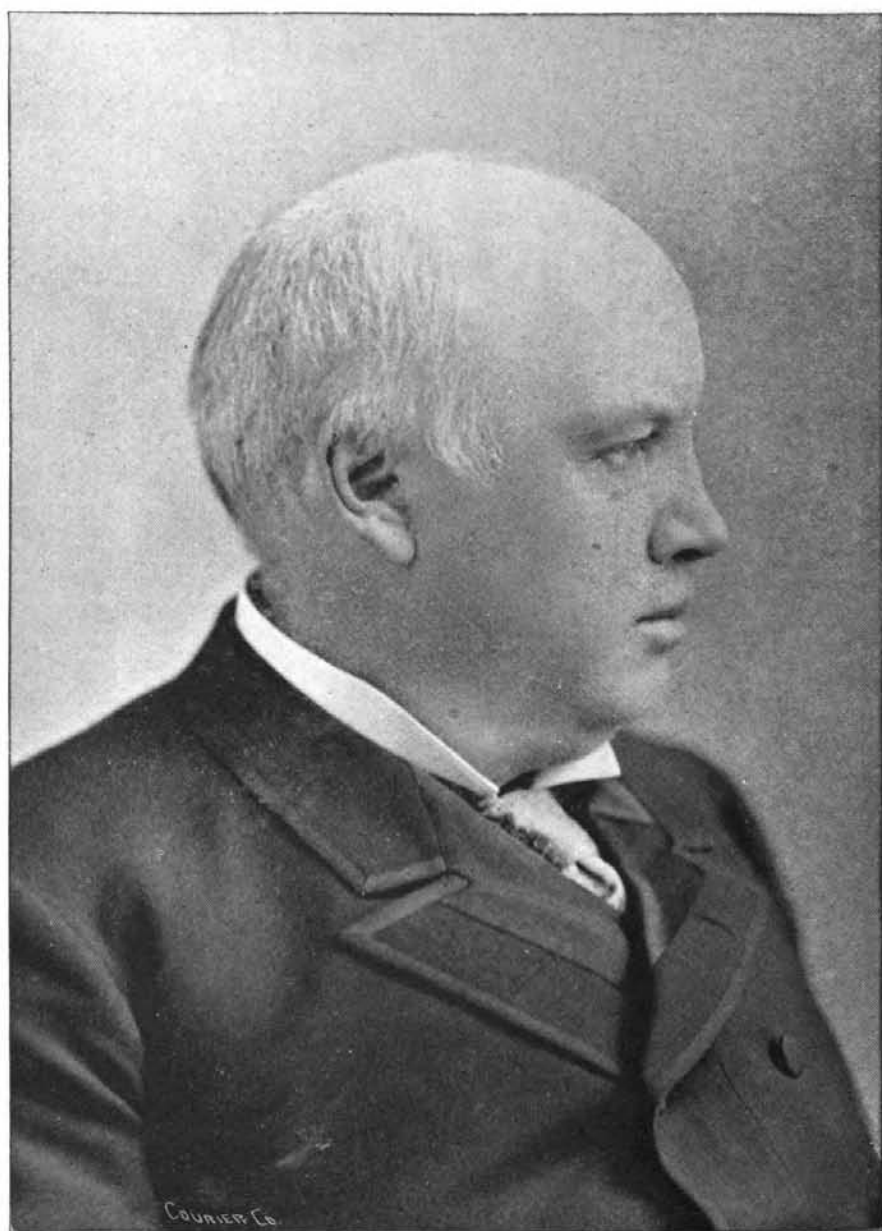
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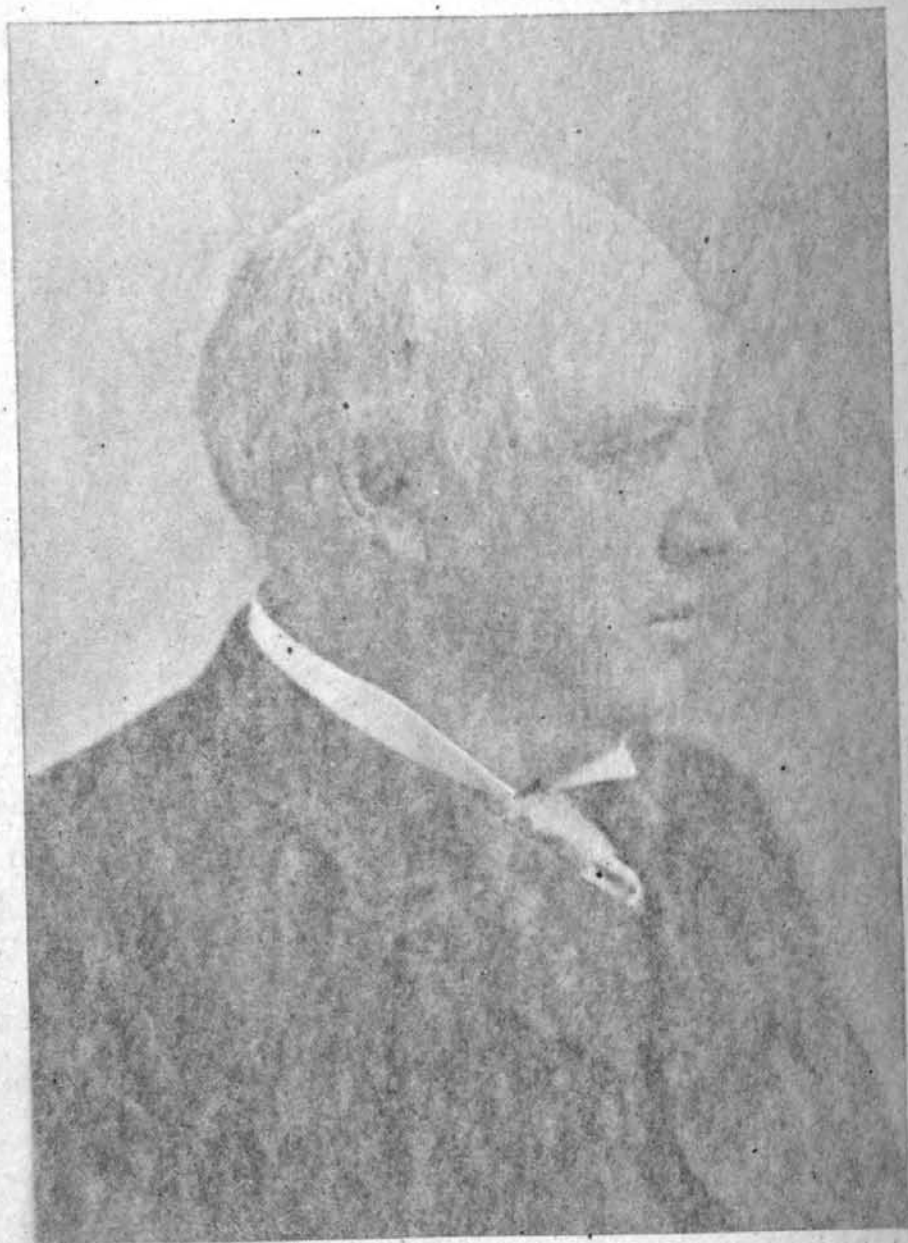
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R. G. Ingersoll

THE
FREE THOUGHT
MAGAZINE.

JULY, 1895.

THE BIBLE CONTROVERSY.

By F. L. OSWALD, A. M., M. D.

"The truth ye shall know by this token: that it will solve many riddles."

—R. W. EMERSON.

AN eminent British editor lays down the rule that "a writer for the periodical press ought to reach his subject in the first sentence," and would probably expect me to plunge at once into an analysis of the collection of heterogenous literature known as the Holy Bible.

The programme of my present task, however, obliges me to defer that pleasure for a page or two, Brother Kaye's "Introduction" being really as memorable in its way as the speech of that French damsel who welcomed the village priest on his return from a prolonged vacation. The worthy curate had announced the date of his arrival a week in advance, and as he approached the precincts of his parish was met by a procession of white-robed maidens, whose leader, after a charming curtesy, introduced herself with the remark that she and her friends had "taken the liberty to appear in the disguise of virgins."

In the same winsome manner Dr. Kaye informs the readers of the FREETHOUGHT MAGAZINE that he has entered their arena as a Truth-seeker. "I am in the field," he says, "to tell the truth, as careful investigation and experience have secured its apprehen-

sion,"—but soon after allays the alarm of his brethren in Christ by stating that he proposes to draw a broad distinction between scientific facts and revelations for religious purposes.

The arguments of his criticism, it seems, must indeed be judged throughout from the standpoint of that twofold standard of truth, and strange to say, while his defence of the Old Testament is largely founded on scientific facts, his personal attacks on Colonel Ingersoll must generally be assigned to the class of statements for religious purposes. After all his promises to keep his polemics within the bounds of courtesy and fairness, he accuses the American Diagoras of insincerity, of mercenary motives, of ignorance, bombast and arrogance, and resorts to strange quibbles (to use no harsher term) in order to push his opponent into a *reductio ad absurdum*. "I know," he makes him say, "that there are millions of people *far better than I*, who believe the Bible to be inspired," and then suggests that the goodness of these people may have much to do with the redeeming influence of their faith. "Yes, Ingersoll," he continues, rising into the pathos of personal apostrophe, "by the time we have investigated the truth of some of your statements we shall have no difficulty in believing that millions of people who believe in an inspired Bible are better than you"—logical enough from a debating club point of view, if the supporting peg of the eloquent passage were a little more tenable. Not one of the twenty-two different press reports and reprints that I have collected before and after the receipt of the June number Magazine, contains the italicized words of the quotation. The text of these reports, it is true, differs almost as much as that of the "Synoptic Gospels," but it so happens that their deviation from what Dr. Kaye facetiously calls the "authorized version" are almost all limited to shorter or longer omissions, and more or less awkward attempts at condensation. In stress of space, most of the metropolitan newspapers had to content themselves with resumes of the lecture, and their reporters curtailed and summarized, but did not indulge in "interpolations."

It is, of course, possible that the apocryphal passage did not originate in Brother Kaye's inspired zeal, but in the imagination of some pious colaborer; but shall the readers of the Magazine be asked to believe that a "Ph. D." really did not know the difference between the proximate and ultimate "causes of phenom-

ena?" "If anything can be certain," says Ingersoll, "the writers of the Bible were mistaken about *creation, astronomy, geology*; about the causes of phenomena, the origin of evil and the cause of death."

His critic adroitly omits the italicized words, and then proceeds to arraign the trenchant freethinker's arrogance in pretending to have "reached the bed-rock of ultimate principles." "Spencer and Huxley," he says, "would indulge in huge merriment over this philosophizing on 'causes of phenomena.'" Colonel Ingersoll can certainly not be fairly charged with a penchant for indulging in "revelations for religious purposes," and limits his campaigns to the safe territory of the knowable, but does Dr. Kaye not know that even the practical impossibility of a problem does not exclude the privilege of exposing evidently absurd attempts at its solution? Have the commissioners of the patent office to achieve the construction of a *perpetuum mobile* before they can claim the right to demonstrate the fallacy of the projects forwarded at the rate of a dozen a year? Is Colonel Ingersoll bound to discover the "cause behind phenomena" in the formation of cosmic atoms and the mysteries of life and death, in order to establish the right of denying the success of the scriptural attempts at cosmogony—the "idea that this earth is the center of the universe, while the sun, moon and stars are mere specks in the sky," or the notion that death and the triumph of the powers of darkness resulted from the most natural of all possible incidents—the eating of an apple, while redemption was achieved by the greatest of all imaginable crimes, the murder of a God? Is it necessary to lift the Isis-veil in the temple of Nature to demonstrate the extravagant absurdity of such dogmas?

Yet Brother Kaye harps on that string till the most impartial of his readers must suspect the defects of his musical instrument. "It will doubtless," he continues, "be a considerable contribution to the philosophical world in its present uncertainty to learn something definite about the cause of phenomena. . . . And would not the ethical world like to hear this moral philosopher give his dissertation on the origin of moral evil? But until this bundle of negations shall say something positive on that point, it will not be difficult for any school boy to deal with this puerile philosophizing."

The "ethical world" has learned to compromise such matters ever since the publication of Kants' essay on the limits of the knowable. Our bits of positive knowledge will always be shells picked up on the shore of an ocean of mysteries.

"Veil after veil may lift, but there will be
Veil after veil behind."

—and it is not necessary to ascertain the primeval origin of evil in order to trace such evils as theological sophistry to their source in the emoluments of popular superstition.

Brother Kaye also often forgets Thomas Jeffrey's advice to controversial writers not to "call their opponents fools and rascals, but prove their folly and rascality, and let the reader draw his own conclusions." His dogmatic fervor constantly boils over into personalities and evolves showers of such epithets as "blasphemer," "charlatan," the best man since Barnum to humbug an American audience," "an orator inspired by the necessity of having \$300 to make."

But while Dr. Kaye's treatment of Colonel Ingersoll is surprisingly and recklessly unfair, his arguments in defense of the Hebrew scriptures are, on the whole, both ingenious and ingenuous. His vindications of the honest purpose hidden under the uncouth garb of the legislator of Mount Sinai are conservative, nearly always philosophically dispassionate, and in several instances deserve to be quoted as valuable contributions to the study of the ethics of the ancient Semitic Races. The art-blighting influence of the warning against the manufacture of "graven images" has really often been over-rated. It had much to do with preserving the pure Theism of the Hebrews and Mohammedans, but did not prevent the elaboration of temple-ornaments and palaces in the city of the Great King, nor the realization of architectural fairy-dreams in the halls of the Alhambra. An Hebrew apologist of the Mosaic decalogue might have added that the partial suppression of art was out and out preferable to its hideous abuse in the Mediæval representations of roasted, flayed and self-torturing saints, and the Inquisitorial hell-fire daubs in ox-blood and yellow ochre. Dr. Kaye is also right in distinguishing between the ethical type and the ethical standard of the ancient Hebrews on the question of slavery. They legalized the institution of involuntary servitude at a time when the consensus

of the most advanced nations connived at the enslavement of prisoners of war, but the status of the bondsman was clearly less pitiful in Jerusalem than in Rome or Athens, and in the valley of the Jordan a Pollio, feeding his carp on a fricassee of chopped-up niggers, would probably have been drowned in his own fish-pond.

Moses, or the legislators who wrote in his name, mitigated the lot of slaves by several by-laws and encouraged manumission, but Brother Kaye goes too far in claiming that the final abolition of slavery was due not only to the influence of the Bible but to its distinctively *Christian* dogmas. Mankind has never groaned under the yoke of a more atrocious combination of moral, mental and physical despotism than at the period when the Christian hierarchy had reached the zenith of its power. "Abject submission to injustice," says a modern reformer, "was made a test of Christian faith; the subordination of reason to dogma, the sinfulness of rebellion against the 'powers that be,' were inculcated with a zeal that made the church an invaluable ally of despotism. For centuries a scepter combining the form of a cross and a bludgeon was the significant emblem of tyranny. With the aid, nay, in the name, of the Christian church, the despots of the Middle Ages elaborated a system of subordination of personal freedom to autocratic caprices which, by comparison, makes the tyranny of the Cæsars a model of liberalism. Every important function of social and domestic life was subjected to the control of arbitrary functionaries, armed with irresponsible power or with a system of oppressive penal by-laws. Censors suppressed every symptom of visible or audible protest. Every school was a prison, every judgment seat a star-chamber. Peasants and mechanics had no voice in the councils of their rulers. The merit of government employes was measured by the degree of their flunkysim. But the *ne plus ultras* of physical and moral despotism were combined in the slavery of the mediæval convents. The mere attempt to revive the outrages which abbots for centuries practiced on the unfortunates whom a rash vow (or often the mandate of a bigoted parent) had submitted to their power, would certainly expose the manager of a modern monastery to the risk of being mobbed and torn limb from limb. Novices were subjected to all sorts of wanton tortures and arbitrary deprivations of their scant privileges; they were compelled to perform shameful and ridiculous acts of

self-abasement, all merely to 'break their wordly spirit,' *i. e.*, crush out the last vestige of self-respect and life-love, in order to prepare them for the consolation of other-worldliness. The moral emasculation of the human race seems, indeed, to have been the main purpose of the educational policy which the priests of the world-renouncing Galilean pursued wherever the union of Church and State put children and devotees at the mercy of their dogmatists."

And that system of mental prostitution Dr. Kaye's friend Kidd expects us to consider a main agent in the abolishment of serfdom! He might as well have tried to trace the modern Temperance Movement to the worship of Bacchus. The philippics of Martin Luther, indeed, were followed by the outbreak of the Peasants' War, but it is an open secret that the inspiring motive of the Protestant Revolt was a rebellion against St. Peter's master, as well as against his successors. Christianity has promoted emancipation as the plague has promoted the quarantine.

Brother Kaye's remarks on the subject of polygamy are rather weakened by the strange conceit that Jehovah connived at plural marriages merely to give the sacred historian a chance to record their evil results, and thus, as it were, teach the Hebrews an object lesson, like that of the drunken Helot in the Spartan military academy. Studies of that sort, we should presume, could have been pursued in the borderlands of Palestine, and banter aside, it seems really as if the lawgivers of Israel had profited by such observations, (Deut. 21:15-17, and the by-laws against marrying a wife's sister). But polygamy, even in its grossest forms, can hardly have led to consequences worse than the aberrations that resulted from the mediæval attempts at a total suppression of the sexual instinct.

In all controversies on the ethics of the Old Testament I am, indeed, frequently reminded of a scene in the assembly hall of the Cincinnati Liberal League, where Thomas Winter, a white-haired, but remarkably clear-sighted octogenarian, concluded his valedictory address with the words: "My friends, there are worse mistakes than the mistakes of Moses."

With all of its defects, which were the shortcomings of a primitive era, the legislative system of the old Hebrew shepherd-prince was a true reform, an unquestionable improvement on the

codes of neighboring nations. His gospel accomplishes its purpose with a minimum of supernatural machinery, subserves human, secular and practical purposes, and, all in all, is rationalism itself, compared with the disgusting insanities of its appendix, that ghastly mixture of gnostic demon-ravings and Buddhistic anti-naturalism that spread along the godgardens of the Mediterranean coastlands like an earth-blighting epidemic and darkened the intellectual sunlight of the Caucasian nations for fifteen hundred years. Not the scriptures of the ancient Hebrews but the gospels of the Galilean Buddhist contain the germs of all the insane dogmas that made the Middle Ages the unhappiest period in the history of the human race, and without a clear recognition of that fact we shall vainly try to demolish the root of the Upas tree, too vaguely known as the Christian Bible, or to understand the causes of that Millenium of Madness that intervened, like an unnatural night, between the sunset of Pagan philosophy and the dawn of modern rationalism.

The antagonism of Mosaicism and Jesuitism was recognized by more than one sect of Christian heretics, who rejected the traditions afterwards collected under the name of the New Testament, but upheld the authority of the Hebrew scriptures, or vice-versa, and only the parrot-education of our bible-classes can have induced a sane human being to acquiesce in the ukase of the Athanasian creed. "Wherever indoctrination had not yet utterly deadened the instinct of truth," says the author of "Buddha and his Galilean Successor," "the most perplexing of all tenets must have been the theory which considers the two books of the theological Bible as consistent and mutually confirmatory parts of a harmonious revelation. Unreasoning faith may have repeated the conventional formulas of that dogma, but only wilful blindness could ever defend it upon the internal evidence of the facts."

The most preposterously absurd theological product of modern times is perhaps the *Kolombinkaya* or "Community of Little White Doves," which a citizen of Bucharest recently published to instruct the youth of his sect in the dogmas of Fedor Selivanow, the apostle of the Skopzis, or self-mutilators for Christ's sake. The doctrine of that unspeakable Bedlamite denies the value of such worldly possessions as health, freedom and knowledge, and

instructs its disciples to suppress their carnal propensities by all sorts of self-afflictions, including emasculation. If that book had been published together with De Foe's Robinson Crusoe, as the first and second part of a national primer, the absurdity of the combination could not have been more glaring than that of the orthodox Bible theory.

As a continuation—a second part, as it were—of the Hebrew Scriptures, the New Testament would be utterly inexplicable. Perhaps no other two books ever published are more dissimilar in their tendencies. Here the chronicle of a brave and simple-minded nation of shepherds and husbandmen and the code of their manful lawgiver, an honest system of morals, rustic and somewhat austere, but with a realistic basis and an honest purpose; there a compilation of contradictory miracle-legends, and anti-natural dogmas, mysticism, sophistry and gnostic phantoms. Here, an honest silence on the unknowable mysteries of a future existence, a consistent avoidance of the immortality tenet; there a constant *petitio principii* of that dogma; here, a stern inculcation; there a constant violation of the first commandment; here, health-laws, Samson traditions and pastoral poetry; there indifference to health, to manly strength and the gifts of our mother earth. Here, nature, agnostic candor, optimism and realism; there pessimism, prototypes of Jesuitical jugglery and anti-naturalism in its craziest forms.

Hence also the phenomenon of Anti-Semitism, the bitter and instinctive hostility of Christian bigots to the Unitarian Nations, whose creed they nevertheless claim as the source of their dogma. They may include logic among the scientific matters that have nothing to do with revelations for religious purposes; but if they persist both in their Bible theory and their Trinitarian intolerance they will soon be reduced to the plea of that Spanish fanatic who killed his father and his mother, and then asked the court not to deal hardly with a poor orphan.

[TO BE CONTINUED.]

INGERSOLL'S PHILOSOPHY OF THE BIBLE — AN
EXAMINATION OF THE LECTURE ABOUT
THE HOLY BIBLE.

By REV. J. R. KAYE PH. D.

II.

WHAT IS IT ALL WORTH?

INGERSOLL:—Will some Christian scholar tell us the value of Genesis?

We know that it is not true—that it contradicts itself. There are two accounts of creation in the first and second chapters. In the first account birds and beasts were created before man. In the second, man was created before the birds and beasts. In the first fowls are made out of the water. In the second, fowls are made out of the ground. In the first, Adam and Eve are created together. In the second, Adam is made; then the beasts and birds, and then Eve is created from one of Adam's ribs.

Ingersoll boldly asks "Will some Christian scholar tell us the value of Genesis?" As if a leading Christian scholar did not very plainly state the worth of Genesis in answering his lecture on "Moses," and in a manner that any sensitive man would be ashamed to ask this bold question in this lecture. I presume he thinks any Christian scholar is beneath his notice. But then that is not strange. Any inflated balloon looks down with contempt upon the solid earth it left. But it is only "gas" which soon expends itself and leaves the balloon as empty as ever. Any man possessing to any degree moral sensitiveness, who had been so completely answered respecting the Book of Genesis, would find it impossible to ask such a brazen question. Ingersoll, Dr. S. I. Curtiss, a leading Hebraist of a leading theological school of this country, is a "Christian scholar," whom we have already quoted, who not only stated his estimation of Genesis, but also of Ingersoll, and it will stand you in hand to say something on these points before you make yourself ridiculous again by asking such disgusting questions. You will have an opportunity of having your memory refreshed by hearing from a Christian scholar. I presume one reason why you do not care to recognize Christian scholars any more is, because Lambert caught you at the trick, and had some-

thing to say about it in a way that you have never been disposed to answer. To read the majority of your ideas on this subject, one would have to stretch his imagination to suppose you had read any scholar.

Curtiss—Ingersoll claims that the two accounts given of the creation of man in the first two chapters of Genesis are contradictory. This is not the case. In the first chapter, and the first three verses of the second, an account is given of God's creative week. Man is mentioned as his final creation, because he is the king for whom the earth is prepared. In the second chapter supplementary matter is introduced, which, according to the author's plan, would have been out of place in the first. The facts mentioned in the second chapter are put in logical rather than in chronological order, as introducing the garden and the woman. First, plants are spoken of (11.5). Then it is said there was not a man to till the ground. In this connection his creation is mentioned (11.7), afterwards the garden which he was to till (11.8) and the origin of the trees, as introducing the tree of knowledge of good and evil (11.9). In like manner the creation of the animals is introduced as preparatory to the account of Eve's creation (11.18, 19). Mr. Ingersoll profanely suggests that God tried to pawn off one of the animals on Adam as his helpmeet. The narrative indicates nothing of the kind. Like a wise Father he does not present the sweetest and best of his creatures to Adam until he has caused him to feel his loneliness by showing him that there is not one among the brutes who can be his companion (11.20). There was certainly divine wisdom in thus enabling Adam to appreciate that choicest of all earthly gifts, a true and loving wife. A man entirely ignorant of oriental imagery, may mock if he will, at the idea of God's making woman out of the rib of a man. His laughter is simply the ensignia of his ignorance. The word which is translated rib in this passage, elsewhere means side. The Arabs say of an intimate friend *huva lizqi*—he is my side, and Martial speaks of a constant companion or a friend as a *dulce latus*, a sweet side. Now, whether we take the description of woman's creation literally or not, there is a deep significance in the fact that she was derived from his side by which she is to stand; so that, as Knoble says, if it was the purpose of the author to say that woman was derived from any part of man, he could not well

have chosen anything better than a rib. And Matthew Henry pithily observes: "Woman was made of a rib out of the side of Adam; not made out of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved." Certainly this simple narrative does not suffer when compared with Plato's account of the origin of the sexes, which are represented as androgenous—that is, as existing together, having two faces, four hands, and four feet, and as being halved by Jupiter.

Rather a long quotation, but then the gentleman is a "Christian scholar" and Ingersoll demanded that one should be heard from. And if he would quote a few of his critics after this fashion it would take the thunder so completely out of his negations that there would not be anything left for a lecture, or for his audience to laugh at. The whole matter would take on a dignified seriousness, and so to save his burlesque its proper occasion he steers remarkably clear of his critics, who are read by the skeptical part of his audience about as much as the Bible is.

Ingersoll—These stories are older than the Pentateuch: Persian: God created the world in six days, a man called Adam, a woman called Evah, and then rested. The Etruscan, Babylonian, Phoenician, Chaldean and the Egyptian stories are much the same. . . . All these stories are equally authentic and of equal value to the world, and all the authors were equally inspired.

Respecting all these learned statements Mr. Ingersoll would probably like to hear from another distinctively "Christian scholar." He may not find it profitable to notice him, but an honest world seeking industriously for the truth, can appreciate the real scholar in these departments. Ingersoll is no student of the relation between these accounts. He finds certain things respecting Biblical facts and other traditions, and then draws the most unwarrantable conclusions as to their validity or inspiration. He foolishly thinks that the mere racy statement of the fact settles the whole business as to their worth or worthlessness. Did he possess a grain of real scholarship in this field, he never would leave propositions in such a form. Respecting these comparisons and relations a few scholarly statements of a master in these matters will suffice.

Hardwick—When a new world of intellectual enterprise was opened through the cultivation of Sanskrit literature, it was presumed by numbers of our fellow-countrymen who led the way in these researches, that the harvest to be reached in India would not only confirm the older portions of Mosaic history, but also rescue from oblivion many a clear and pointed prophecy of the Incarnation and the Cross. If man had always from the infancy of time, been fully conscious of these central facts of our religion, why not search for remnants of such knowledge and expression of such consciousness in all parts of heathendom? That dim traditions of the Fall of Man, that distant echoes of some promise of redemption do in fact survive wherever human steps have wandered, will be shown hereafter when we come to real parallelisms between the Christian and other systems; but the sanguine expectations of mythologists were doomed to disappointment, when, assuming that the old deposit of traditionary knowledge had been well nigh coextensive with the field of revelation, they attempted to translate familiar myths of Hindustan into the language of the Old and New Testament. Nor did the evil consequences of the theory cease with its explosion. Works, in which it was developed, are still found to operate injuriously upon the cause of true religion, by supplying scoffs and cavils to that class of misbelievers who would fain reduce the Gospels to a level with the sacred books of India The father of the Hebrew race, as we behold him in the Book of Genesis, abandoning his paternal roof, and then encamping year by year, beneath a foreign sky, is ever influenced by the consciousness of supernatural guidance. The arm on which he leans is that of the Omnipotent. The Lord himself is with him in the course of his migrations; his misgivings are all hushed when he reflects that God, the Self-Existent, is his shield and his exceeding great reward (15:1.) The patriarch, in other words, has such a faith in God as justifies his claims to be a Christian by anticipation, “the father of the faithful.” . . . The Indo-Aryan, on the other hand, had no such faith in God, and no such trust in his protection. Indisposed to love God, he was equally unwilling to retain God in his knowledge. In proportion as he left his Father’s house to wander forth in quest of this or that debasing pleasure, faith was dimmed and paralyzed within him, till the thought of a su-

preme intelligence, distinct from matter and transcending all material processes had well nigh vanished from his soul. . . . It is indeed remarkable that the efficacy of a principle analagous to Christian faith was never plainly recognized in India till after the propagation of the gospel. Then it was that the idea began to show itself. in one particular Hindu sect, where men adopted phraseology which might have been mistaken almost for the language of the early church. They spoke of worshipping God in spirit; they ascribed a wonderful significance to faith; yet even this new verity was in the end so much distorted, that the spurious "faith" of India had become no better than a cloak for heartless apathy or gross licentiousness. Belief in one particular *deva*, or the firm reliance on the merit of some special avatara, would, according to this system, obviate the need of virtue, and would sanctify all kinds of vice. How different was the faith of Abraham!

Ingersoll—We know also that the story of the flood is much older than the book of Genesis, and we know besides that it is not true. We know that this story in Genesis was copied from the Chaldean. There you find all about the rain, the ark, the animals, the dove that was sent out three times, and the mountain on which the ark rested. So the Hindus . . . have substantially the same story.

What a flood of information in one mighty stroke of the pen, enough to drown the whole book of Genesis so deep; that all the Christian scholarship of the world will find it impossible to raise the hull to the surface again.

Curtiss—This grand catastrophe has exerted a deep moral influence upon the earth's inhabitants, as is indicated by the many traditions which have been preserved respecting the flood among the nations of antiquity, in whose accounts of this great event we have a confirmation of its reality. . . . It is now time for us to ask ourselves whether the objections which Mr. Ingersoll urges against the first eleven chapters of Genesis, stripped of their rhetorical embellishments, constitute a sufficient reason why we should renounce God and the Christian system. We have seen that the objections brought against the narrative of the creation, in Ingersoll's case, as he states them, from a scientific point of view, are beneath contempt. They are so full of errors as to dis-

gust any scholar. But it may be said; granted this is so; have there not been objections raised by those whom we are bound to respect? I admit it so far as they have been urged in a scholarly spirit, but even those who consider the account of the creation mythical, are not by any means as a general thing atheists or even deists, although they are inclined to deny the reality of miracles. It should however, be remembered, that such an eminent scientist as Prof. Dana, finds no essential contradiction between Genesis and Science. "In this succession (that of creation) we observe not merely an order of events like that deduced from science, there is a system in the arrangement, and a far-reaching prophecy, to which philosophy could not have attained however instructed." (Dana, Manual of Geology.)

Ingersoll—Is there anything in Exodus calculated to make men generous, loving and noble?

In the first place we should remark, that if there is anything of the kind in Exodus, we sincerely wish that *Ingersoll* might read it for the sake of the moral effect upon him in his representations of things we shall have occasion yet to notice.

There is not very much difference between the statement quoted and to ask: are there and have there been any generous, loving and noble men who staked their faith upon the whole Bible including the ungenerous, ignoble things of Exodus? I wonder if there are any. Newton, Pascal, Wilberforce, Howard, Guizot, Milton, Locke, Leibniz, Hamilton, Bacon, Washington, Webster, Gladstone, and a million others. Certainly *Ingersoll* would be in good company if he was with any of these men, caught something of the inspiration of their generous ideals, the source of which more than anything else was this ignoble and wicked Bible. But the interesting fact is, that these men and a thousand like them have some claims to slight intelligence, and have received the abiding honors of an indebted and appreciative humanity, in the various departments in which they accomplished such generous, loving, noble service.

On the other hand, I wonder if there is not another class of people who live under the benefits of a Christian civilization, specifically such, saturated with Christian principles and ideals, who are absolutely unwilling to recognize the fact? Yes there is, and always has been a peculiar class of such people who have

ranged themselves against this mighty bad Book. It stands to reason therefore, that they should consist of an almighty fine body of men, the representatives of purity, order, decency "that bursts into blossom." Let us enumerate a few, leaving as in the other case, the large number unmentioned: The saloon gang, the gambling den, the thug, footpad, Chicago anarchists, French anarchists, the whiskey trusts, the common infidel, Tom Paine, Voltaire, and Ingersoll.

Fine company for a generous, loving, noble man to be found in. Truly a man is known by the company he keeps. The Bible being the devilish book it is reported to be, the supporter of slavery, the murderer of babies and highwayman of general good society, we should expect to find it the thug's hand book, the primer for the saloon, the catechism of the anarchist. But how does Ingersoll account for the fact that these gentlemen have no money to spend on this book—will have nothing to do with it? while on the contrary, the literature in which they indulge to feed their high ideals upon are such volumes as "Rube Burrows" "The Dalton Gang," "The Age of Reason and "About the Holy Bible by R. G. Ingersoll"? Does Ingersoll dispute this common fact? If he does not then he had better get out of his nefarious business, and consign his articles to the flames, out of which and similar things such a large class of our criminal lads get their "generous, loving, noble" ideas.

Ingersoll—Ecclesiastes is the most thoughtful book in the Bible. It was written by an unbeliever—a philosopher—an agnostic. Take out the interpolations, and it is in accordance with the thought of the Nineteenth Century.

It is a well understood but disgraceful policy with the majority of skeptics, especially those of the type under consideration just now, that when they strike something in the Bible contrary to their theory, they very easily get rid of it by calling it an interpolation. Is Ingersoll willing to come back to this statement, and as an honest man state the interpolations, and adequate grounds why they should be so regarded? Is he willing to make out a definite case for these interpolations, and leave it for the judgment of scholarly but negative critics?

Ecclesiastes was written by an unbeliever. An unbeliever in what? With reference to certain things he did become a most

radical unbeliever. After attempting every worldly means under the sun of satisfying his nature, and realized their complete insufficiency, he did become a decided unbeliever as to the legitimacy of this kind of a life. The laxity of the whole course he had pursued he now condemns. What is it in this book that Ingersoll takes so kindly to? Is it the expenditure of wealth, energy and ambition, everything simply to gratify morbid selfishness and lust? Since he does not see or appreciate the real point of the book, its constructive side, but labels it Agnosticism, we must conclude that it is the statement of lust and passion that caught his eye, and for which he had a complacent regard.

Now, this is the sense in which the author of this book became an unbeliever. It was a creditable acknowledgement of folly and sin. It was a condemnation of a course of action that many men are slaves to whose only gospel is that according to Ingersoll, which they love to cherish in their hearts, and practice in their lives. Sin is the mother of infidelity in the majority of instances; and if Solomon did become an Agnostic as Ingersoll claims, it was the fruitage of a sinful career. Before he entered that course of conduct he was a decent man, and served Jehovah and his nation sincerely. All the pessimism of this book, and the tears shed over it by the writer, are the reflections of deep iniquity. But he comes back to truth and God, and at last admonishes the young man concerning the ways of his heart in similar forms of folly, and assures him, that for this God will bring him to judgment. But what business does an agnostic have with God or the judgment? And how does he know so definitely that it is to that he is to bring the sinner? What ultimate truths, anyhow, does Ingersoll claim that an agnostic may know anything about? From his statement about "causes" and an "unbroken and unbreakable chain of causes" and many other expressions, does he really understand the word? With all his prattle about philosophy could he philosophically define the word, without copying the definition out of a treatise on philosophy? There are grounds here for serious doubt.

Yes, the book of Ecclesiastes is in accordance with the thought of the present century in two or three respects: First, taken together with the whole Bible, it is the popular book of our time. And if that were not the case Ingersoll could not drive such a

thriving business in lecturing about it. It would bother him to misrepresent his own lectures to any such a degree and make any money at it. Again, this book accords with experience in every age as to the folly of sin and its entire inadequacy to satisfy the deepest need. And again, it accords with the views of the great body of the people, in that there is a righteous God, and that He will bring to judgment sin in all its forms not excluding blasphemy and falsehood.

It may be of service to Ingersoll's next reading of this book to jot down in a brief way some of its most vital statements with reference to the Deity, and man's relation to him. Agnosticism allows no knowledge of the Ultimate or Absolute. Does the Book of Ecclesiastes?

Chapter 1:13—God's relations to men.

Chapter 2:24,26—The reward of God to the good and the sinner.

Chapter 3:11-15—God's work.

Chapter 3:17—God's judgment of all.

Chapter 5:1-7—Paying vows to God, and exercising fear towards Him.

Chapter 5:18-20—The gifts of God to men.

Chapter 7:13—Exhortation to consider the works of God.

Chapter 7:18—The blessedness of fearing God.

Chapter 7:19—God makes man upright.

Chapter 8:12, 13—Well with those that fear God.

Chapter 9:1—The righteous and wise in the hand of God.

Chapter 11:9—The key-note—God's judgment of sin and folly.

Chapter 12:1—Remembrance of the Creator in youth.

Chapter 12:7—The spirit's return to God—its Maker.

Chapter 12:13,14—The conclusion of the whole matter—Fear God and keep his commandments, the whole duty of man. God shall bring every work into judgment.

There is a good deal of positive philosophy here. It touches and assumes very adequate knowledge of the Absolute. Since this is the opposite of agnosticism what becomes of Ingersoll's ridiculous claim? Will Ingersoll declare that these fundamental statements, which constitute the spinal column of this book, are "interpolations"? The trouble is, there are too many, and they are worked too inextricably into the whole system of the thought.

No, Ingersoll cannot butcher things that way. And remember, this is the only man who is capable of telling the truth about the Bible!!

Ingersoll—Brahma was a thousand times nobler (than Jehovah), and so was Osiris and Zeus and Jupiter The worst god of the Hindus, with his necklace of skulls and his bracelets of living snakes, was kind and merciful compared with Jehovah.

Hardwick—"The Gospels themselves" wrote Belsham, "teach not a purer monotheism than do the sacred writings of the Hindoos." Voltaire, in his endeavors to destroy the supernatural character of Christianity by pointing out its close resemblance to other systems, had paraded the same boast in many of his writings; but when he sought to justify his language by appealing to the Ezour-Weidam, which he took an active part in rescuing from oblivion, he betrayed at once the weakness of his cause and his own blind credulity. The production was in fact no genuine monument of ancient India; it was the fabrication of a Jesuit missionary, who had put it forth in order to facilitate the conversion of the more learned class of Hindus by showing that some truths of Christianity were not unknown to their forefathers. This fact alone should have suggested to mythologists that belief in one Supreme Being was less prominently stated in the genuine Vedas than the "patriarch of infidelity" was willing to suppose. And if we turn from vague assertions or disjointed extracts, and examine the documents themselves, it is quite obvious (1) that current statements on the purity and sublimity of early Hindu worship are very much exaggerated, and (2) that where traces of monotheism exist at all, they indicate a tenet far inferior to the lofty theism of Christianity. . . . But granting that relations between God and matter are not always so far misinterpreted; granting that some higher thoughts than such as we have just reviewed were struggling here and there for utterance through the pantheistic terminology of Brahmanism; granting that the unity of which it speaks is something more than Nature, as traced backwards to its primary germ and basis by a generalizing process of the intellect or Nature, as idealized and deified by the poetic faculty of the worshiper; granting also, that the current dogmas, with regard to the great Spirit of the universe, are sometimes capable of interpretations which do not of necessity

exclude the thought of His self-consciousness and independent personality; how poor are, notwithstanding, the most elevated of Hindu conceptions as compared with that which has, in every age, been printed on the heart of Christians and of Hebrews! There the Author of the universe as represented by philosophy, is so unknown, so abstract, so incapable of definition, so devoid of everything that constitutes a bond of sympathy with created beings, as to exercise no power on the direction of the human will or the formation of human character. No man is able to hold converse with the Absolute; no deva can describe the being or mark out the path of the Ineffable. The thought of Him inspires not confidence and hope, but awe, distrust, and apprehension. He has no paternal character. The world and affairs of men may all indeed be subject to fixed laws which had their origin in Him, but no account is taken by this doctrine of the providence by which He regulates the course of individuals and the destinies of nations. Much less are men regarded as the objects of his love and pity, as the wanderers He would fain recover from their blind infatuation, as the prodigals whom He is ever yearning to reclaim and elevate, to pardon and renew. Belief in the Supreme God is therefore with such persons barely *speculative*; it does not warm the heart; it does not quicken the religious sentiment; it does not foster gratitude; it is not perfected by love.

If Ingersoll is capable of appreciating a good thing it will do him a world of good to read the excellent work of this exact scholar, entitled "Christ and Other Masters." If he would spend a little time gathering facts instead of misconstruing half-understood facts, it would be more to the credit of his deliverances, although it would be very damaging to his present stock in trade.

I think we are now prepared to turn Ingersoll's question on himself, and ask, respecting his desultory linguistic jumble "WHAT IS IT ALL WORTH?" This question should not be confounded with its financial worth. No one has anything to dispute on that ground. It has probably been a very profitable affair in the monetary sense.

But for the good of life, what is it all worth? To those who listened to it; to those who read it; to the forlorn; the disappointed; the sorrowful; the dying; the penitent; the youth

coming up into manhood; at the open tomb. For all these and many other purposes, perhaps it is good thing it has a monetary value for that is all it is or ever will be worth. Paine wrote the "Age of Reason" against Christianity. A hundred years have passed away. Christianity has suffered in no particular, but the rising generation has to be informed about the existence of the man and his book. About the time Paine died there were between four and six million copies of this "ignorant," "infamous" book, the Bible. In eighty years the world had grown so corrupt by it that a few Bible societies to meet the demand of universal depravity, had published about 165,000,000 copies, aside from the untold millions published otherwise. And the strange fact is, that every blasphemer that has prophesied about the decline of this Book within a stated time—that it would pass into history—that he and his book have passed into history, and in some instances not very creditable history at that, while the other has laid hold of continents and civilizations, and swung them into line with its conquering truth.


Will Ingersoll and his "Mistakes" follow Voltaire and Paine in their inglorious defeat? No one is taking any chances in answering this question in the affirmative. History is on the side of this answer. But there is this difference: Voltaire did have something to say from time to time, hence it will take a much shorter period for Ingersoll and his whole paraphernalia to vanish from the minds of men like a dissolving view.

How much is it all worth, when you judge its wholesale negation in the light of the total absence of a wholesome substitution? How much is it all worth, when you place it beside the benign influence of the Christian church? When you put it in contrast with the great institutions of learning, the fountains of pure thought, generated and inspired by a Book claiming divine authorship? When you place it beside the world's best life it has produced? How much is it all worth, when you contrast it with the truth it so fearfully and abominably misrepresents? When you find it so often mixed up with the ideals of the criminal classes, the destroyers of law and order, among whom a Bible is conspicuous for its absence? Again, even on a monetary basis, how much is it all worth? Would any Christian man, however financially depressed, sell his Christianity for what Ingersoll gets

for his lecture, or for any sum? Could Mr. Ingersoll induce the "grand old man," Gladstone, who once answered him so completely, to sell his "Impregnable Rock" for any conceivable sum? But would any man of the wealth of a Gould or a Vanderbilt, ever so desperately in need of a religion of some kind, but possessing some sound sense, think of paying any amount for this non-entity that Ingersoll carts around the country and sticks up for sale at the various markets?

I wonder if Ingersoll himself has not been many times amused, that the great body of his audience did not seem to know HOW MUCH IT WAS ALL WORTH.

(TO BE CONTINUED.)

 The above article will be reviewed by Prof. Felix L. Oswald, A. M., M. D., in the August Magazine.—EDITOR.

AUTHENTICITY OF THE BIBLE.

By C. B. WAITE.

IT is of comparatively little importance who wrote the books of the Old Testament, or when they were written. Let us confine ourselves to those of the New; for on them depends the question as to the divine or human origin of the Christian religion.

If the claim that those books and particularly the gospels, were written by the apostles, or in their day, could be supported, while it would be only one step toward establishing the truth of that religion, yet it might give some color to it. If, on the other hand, such claim cannot be supported, but on the contrary, all the evidence points to much later date; in fact for the gospels, to a date more than a hundred years later, then the whole fabric falls to the ground.

Professor C. E. Stowe, D. D., in his *Origin and History of the Bible*, Hartford, 1867, claims 100 "ancient witnesses to the New Testament books." This number is certainly sufficient. To one disposed to doubt those books, it is absolutely appalling.

Before examining this cloud of witnesses, let us glance at another class of evidence; the

ANCIENT MANUSCRIPTS.

Previous to 1849, the following were the most ancient manu-

scripts of the New Testament in existence: A. *Codex Alexandrinus*; sent to England in 1628, by Cyril, Patriarch of Constantinople. Supposed to have been written from A. D. 325 to 350. B. *Codex Vaticanus*; kept in the Vatican library, at Rome; supposed to have been brought to Italy by the learned Greek Cardinal, Bessarion, in the early part of the fifteenth century. An earlier date is claimed for it than for the Alexandrian, say A. D. 300. C. *Codex Ephraim*; named from Ephraim the Syrian, thought to be somewhat later than the Alexandrian. D. *Codex Beza*; presented to the library of the University of Cambridge, in England, by Theodore Beza, A. D. 1581. Beza obtained it in 1552, from the monastery of St. Irenaeus, in Lyons; believed to have been written about A. D. 490.

These were the oldest manuscripts in existence previous to 1849.

In that year, Dr. Tischendorf was at the Convent of St. Catharine, on Mt. Sinai, when one of the monks brought to him, loosely tied in a napkin, some leaves belonging to a manuscript of the Septuagint; also a manuscript of the entire New Testament, with the epistle of Barnabas, and portions of the Shepherd of Hermas. It was claimed by the enthusiastic doctor and his friends that this was—"the most complete, the most ancient and the best manuscript copy of the entire New Testament that had as yet been known."

At the same time it was said there was nothing improbable in the supposition that it might be one of the very manuscripts which Eusebius, by the order of Constantine, had prepared at Alexandria, for the use of the metropolitan churches.

Thus, in their anxiety to connect the manuscript with the name of Constantine, they have admitted away the claim to its being the oldest. For, if it was prepared by order of Constantine, it was written after the year 300, and hence is later than the Vatican.

Thus it will be seen that there is no manuscript of the New Testament in existence which is claimed to be older than the year 300. What is the significance of this fact, and what is the inference to be drawn from it? Manifestly, that the history of the New Testament, previous to 300, will not bear investigation.

If a manuscript can be preserved 1500 years, why not 1600 or 1700 or 1800?

Not only is there no manuscript of the first or second century, or even of the third, in existence now, but it is not claimed that any person for several hundred years past, has ever seen one.

If such copies once existed, where is the record of their existence, and when, where, and by whom were they destroyed?

A HUNDRED WITNESSES.

Let us now have the courage to approach the hundred witnesses of Professor Stowe.

The first and most natural inquiry would be, When did these witnesses live and write? For it is obvious at first glance, what all the later ones have said must be based upon the testimony of those who were earlier. What was said in the fourth century, for instance, must have been based upon writers of the third century and previous; the writings of the third century must have been based upon those of the second, and those of the second upon those of the first, or upon tradition. The traditions of the first century may reasonably be supposed to have been recorded during that and the next century, and after the second century, to have been handed down in writing.

Applying this crucial test to the hundred witnesses, we find that 32 of the number wrote after the Council of Nice (A. D. 325.)

These were Ambrose, Augustine, Basil the Great, Cassiodorus, Chrysostom, Cyril of Jerusalem, Cyril of Alexandria, Ephraim, Epiphanius, Evagrius, Gregory Nazianzen, Gregory Nissen, Jerome, Hilary, Photius, Socrates, Sozomen, Theodoret, Rufinus, and 13 others; 32 in all.

Let us imagine Professor Stowe in court, with his 100 witnesses, to prove the authenticity of the New Testament books, and that these 32 witnesses are in a room by themselves. One of them, Jerome, one of the most renowned of them all, is placed upon the stand.

QUESTION.—When did you write and put forth those books of yours, which have since been so celebrated in the Church?

ANSWER.—About the year 375 to 400.

Q.—What was the source of such information as you obtained concerning the origin of the Christian religion?

A.—We never doubted the origin of our religion. We found the evidence of it in the writings of the fathers of the church,

Tertullian, Irenaeus, Origen, Eusebius and many others; also in the gospels and other writings in use among the churches.

Q.—Were there any writings which were looked upon as containing, exclusively, the evidence upon which the Christian system is based.

A.—No. We were, during my time, giving the preference, as much as we could, to the four gospels, which had been prepared by the bishops, and to the epistles which were published with them, but there were many other writings of equal authority in the churches. I, myself, translated from the Hebrew, a book concerning the Nativity of the Savior, which attracted much attention, and excited much interest.

Q.—Did you believe what was in it?

A.—Not fully. In fact I thought there were rather too many such writings.

Q.—Then why did you translate it?

A.—I did so at the request of two bishops, Chromatius and Heliodorus.

Q.—Did you have any evidence of the truth of any of these books, except that you found them in use in the churches?

A.—No.

Q.—Did you have any evidence of the facts contained in them, except what you have stated and what you found in the writings of the fathers?

A.—No, we did not inquire any further.

It being objected that this evidence as to the authenticity of the New Testament books, was too remote, in fact, that it was nothing but hearsay, the objection is sustained by the Court, and the 32 witnesses are set aside and dismissed.

The 68 remaining are now called forward, and upon examination it is found that 26 of them had lived after the year 200, and they are set aside for the same reason as the 32.

Of the 42 remaining it is admitted by the plaintiff in open court, that 33 of them had lived and written after the year 100.

BY THE COURT.—The same objection must prevail as to all these witnesses. I wish to hear from those who lived and wrote in the first century, when these events related in the gospels are said to have taken place. How many such witnesses are there?

PLAINTIFF, STOWE.—Nine.

THE COURT.—What are their names?

STOWE.—Apollonius, Basilides, Celsus, Clement of Rome, Hermas, Ignatius, Barnabas, Josephus, and Papias.

THE COURT.—Let them be examined.

The witnesses are now examined, one at a time, when it is found:

That Basilides, Celsus and Papias lived in the second century, and they are also told to stand aside.

It is shown further, that neither Apollonius nor Josephus had in any of their writings made the slightest allusion to any of the New Testament books, nor had they any quotations that could have been taken from them. There being no pretense whatever, for calling these witnesses, the plaintiff is censured by the Court for taking time in that way, the citation of these two, as witnesses, being unnecessary and misleading.

The remaining four witnesses, Clement of Rome, Barnabas, Hermas and Ignatius, stood on somewhat different ground.

Although not one of them had mentioned any one of the four gospels, nor any other New Testament book, except that Paul's First Epistle to the Corinthians had been mentioned by Clement, yet there were various quotations by these authors, similar to passages in the New Testament. Several of them consisted of sayings of Christ, similar to those reported in the gospels. The language is not the same, and generally the sayings are shorter.

There is an inference that these writers had seen either some of the New Testament books, or other similar ones. Some of the sayings of Christ might have been given from tradition. But all could not, because writing is sometimes referred to.

Thus in the Epistle of Barnabas:

"As it is written: 'Many are called, but few chosen.'"

This is the full extent of the testimony of the first century, bearing on the authenticity of the New Testament books; and what would be said of it in a court of justice? To say nothing of the fact that the authenticity of these writings themselves is very much questioned. It is disputed when and by whom the Epistle of Barnabas was written; and so of the others.

Let us, for the sake of the argument admit that these are the genuine writings of Clement, of Barnabas, of Hermas and of Ignatius; and that these references and quotations are sufficient to show that certain of the New Testament books were in existence at the close of the first century.

Still, where is the evidence showing who wrote those books, or when or under what circumstances they were written? Is it not manifest that this evidence would be entirely insufficient to establish the books, even in an ordinary case at law, where nothing is at stake but property?

Then think of the eternal destiny of millions of human beings hanging by so slender a thread as their belief on such slight evidence.

This much for the external evidence: To say that it is unsatisfactory, is the mildest term that can be used.

It is entirely insufficient to serve as the basis of any rational belief in the New Testament volume, even as a book of any historical value.

If, now, we examine the internal evidence, we find ourselves justified in using still stronger language.

The contradictions in the four gospels are so important, so numerous and so thoroughly interspersed throughout them all, that it is not too much to say, that every one of the four gospels contradicts, in important particulars, not only itself but every one of the others.

According to the synoptic gospels, Luke, Mark and Matthew, which undoubtedly embody the oldest traditions, the ministry of Jesus lasted but one year. According to John it lasted about three years. According to Irenaeus, one of the oldest of the church fathers, it lasted about twenty years, and Jesus was more than fifty years old when he was crucified.

According to Luke, Joseph descended from Nathan, a son of David; according to Matthew he descended from Solomon, brother of Nathan. According to Luke, after Jesus was born in Bethlehem, as soon as the days of the purification of Mary had expired, the child was taken to Jerusalem and publicly presented in the temple; while, according to Matthew, the angel of the Lord had appeared at Bethlehem to Joseph, had warned him that Herod would seek the young child to destroy him, and had directed him to take the young child and his mother and flee into Egypt, which Joseph had done. Accordingly while, according to Luke, Jesus was being publicly presented in the temple at Jerusalem, where Herod would have no difficulty in finding him, according to Matthew the parents of the child were fleeing with him into Egypt, lest Herod should find him and destroy him.

"All attempts," says Schleiermacher, in his *Essay on Luke*, "to reconcile these two contradictory statements, seem only elaborate efforts of art." And Schleiermacher was an eminent theologian.

According to Matthew, Jesus was born during the reign of Herod. According to Luke he was not born until nine years after the death of Herod. The same author says, that in attempting to reconcile this discrepancy, "no one has yet met with the slightest degree of success."

According to John, Jesus bore his own cross to the place of crucifixion; while according to the synoptics, it was borne by Simon, the Cyrenian.

According to Mark, Jesus was crucified at the third hour. According to John, it was after the sixth hour.

According to Matthew and Mark there was darkness over all the land from the sixth to the ninth hour; and Luke says the sun was darkened.

Matthew, only, says there was an earthquake, the rocks were rent and the graves opened.

Though the graves are opened, the dead do not come forth until after the resurrection. They then come forth and go into Jerusalem, where they are known by many. It is sometimes said that it is no contradiction, merely for one to relate what others do not mention. Perhaps, therefore, so small a matter as an earthquake and dead people walking about the streets should be taken on the statement of the author of Matthew, and we should admit that it is nothing to the discredit of the author of Matthew that such trifling circumstances were not mentioned by the other gospel historians.

The accounts of the resurrection are no more harmonious than those of the crucifixion.

According to John one woman came first to the sepulcher; according to Matthew, two; according to Mark, three; according to Luke, a larger number.

According to all but Matthew, the women, upon arriving at the sepulcher, found the stone rolled away. According to Matthew, after the women had arrived at the sepulcher, there was another earthquake, and an angel descended from Heaven, rolled back the stone, and then addressed the women.

According to Mark, entering into the sepulcher, they saw a young man, clothed in a long, white garment. According to Luke, there were two men in shining garments. The statement according to John, is quite different, in various particulars from any of the others.

It will be seen that Matthew has two earthquakes, one at the crucifixion and one at the resurrection. If there can be any comparison as to credibility among books that are all unreliable, then Matthew may be said to be the least reliable of all. The author of the work has references to various prophecies and sayings of the Old Testament that never were made; while other passages are diverted from their intent and their meaning grossly misapplied.

Moreover, the author of this gospel has a peculiar faculty for seeing double. In his account of the person who came out of the tombs possessed of the devil, where Mark and Luke saw only one coming out of the tombs, Matthew saw "two, exceeding fierce." So, where the blind man was healed at Jericho, Matthew has two blind men. And where Mark and Luke relate that Jesus sent two of his disciples to unloose a colt and bring to him, upon which he could ride; Matthew has them sent for an ass and a colt that should be found together. And when they were brought, Matthew has Jesus perform the circus feat of riding both animals at once: "And they brought the ass and the colt, and put on them their clothes, and they set him thereon." It was necessary he should ride both animals at once, (though Mark and Luke knew of but one,) in order to fulfill a certain prophecy which is quoted by Matthew thus:

"Tell ye the daughter of Zion, Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." The prophecy itself is still more explicit, cutting off any inference that Jesus might be riding on one animal, and the other following after: "Riding upon an ass, and upon a colt the foal of an ass."

From the whole evidence, external and internal, the conclusion is, that the New Testament books, and particularly the four gospels, the most important of them all, are entirely untrustworthy and incredible. That from the external evidence, we can simply bring in the Scotch verdict of "not proven."

But from internal evidence they are found to be full of

absurdities and contradictions, sufficient to stamp them as entirely incredible, unauthentic and untrustworthy; not only as a divine revelation, but even as a history of human transactions.

THE SIXTH SENSE.

By F. H. HEALD.

THE standard physiologies tell us we have six senses, or ways of receiving information from the world, outside of ourselves. The first is the sense of feeling and we might truthfully say, it is the only sense we have; all the others being but different degrees, or ways of feeling. The second is the sense of tasting, which is the feeling food, or other substance produces when coming in contact with the tissues of the mouth and throat.

The third sense is that of smell, and is the feeling which small particles, floating in the air produce when they come in contact with the membranous tissues of the nose. The nose and mouth are very nearly alike in their construction and use. We can almost smell through our mouths and we do really taste with our noses, because smelling is nothing more than tasting in advance, the food we will eat or reject, as the case may be; the nose simply being a sentry, to inspect that which our reason might propose as food. The fourth sense is hearing, which we also quickly recognize as a degree of feeling but much more delicate; one which must measure sound waves as they are thrown against the drums of the ear from distant vibrating objects. The next and last sense is that of sight and it is not at first so easily distinguished as a sense of feeling but nevertheless is simply a delicate measurement of the rays of light which fall upon the optical nerve of the eye,—that most delicate of all the organs of animals, as now recognized to be a sense of feeling. All life is now recognized by science to be animal, in its different stages of development or evolution and we may easily trace the development of feeling from the lowest plant to the highest order of animal life, by noting the senses they have acquired.

Plants may taste, both with their roots and with their leaves. Sponges undoubtedly taste and eat, rejecting such articles in the

water which float to them as they do not require for food. Many plants have been found on the land also that eat, even going so far as to catch their own food, the most common of which is the little sensitive plant, with which we all are familiar. This curiosity in plant life exhales a syrup on its leaves and when a fly lights on the leaf to dine on syrup, the leaf quickly encircles him and he furnishes a dinner for the plant. These plants are very sensitive to touch and so much so, I find a loud sound, such as an explosion near them, will often cause the leaves to fold. Then we might say with propriety, that at least some plants can hear, or measure sound by feeling the sound waves which strike its sensitive parts. All plants may feel, but here is an instance where the hearing is registered, by the folding of the leaves. One author whom I remember reading from, goes so far as to assert that plants actually see and points as proof, that the climbing vine will change its course, if a wire be placed nearer than the one it has already started towards, even though the new wire be in the opposite direction; but this we will consider more fully under the possibility of a new or sixth sense. A sponge is an animal and yet it is of so low an order of animal life, that it is hardly to be distinguished from a plant. It is fast to the rock and must be satisfied with what food happens to float that way and what it can extract from the rock on which it grows. A plant growing on the ground does the same and often gets more from the air which blows past it, than it gets from the ground. But the time comes in the process of evolution when, our sponge lets go of the rock upon which he has been sitting so long and hunts for his food; then he must cultivate another sense, if he expects to compete with the millions of creatures who inhabit the deep. He must either hear, or see, or feel that he may be able to avoid the dangers which surround him. The probabilities are that he will first develop long sensitive feelers with which to investigate or prospect the neighborhood surrounding him. There are certain kinds of life in the very act, for instance, of developing eyes. The common snail is one which we are well acquainted with; we find what at first we would consider very sensitive feelers; then upon closer examination we find them to contain at the end dim, watery lenses, like eyes, but when we attempt to draw his attention we find he cannot really see, but can feel very accurately, the difference between an enemy and a friendly

stick. So very sensitive are these feelers that he can instantly recognize a straw or stick which has been touched by your finger.

However, upon final investigation, we find that the ends of these delicate feelers are really the first form of eyes—a stage reached by the foetia of mother Nature, where eyes are really forming at the end of what in lower orders were simply feelers. From ordinary feelers, they have reached that fine point of development, where they can feel the impressions of light. “Our god is that which we do not understand.” Do you suppose the snail species understand light, when it is thus first making itself felt upon their intellect or nerve center? Do you not suppose they feel a certain superstition for light, that new sense of feeling which as yet they cannot understand the meaning of? Following this organ of feeling up now, into higher orders, we find fishes that can feel the impression of a shadow passing over them; do you suppose they understand what makes the shadow? Do you suppose they have any superstitions, in regard to this shadow which they do not understand? Pass your hand quickly over one of these star-fishes and see how fast he will get back into the darkest corner of his tub. He is as much alarmed by feeling shadows passing through the light, as an innocent child, who has been frightened about the bugger man, is of the darkness. The snail does not yet understand the light; all he knows about it is that when he feels its rays, he is in danger of something—perhaps hell-fire for all he knows. Going on up we find this wonderful organ of sight in every stage of development, from the little snail with its eye lenzes just forming, and so timid that it hardly dare poke them out of its shell in the daytime, up to the daring eagle, who can look into the very eye of the sun without danger, or to man who so well understands light now, that he can produce a mechanical eye more nearly perfect than has ever yet been produced by nature. We can more readily perceive the wonderful fineness in eye-feeling, when we divide a ray of light through the spectrum and find that it is made up of different colors. The green tree only reflects the green rays of light which fall upon it, all the rest are absorbed and the tree is in reality every color *but* green. The less sensitive eye which is color blind, only feels the impression of the shape of the tree; that, we might know if we had no eyes, by using

our hands for feelers. Animals always fear that which they do not understand and man is only an animal. Why will the dog caress the hand which beats him, if not because he stands in awe of the human intellect which he does not understand and must consider as something above and outside of nature? He looks to his master with the same faithfulness that some people look to their gods, believing that all punishment is just, or at least it must be borne no matter how unjust. We must conclude then, that so far as we yet know, a nerve center is simply a center of feeling, to which organs of feeling only can communicate impressions; each organ having its separate line of feeling or intelligence developed. That as animal life advances from plant to man, these senses are in different stages of development and that upon their stage of development, depends the state of the animal's intelligence. An animal without feelers must taste for all the information it gets. the animal without a nose, but having feelers, must depend on them, together with his taste for information. With a nose, he may receive information from an object at a distance, provided that object be constantly throwing off small particles of itself; small enough to float in the air or water which surrounds him. So with ears, he may obtain information from still greater distances, by feeling the motion which a moving body imparts to the air or water which surround it; but to the animal with the eye the greatest intelligence is possible, because it can be informed of even the heavenly bodies, millions of miles away in space; and in proportion to the size of its brain therefore its reasoning power loses fear of them and is that much more happy, in the proportion to the fear which is removed. We see the plant develop feeling, the sponge develop taste, the oyster develop feelers, the fishes developing ears and the snail's feelers developing into eyes.

By carefully studying forms of life we can constantly see them developing and growing new and more sensitive organs of touch, which are but the ministers of a brain within. Why then is it impossible that *man* the highest of all animals (in some respects), may not if not already develop a still finer sensibility of touch or sixth sense. Need there be anything weird or uncanny about such a new sense? Of course we would probably at first view it with an awe of superstition and attribute it to our god, if we had one, or if we had none, then make one in our minds, to supply this new

thing which we did not understand, with a reason for existing.

Suppose we take a native of an African jungle and putting the ear-piece of a telephone to his ear, allow him to listen to the voice of one of his friends whom he left in Africa, don't you know that he would consider that telephone box the residence of a god, and that he would continue to think so, until he understood the telephone? Certainly he would and he could not be blamed for so thinking. The only time a person can be wondered at or blamed for worshipping what he does not understand, is when he steadily refuses to understand what is perfectly plain under the light of science and even then, the man who really does worship, is not so much to blame, if he pays some other man to do that part of his thinking, and that other man deceives him.

But there really seems to be an influence not yet understood, acting by an unseen and as yet, unknown influence, upon the brain, which ignorance or more properly inexperience, because of undevelopment, quickly attributes to the supernatural, or to God (that which we do not understand).

This unseen and unknown influence is not confined either, to the human brain because evidences of it can be seen as low as plant life. The climbing-vine swaying in the breeze cannot see, yet its sensitive young tendrils reach with unerring intelligence toward the nearest object upon which they may climb and be supported. Through what sense then is its nerve center reached to guide it in the right direction? Does God guide it? God formerly guided it, but he does not any more, because now we understand why it grows toward the wire. It is not guided by feeling (as we understand feeling, as one of the senses); it is not smell, which guides it, it is not hearing, it has no ears, it is not by sight, because it has no eyes either but it is the simple attraction of gravitation which one body has for another. The force which holds the earth together; the force which holds every satellite, planet and sun in its orbit and one of the first laws of nature. Yet for thousands of years, we have been unable to account for the direction a plant grows except to say that God guides it. A theological friend of mine, unwilling to take even so small a matter out of God's hands, undertook to disprove the position I took on this subject by keeping the nearest wire hot, when the tendril grew to the opposite wire. The reason was simple, however. True, the

attraction of gravitation was still there, but there was a greater force opposing it, in the radiation of heat from the wire which drove the plant away, even if no other wire had been drawing it. A Bat will fly swiftly back and forth through a hall strung with wires and never so much as graze his wing, yet he has no eyes worth mentioning and it is hardly possible he can hear so acutely as to miss them all, though his ears are wonders of development. It would be impossible to attribute the information he receives to hearing, when we consider that sound does not travel very fast and he must have instant warning, such as only light or the feeling of gravitation could give. A blind man, who has been blind a long time and has cultivated the sense, can readily tell when he is approaching a wall. He cannot tell how but simply feels its presence. It may be in either of four ways that he feels it, from heat exchanging from the warmer to the cooler of the two, by the echo or reflection of sound, by the attraction or gravitation between his body and the wall, or by feeling a current of electricity passing from one to the other. In either of the four cases, the information is received in a way which not being understood gives an excuse to attribute it to supernatural reasons.

The slimy serpent—a cold blooded order of life—can hold spellbound, the little bird at a distance of several feet, and I have seen the common California Chamelon “lizard” appear to do the same, with insects, at several inches distant. This may be simply fascination, but it is an influence felt at a distance, nevertheless, which is neither touch, taste, smell, hearing or seeing, in the sense that we recognize either of the five senses.

It is well known that a pet cat can hardly be carried so far from home that it will not return, even if blindfolded and tied up in a bag. The same is true of a pig. I once bought two little pigs, took them home in a box nailed up tight except at the top, leaving them only the stars to take a direction from, and yet the next morning after they had “braced up” with a good breakfast of new milk, they pointed their little white noses towards their mother, who was four miles distant, and guided by some unknown notion went to her. The direction they went was southeast and the wind being northeast they could not possibly have received any scent. They could not possibly have heard her; they could not see her; and yet there must have existed some intelligence of

feeling, which guided them. I watched all their manoevers of starting with careful interest. They seemed to act as a unit in agreeing upon the direction to be taken, standing very still with eyes closed as if listening, then grunting to each other and turning partly around, until they agreed upon the direction to be taken. I followed far enough in the rear to be sure and not attract their attention, and am a witness that they went to their native pen in as straight a line as hedges and ponds would admit of. The question then is by what authority did they take the correct course. They were but two weeks old and were never known to have been outside of their mother's pen before. Do little piggies carry a compass in each little head? are they wise enough to locate themselves by the stars? or does God pay particular attention to little pigs? Or better do the Devils whom "our Savior" cast out of the crazy man into the herd of swine, still hang around hog pens and being out of employment below, guide them better than on that memorable occasion?

Laying aside nonsense and superstition with it, there must be some sense of feeling purely natural, not understood, but which may be understood, to guide little dumb animals so truly. In man we find this unknown sense, a most interesting study. I assume that there are certain people, whose strong minds can take possession of certain other weak minds and cause them to do and say things which they would not otherwise, but I must admit, I have never been a witness to any such proceeding myself, where I considered the so-called "subject" to be under any spell other than that which takes possession of a person who dissembles. If it is true, however, then this power of reading and controlling the thoughts of others can be cultivated and transmitted to offspring, the same as any other sense, and can be nothing more than scientifically natural when the plant which grows in the sea, lets go of the rock on which it grew and becomes an animal, using its roots for feelers and its leaves for mouths, perhaps, we think it nothing strange or supernatural. We never think of attributing it to God. We explain it by applying the simple laws of evolution. We see a land plant drop its leaves when touched, and we know that it too, is becoming animal and we have no fear or feelings of awe,—the effects of ignorance,—because we understand the reason of it. Then he receives the other senses as needed, and if

there is any sense so remarkable as to be credited to a cause outside of nature it should certainly be that of sight, that most delicate feeling which not only feels the shape of objects, by the rays of light reflected, but which can feel the color of the rays reflected. Far from considering this sense supernatural, man has so well understood it that he has reproduced the eye in the shape of a machine which will take and fix the exact image of an object on paper; the only difference being, that, like many human eyes, the camera is color-blind. If the other five senses were developed by the nervous system, to assist it in a happier existence, and we readily see they are, why should we squirm and feel a fear of something unnatural if we see occasional evidences of a new sense, which we do not yet understand? Is it not about time to expect one? or is the human race now perfect? It seems to me the most natural thing in the world, that we should develop a new sense much more delicate than sight. The nervous system is acted upon by outside influences and the strongest of these first force themselves upon the nerve center of the living being. Of course it also depends on the cultivation or use made of a sense how fast it is developed and therefore a sense which procures food, or assists him in obtaining food will grow more rapidly than one which simply furnishes amusement. Senses are developed by use, the same as parts of a body are developed by use and when they are no longer used they gradually go away as they came. It is quite certain that since the terrible reign of religion has been broken and we are allowed to think, and reason, and invent, without other restraint than social boycott, a great amount of thinking has been done along lines of reason which would be apt to develop such a sense for measuring the delicate feeling of personal magnetism, if it be measurable. If all thoughts are substance, then they must exert an influence which might possibly be felt and measured.

It is not necessary that a substance must be visible to the human eye, in order to exist. Electricity is invisible, but it is moving the world to-day. Air is not visible to us, but we have been breathing it ever since God inflated father Adam in the garden. In fact, light itself was not visible before we had eyes; in other words to the animal without eyes nothing exists except what he can feel in some other way, and we must not expect we

have already discovered all the various substances which make up the world. There may be sure enough, "things in Heaven and Earth, Horatio, not dreamed of in our philosophy," but if we keep on the track of them with the laws of Science, we will find them out. The greatest obstacle to the investigation of these things, is removed by getting rid of the fear of God and that he will murder us, if we undertake to understand the laws of nature. Now in following this subject and the traces we have of some influence which occasionally makes itself felt on the human brain, let us do so without regard to God. If at the end of it all we happen to find a god, he will no doubt be a just one, and will forgive us for finding out more about him. He will perhaps think we are worth looking after and taking care of.

To start with then, I wish to call your attention to the fact that women have as a rule, more sensitive brains than men. Their reasoning is of an instantaneous character, which is not always susceptible of a logical explanation, and often called intuition for want of a better name, though more often correct than the logic of a man, when the two disagree on the happening of some future event depending on present circumstances. The reason of this seems very plain; women have never been allowed to stand in the councils of the chiefs and reason with them, but were bade stay at home and if they wanted to know anything to ask the husband, hence, they have always outlived that fine quality of intuition, or sense of receiving impressions by a process of instant balancing of the mind. My own idea of a sixth sense would be, the human reason unconsciously measuring and weighing the information brought to the brain by the other senses, without the slow process of going back to recount the events which go to make up the balance sheet. To illustrate, we take a child's bank which will hold just twenty nickels, and when it is full will unlock itself. No need to count the nickels, there is just one dollar. So to, we have machines into which you may stuff nickels, dimes and dollars all day, and at any time of the day tell at a glance the full amount of what has been put in. This is not thinking, and yet it is a sort of mechanical thinking, such as the brain may do and does often do by intuition, if it may be so called. If you go into a dark room where you suppose there is no one, and there happen to be someone in the room, you will at once be

aware of the fact, even though the person be asleep. Why you know it, may not be apparent to the reason, but the fact remains and there is a reason why you know it. It may be through the sense of smell, through the sense of hearing, or through a feeling of magnetism, which is not so easy to understand, but the probabilities are that it is one of the two first reasons; that the sense of smell gives us the warning, or makes a sufficient impression on the brain to give the warning, without making us aware that we have really smelled anything. It is quite certain that if a man were in a room breathing and exhaling air but a few moments, an ordinary animal, as a mouse, would at once detect his presence by smell. Strange stories are told of Mediums and their power to read the thoughts or others, but I have been unfortunate in never having witnessed such a proceeding. I have been told, however, that the spirits refuse to work when certain persons are present. I have therefore been under the necessity of accepting their lack of common courtesy, as a delicate compliment. I once witnessed the mind reading exploits of Prof. Tyndal, but considered his performance due to his fine sense of touch upon the nerves and blood of his "subject." When he selects his "subject" he selects one who is excitable, or of nervous temperament and in perfect sympathy with his own desire to find the hidden article. When the Prof. goes in the right direction the "subject's" blood flows faster; when he goes wrong, the "subject" feels disappointment and the pulse slows down.

When the little pig is taken away from its mother the wind is in a certain direction; you might turn him around a dozen times and when you put him down he would know the direction to take, from the direction of the wind without knowing why. That would be intuition or instinct, and so he might know the next morning after being taken four miles, that home was in a certain direction, by the smell, of a certain grove of timber miles away to windward, the scent of which he had been familiar with from birth. If he knew by smell that a forest was located at a long distance northwest of his mother's pen, might not that fact taken and considered mechanically, with other facts of the same nature, guide him very easily and leave God (that which we do not understand) out entirely. A woman's advice, if she be an honest woman with ordinary sense, on matters of business is usually bet-

ter than a man's;—asked for a reason for her opinion, and she has none,—she believes it simply,—“because.” Yet there are good reasons to believe it is her fine brain-working, which gives her reasons which she cannot explain to herself. I do not intend to intimate that the brain of a woman and that of a pig are more nearly alike than the brain of a pig and a man, but that a pig may have its acute sense of smell so highly educated that it will act unconsciously and that a woman's brain being the most delicate in existence, does much of its work in the same way. If in man could be united the highest education of each of the five senses found in any animal; say the ear of a bat, the eye of an eagle, the nose of a buzzard, etc., and to that added his own power of reason, we might not be ashamed to own to the relationships, existing between ourselves and some of our cousins—several times removed. Progress is the natural result of life; every form having a nerve center, at once reaches out for a better existence, and I insist that it is not impossible for a new sense to be added to the brain which has been improved and educated for thousands of years by every advantage of eminent dominion and natural selection. This continual strain for a better existence is the monitor which gives the senses to the brain (nerve center), and we cannot deny that if it adds one sense to a life form, it may add others; and that having now already added five, it may add another without resorting to the supernatural. Life has existed from the beginning of the world, millions of years ago, and while we to-day may be and perhaps are the most intelligent forms of life existing, or ever having existed, we are not the happiest, therefore not yet perfect. In considering our present condition we must not compare it with the life of one old man, but we must look back and down all the ages of the world, as we find them recorded in the true history kept by the everlasting rocks; those truthful monuments who, being influenced by neither sentiment, politics, or religion, simply record and reveal to us, without romance, the cold dead secrets of the past. If the past and present show us an evolving progress, it points with unerring finger to a progressive future for our descendants.

LITERARY DEPARTMENT.

EVOLUTION.

By MENANDER DAWSON.

IT is a hopeful doctrine which modern science preaches
That there is evolution from low to higher forms,
That man has not descended as the old fable teaches
From primitive perfection; but that he ever reaches
By natural selection and numberless reforms
To hasten his ascent
In race development.

Oh, what a vista opens to the ecstatic vision
When we have comprehended these possibilities!
We see the race advancing in orderly precision;
We see mankind the gainer by every right decision,
By every generous action, by all true sympathies.
Thus ever up and on
We sweep into the dawn!

The race is lifted up as the individual rises;
The interests of all men combine in harmony.
The crown of self perfection the individual's prize is;
And he who wins that trophy, is he who ne'er denies his
Allegiance to all and responsibility.
The race goes up or down
With the hero or the clown.

But the great current ever is toward the good and better;
The power of growth is greater than forces of decay.
And pain is nature's warning that we must not forget her,
Must master all her lessons unto the very letter
And not through sloth and ignorance loiter by the way.
Man is submerged in night
That he may seek the light.

Live, then, the best that's in you! Bring each to its perfection,
The physical, the mental, the psychical, the self!
'Tis thus the world advances; by process of selection
The things which you accomplish are saved for man's direction.
Then, live for lofty purposes and do not live for pelf!
By doing so, we can
Evolve the perfect man.

ABOU BEN ADHEM INGERSOLL.

(From the Chicago Tribune.)

WHEN Frederick Douglass was Recorder of Deeds for the District of Columbia and while Col. Robert G. Ingersoll was a resident at Washington they made a joint appearance before a large and characteristic audience there under circumstances that will ever be memorable among those whose fortune it was to be present.

It was an evening in April in 1883. The occasion was a celebration of emancipation day by the colored people of the District. Similar demonstrations are still of annual recurrence in this connection, the colored population of the capital city turning out en masse for a big parade in the daytime and holding a big meeting at Lincoln Hall, on Seventh street in the evening. Families of every degree who depend upon colored service always make special arrangements if they do not want to go hungry on emancipation day, for it is the colored people's holiday, so recognized in the government departments and in all occupations where colored people are employed.

Those who are familiar with this large element in the population of Washington City need not be told that among its better educated and more cultured representatives there has never been any lack of competent committeemen to insure the complete success of their annual celebration. It is customary, however, to secure as the orator of the occasion some speaker of national reputation. Invitations of this kind had in previous years been extended to Sumner, to Conkling, and to Garfield, among others, and each of these statesmen had at one time or another stirred the hearts of immense audiences in Lincoln Hall by his eloquent and forceful utterances in eulogy of the Great Emancipator and in praise of the principles which he had established. And so it came to pass on the occasion above referred to, that the choice of the committee on orator of the day had fallen upon Col. Ingersoll. And yet there was considerable misgiving concerning the universal acceptability of the selection. Your colored citizen of the District of Columbia is always a Republican, and Ingersoll could not, at least in 1883, be objected to on that score; the colored Washingtonian is also a worshipper at the shrine of eloquence and intellectuality, and Ingersoll's superiority as an orator had long been proverbial throughout the Nation and the world. But the colored people of the capital city are, above all things, orthodox, and the misgivings of the committee were based entirely upon the prospect of reconciling the well-known utterances of the "great infidel" and the prejudices of the pillars in the colored churches of the various religious denominations which were so largely to make up his emancipation day audience.

Ingersoll was invited to deliver the address, however, and accepted the invitation. The capacity of the Auditorium was by no means adequate to the demand for admission. Hundreds of white people managed in some way to get inside the doors, and many people prominent in official and social circles at the capital sat sandwiched between the sons and daughters of Ham, eager to hear what was sure to be an eloquent oration.

Fred Douglass was chairman of the meeting. Several of the justices of the

Supreme Court of the United States sat with him upon the platform, and there were Senators and Congressmen all over the house. Presently Mr. Douglass excused himself from those with whom he had been chatting pending the arrival of the orator of the occasion, and in another moment he was seen coming toward the platform again, escorting the big, round-faced and complacent gentleman for whom they had all been waiting.

As Ingersoll stepped upon the platform, and shook hands with some of his personal acquaintances among the assembled dignitaries, he was accorded a salvo of applause by no means ungenerous, though there was more or less restraint undeniably manifest in some parts of the house. Then a band began to play, and presently the rest of the program was entered upon. There were few preliminaries. Ingersoll's speech was to be the piece de resistance. Practically he was to have the evening to himself.

When the moment came for the orator to be finally introduced to his audience Mr. Douglass arose and stepped forward a few paces. His well known versatility was guarantee that this feature would possess a virtue of its own but there was evidently a great deal of curiosity abroad in the audience as to what form his introductory remarks would take. Would there be anything apologetic in his presentation of the "great infidel?" Would his war record, his Republicanism, and his learning be artfully arrayed to the temporary oblivion of his less popular characteristics? Or would the distinguished Chairman fall back upon the ancient formula where no words of introduction are necessary: "The orator of the occasion is too well known," etc. etc., etc.?

Mr. Douglas paused but a moment as he stood there before the expectant audience, and then said:

"Abou Ben Adhem (may his tribe increase!)
Awoke one night from a sweet dream of peace
And saw within the moonlight of his room,
An angel writing in a Book of Gold."

The name itself had scarcely fallen from the lips of the speaker before the entire audience manifested its perfect appreciation of the situation. Even the semi-educated Afro-American prides himself upon his literature, and there was perhaps a special pride in this instance, inasmuch as Mr. Douglass had evidently been perfectly sure that his introductory quotation would not be wasted. Smiles passed like a wave over the sea of upturned faces and the applause was but ill-suppressed. Mr. Douglass claimed continued attention by a modest gesture, and proceeded:

Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said:
'What writest thou?' 'The names of those who love the Lord.'
'And is mine one?' 'Nay! Not so.' 'I pray you then
Write me as one who loves his fellow-men.'

There was a solemn silence throughout the great hall. There were tears in many eyes. Ingersoll himself was visibly affected. Then Mr. Douglass finished his quotation:

"The angel wrote and vanished.
Next night he came again and bore
The names of those whom God had blest,
And lo! Ben Adhem's name led all the rest."

Mr. Douglass then turned about, bowed to Col. Ingersoll and introduced him with a wave of the hand. Not another word was added. Ingersoll stepped forward amid a burst of applause that threatened to raise the roof, and Douglass, as he took his seat, could not but have been conscious of having been happily equal to a rather peculiar emergency. Ingersoll's address was masterly and memorable, but it is doubtful if it will be remembered as long as the graceful manner in which he was introduced.

GOOD WORK IN OREGON.

IT would seem from the following letter from Katie Kehm Smith, Secretary of the Oregon State Secular Union that the State of Oregon is taking the lead of any of the other States of the Union in the organization of the Liberal minded people. For ourselves, we would much rather, that the words Free Thought were used in place of "Secular" but we suppose that is about what our Oregon friends mean. Free Thought is less Secretarian as we understand it, than Secularism and in the new churches and new Sunday schools there should not be the least particle of sectarianism—creedism or exclusiveness. These churches should be built up on character and not on opinions or creeds. Each member should be perfectly free to hold to such opinions as his individual reason endorses. We have no doubt that is the case, and we congratulate our Oregon friends on the good work they are doing. The grand movement, so well inaugurated in Oregon, we hope to see followed by Liberals in all the other States.—EDITOR.]

THE OREGON MOVEMENT.

Editor Free Thought Magazine:

The Oregon State plan of organization is not only attracting the attention of Secularists all over the country, but Christians who come in contact with it fear it. They are realizing that they will have to find something more attractive than their present methods to keep the children in *their* Sunday schools. It is amusing to note how astonished they are that "Infidels" can have Sunday schools. "Why, what do you teach?" I am often asked. They seem to think that without God and the Bible it would be impossible to have a Sunday school, and no wonder they are astonished when they visit ours. One of the pious Christians of Silverton inquired of another what we do there. The answer was, "Why, they do most everything; they even stand on their heads!"

Our last entertainment given by the Silverton school is worthy of mention. Its chief feature was an operetta in two acts, entitled, "Seven Old Ladies of Lavender Town; or Prof. Lightning Haskins's Wax Works," by eight girls and eight boys from ten to thirteen years of age. Their acting and singing astonished everybody, and they won great applause. A character song, "I am a Peddler," by Messrs. Ramsey, Wiles, and Towne, was unique and well ren-

dered, while Pearl W. Geer got rounds of applause for his story of the woman "whose shoes were full of feet." I recited Stephenson's poem, "Our Father in Heaven," and in response to a recall gave "Pyramus and Thisbe." The last number, "A Good-night Drill" by eight little girls, was perfect. The success of the entertainment was mainly due to Miss Sophie Wolf and Mrs. E. L. Smith. A dance followed the exercises, and a gratifying sum was realized for the Sunday school. The Silverton people are justly proud of their school. Miss Wolf and L. Ames are the efficient teachers of the most interesting division, the Froebel Group of twenty-five members from three to eight years of age; Miss Bender of the Wixon Group; Mrs. J. D. Guiss of the Slenker Group; J. D. Guiss of the Progressive Bible Class. These are ex-school teachers. E. L. Smith, of the Paine Group, is the popular railroad agent of this place, and he is assisted by the Hon. T. W. Davenport, ex-State senator and father of Harry Davenport, the gifted artist of the *San Francisco Examiner*. The whole family of Davenports, from grandparents to grandchildren, are talented either as artists, musicians, writers or singers. I would match Silverton with any place in the country for brainy men and bright children. Silverton is a Secular town and has been for years, and there is nothing like the atmosphere of Secularism to develop brain and body.

Since my last report the Wagner, Oregon, Secular Sunday school has been, organized, with thirty-five members and the following officers: Wm. Crabtree Superintendent; Robt. Carsner, Secretary; Maud Carsner, Treasurer and Librarian. The choir is composed of Mrs. Crabtree, Mrs. Purdin, Miss Cason, and Messrs. Hugh Purdin, E. and G. Hayden, Geo. Wagner, F. Hunt and Orson Martin. By a letter from the Secretary I am informed that the Christian Sunday school has about ten regular attendants. I have accepted an invitation to deliver the Fourth of July oration at Wagner, and want to correspond with Secularists along the route with a view to arranging for lectures and organizing Secular Sunday schools wherever I lecture, and will come prepared with constitutions, instructions, songs, poems, lessons, etc., and you will know how to conduct a Secular Sunday school before I leave. Please write at once, so that all arrangements can be made. I may also extend my trip to Harney county, and hope to hear from some of the friends there. Don't write and tell me "there are only a few Liberals and we are afraid we cannot make a success of the school." You *can* make a success of it. All that is required is a little energy, the expense is small. We want not less than a hundred Secular Sunday schools in Oregon before our next annual convention. The Seculists of Oregon will be glad to know that ex-Rev. E. C. B. Reynolds has been granted a license to lecture under the auspices of the Oregon Secular Union.

At the last quarterly meeting of the Executive Committee licenses to the following named lecturers were renewed: Anna E. Barker, Nettie A. Olds and Katie Kehm Smith. Blank forms for quarterly reports of lecturers and superintendents of Sunday schools were adopted. The uniform price of \$1 per month to each Secular Sunday school for its lessons, etc., was fixed and regulations in regard to appointment and resignation of lecturers were prescribed. Miss Olds was assigned to the Portland circuit, Mrs. Barker to the Forest Grove,

and Katie Kehm Smith to the Silverton circuit. Mr. Reynolds will try to organize a circuit at Astoria, Oregon, and another at Vancouver, Washington.

KATIE KEHM SMITH, Secretary Oregon Secular Union.

OREGON CITY, OREGON.

ORGANIZATION.

Editor Free Thought Magazine:

The old cry that Liberals cannot organize has surely been proven false by the Liberals of Oregon. I wish that some of the people who say that nothing can be done, fold their hands and content themselves with criticising at the Bible and the churches, could walk into our Secular Sunday school and watch the forty or fifty children, from two and one-half to eighteen years of age, go through with the exercises. The growth of our Sunday school in the last four months has been something phenomenal. From six children last November we have increased to sixty, with an average attendance of nearly forty, and this means children only, the full attendance being from seventy to eighty. Last Sunday evening we gave an entertainment in which about twenty of the children took part, and to say it was a success is but a feeble expression. But for all this there is a good cause. We possess a prize in our lecturer, Miss Nettie A. Olds. She is a born teacher, speaker and musician. Coupled with this she is full of energy, self-reliance and enthusiasm; in fact, to use a homely phrase, she is a six-horse team in one. Although still very young, her lectures teem with brilliant and original thoughts, and she bids fair to become the female Ingersoll of the Pacific Coast.

On the 27th ult., Miss Olds took twenty-two of our Sunday school children to Vancouver, Wash., eight miles away, and gave an entertainment followed by a dance. It was unanimously pronounced the best entertainment that has been to Vancouver for years, and led to the organization of a Secular Sunday school there, with a membership of fifty, which, taken into consideration that Vancouver is a Catholic stronghold, is remarkably good.

We expect in the near future, to erect in Portland a hall, to be dedicated to the cause of Liberalism. We had the grand old worker in the Cause of Mental Liberty, C. B. Reynolds, with us for a short time, but on account of sickness he was compelled to return home. We hope to have him with us again soon. If we had more workers in the field like Miss Olds, Mrs. Barker, Mrs. Smith and Mr. Reynolds, we would have no fear of losing in the battle against Superstition. THE FREE THOUGHT MAGAZINE, *The Truth Seeker*, *Ironclad Age*, *Investigator*, and other liberal publications are of inestimable value, but the trouble is we are short of preachers and papers that teach the truth; still if every Freethinker will only help in the work, we can accomplish much.

Miss Olds has also organized the Woman's Auxiliary of the F. S. C., which meets every Wednesday afternoon. It now has over thirty members. When a woman says she will, she will, and you can depend upon it, and when thirty

or forty bright, intelligent women unite in the cause of Universal Mental Liberty, we can almost hear the walls of the temples of superstition tremble. Mr. Reynolds has also organized the Secular Dramatic Company, which will produce some attractive dramas during the summer. This is beneficial and interesting to our young people. We must reach the children and the young folks. Christianity is a tangled skein, but easily enough unraveled if we only begin at the right end of the thread. Let us each and all work hard and fast for the "harvest is great and the laborers are few."

Yours for the cause of Truth and Right,

CHAS. HAGNER, First Secular Church.

194 FOURTH STREET, PORTLAND, OREGON, MAY 2.

QUOTATIONS AND COMMENTS.

Editor Free Thought Magazine:

The pace that Dr. Kaye has set in his belittling treatment of his opponent, is very characteristic of theologians, and eminently Christian. Lackey speaks of the saying that arose during the Middle Ages, "He lived and died a good Christian, he loved his friends and hated his enemies." The Doctor has evidently set out to give the benighted constituency of the FREE THOUGHT MAGAZINE a practical illustration of the Christian doctrine of "love your enemies." Here are a few ordinarily considered rather uncomplimentary words but which the Doctor translates into theological love language as follows, applying to Ingersoll: "No claim to scholarship at all," "desultory in the extreme," "mouthful of bile," "vomit mouthfuls," "mental biliousness," "sick man," "trashy invective," "foolishness of his noisy prattle," "spurious trash of verbiage," "desultory splurge," "rhetorical splash," "rhetorical gush," "charlatan," "densely ignorant," "hideous blunders," "hopeless desuetude," "if like an honest man you really had something to say," "the amount of ignorance in your statements," "indigestible chunks of falsehood and misrepresentation," "profligacy of statement," "truth wantonly destroyed," and much more *argument* of the same sort. If Ingersoll survives this dose he must be a salamander. Ingersoll's lecture in review *deals alone* with the false, the unscientific, the cruel, the pernicious and the improbable in the Bible, *making no pretense*, as quoted from Huxley, to eulogize or in any way deal with the noble ideals that have grown around the better portions of the Bible. Now, if the Doctor is really "after the truth" he should candidly *face all the difficulties the lecture suggests*, commencing with *those which seem to him hardest to reasonably explain*, and not presume he has answered them by a few "desultory splurges," asserting they are "too absurdly glaring to lower one's dignity to notice," or "beneath any intelligent notice," or "slightest attention." Show us in good faith by *proof and reasonable argument* that Jehovah was civilized and tell us *really why* the murder of the "babies" was justifiable, and *why Ingersoll should be satirized for defending the innocent and helpless little ones*. Show us that the writers of the Bible *were not mistaken*

about creation, astronomy, geology, the origin of evil, and the cause of death, and *do not push the "causes of phenomena"* quite so far back into the mist as *ultimate causes* or of "ultimate principles," or "first principles," for nobody pretends to know anything whatever about "ultimate principles" or "first principles" except theologians, and in elucidating all those questions suggested by the lecture we hope the Doctor will bring his philosophical "microscope" to a focus on the *real difficulties* and not waste his ammunition on straw difficulties which are as easy to knock down as to set up. "Turn on the light" and make the freest use of those "clean, intelligent people, who are accustomed to form sound judgments," and all those wonderful "Christian scholars whom we would never place beside Mr. Ingersoll even for the purpose of contrast."

E. W. KENYON.

KANSAS, CITY, MO., June 17, 1895.

THE SAY-SOS OF OTHER MEN NOT EVIDENCE.

Editor Free Thought Magazine:

In his short article, Dr. Kaye refers nine times, four times on one page, to the fact that Colonel Ingersoll receives money for his lectures.

Does the Doctor preach for nothing up there in Wisconsin, or, is he just a little jealous because the Colonel's genius commands bigger pay than does the preacher's?

Certainly the shekels received can neither add to nor take from the inspiration, revelation, value or authenticity of the Bible in the minds of thinking men.

Without the salaries and the perquisites incident to the office, how many parsons would continue to preach?

And, Mr. Editor, in his next heat, can't you get the "hoss" off without so much "scoring" around the "scratch?" Jockeying may amuse the groundlings. Your readers want a real race. Give the Doctor the "go" though he may have the "pole" and be ten yards ahead.

If Colonel Ingersoll has been guilty of anything "too absurdly glaring" or of a "desultory splurge" or "rhetorical splash," the Doctor need not spend time in calling attention to the matter. The intelligence of your readers will have no trouble in detecting such things, and it might be in better taste to silently permit them to do so.

Citing disconnected say-sos of other men is neither sufficient nor satisfactory. Arguments and evidence elucidating the issues are what your readers expect. But, if Professor Huxley is offered as a witness by the Doctor, he vouches for his credibility, and the Professor must be so accepted throughout. Huxley is an Agnostic. He is the coiner and author of the name, Agnostic. It was he who said:—"The science, the art, the jurisprudence, the chief political and social theories of the modern world have grown out of those of Greece and Rome—not by the favor of, *but in the teeth of*, the fundamental teachings of early Christianity, to which science, art, and any serious occupation with

the things of this world, were alike despicable." If the Doctor cites one say-so as authority, must he not accept the other say-sos as equally binding? If early Christianity and modern Christianity differ, which is correct? If Christianity changes, it may be that Huxley has changed.

There are many good and tender thoughts in the Bible. Huxley may have said what the Doctor attributes to him and yet believe as Ingersoll believes. Indeed, the Doctor can cite Ingersoll himself in this manner. But, the issues in this controversy cannot be elucidated to the satisfaction of your readers by citations of this character. Something more to the point is expected.

Yours very truly,

D. D. EVANS.

DANVILLE, ILL.

A WORD FROM S. W. WETMORE, M. D.

Editor Free Thought Magazine:

In reading the criticism of Ingersoll's lecture, by Rev. Kaye, everybody must be surprised, for it is not what we expected from "a fine philosophical thinker, a profound Biblical scholar and a Christian gentleman."

If his first article is a sample of his power of controversy I am surprised at the selection made from the Congregational church for a critic of Col. Ingersoll's Bible lectures. He does not "treat his opponent with proper respect and courtesy, as one gentleman should always treat another."

From first to last his language is filled with innuendos, invectives, vituperations and uncalled-for expressions. Calls the colonel a liar, a profligate and a blasphemer.

He does not make a single effort to refute any of the declarations made by his opponent. We are all familiar with the teachings of Huxley, Curtiss and Kidd. They are not on trial, nor are they witnesses. We want to hear Kaye's evidence, not Huxley's, and if he has anything to say he should improve the greatest opportunity he ever had or ever will have, else ever after hold his peace.

Evidently the reverend gentleman has read Father Lambert's replies to Ingersoll and knows of no better method than to "get into the gutter and try to pull his opponent after him." This Christian gentleman should show his *honor* in this criticism and face his opponent squarely with telling shots, not blank cartridges, for the result will be read by millions of inquiring minds all over the world.

S. W. WETMORE.

BUFFALO, N. Y.

WHO ARE GOOD MEN?

Editor Free Thought Magazine:

I am glad that there is to be so free a discussion. And I hope that good may done. I perused Mr. Kaye's article with much interest. And I am very much of the opinion that he has not examined his statements very carefully.

In criticising Ingersoll's belief about millions of people being better than he who believe the bible to be inspired, he says, "how can that be since none

of them are willing to tell the truth about it." I wish to remind him of the fact that Ingersoll doesn't say that the knowing ones are better than he, but only the believing ones. The man who lives in harmony with his environment regardless of beliefs, is the good man. The man who professes to believe what he does not believe is not true to himself and manifestly cannot be true to his environment because he is a hypocrite, a deceiver, a scoundrel.

And surely Mr. Kaye is not so ignorant of conditions as not to know that numbers do make such profession.

Concerning interpolations, Mr. Kaye is again in a queer vein. Ingersoll is the author of his own books and will point out those interpolations in the spurious publications.

Now let the author of the bible point out the interpolations in his works spuriously published, only such as are found in the authorized revision. Better still, let the churches get together and eliminate the interpolations in that work. And then let them issue a bible and see how much of it agrees with known facts. He knows very well that scarcely two sects can agree upon any one interpolation. Even one sect can not so agree.

For truth and right, I am yours,
FORAKER, IND.

EYE SEE.

THE HOLY BIBLE CONTROVERSY.

Editor Free Thought Magazine:

I send you a photograph of the impression left upon my mind by the first installment of Rev. Kaye's argument in the Holy Bible Controversy:

When it was announced that there was to be a discussion between Rev. Mr. Kaye and Prof. Oswald, it filled me with high hopes and great anticipations. For I believed that it would bring out the best that could be said on both sides of the question. But in this I am afraid that I am destined to be disappointed.

The spirit manifested by the Rev. Mr. Kaye does not inspire me with the belief that my anticipations will be realized.

Rev. Kaye being a Christian and firmly believing as I must infer, that he will be called to account for every idle word, I thought I had a right to expect that he would bring forth nothing but substantial argument, and that he would treat the subject in a fair and candid way, and expose from his standpoint by fact and philosophy the untenable position assumed by Col. Ingersoll. But from the spirit manifested by him it would seem that I am laboring under a great mistake.

In my judgment he shows neither candor nor fairness, neither does he seem to know what constitutes solid argument. His spirit shows the bar room ranter rather than an ambassador from the court of heaven. He seems to be clothed in the garb of a pious blackguard of the Sam Jones and Clark Braden stripe, but perhaps a little more polished. "Dropping the hind end of his literary cart," and "coin in the slot," and "the infernal workings of the machine," and "rhetorical splash," shows that he is not a dignified debater and that we have the right to pronounce him a literary bush-whacker. He seems

more intent on casting ridicule upon Col. Ingersoll than fairly meeting his arguments. One is impressed more by his flippancy than by his profundity or honesty.

He makes something like a dozen quotations from the lecture of Col. Ingersoll which space forbids me to reproduce. Now look over Rev. Kaye's article carefully and see if you can find an instance in which a single statement of Col. Ingersoll is fairly disproved.

If the opinion of Mr. Huxley, Mr. Curtiss and Mr. Kidd, and Tom, Dick and Harry is to be taken as rebuttal in argument, then I can establish the truth of the greatest absurdities ever promulgated under heaven.

Dr. Kaye quotes Col. Ingersoll and then in rebuttal of the position, gives a different opinion of Prof. Huxley. Does this prove a false position of Mr. Ingersoll? It shows that Huxley differed in some points from Ingersoll—that is all. Before the opinion of these men can be produced in evidence against the arguments of Col. Ingersoll, it behooves Dr. Kaye to show that these men never made a mistake and that they cannot be mistaken.

Dr. Kaye speaks of Col. Ingersoll's mixed audience, not one out of ten of whom could probably answer the simplest questions in Biblical criticism or ecclesiastical history.

It is a well known fact that wherever Col. Ingersoll speaks he draws out the sharpest critics and the deepest thinkers of the time, and such a statement shows that the Dr. does not know what he is talking about, or that he does not care what he says.

Rev. Kaye makes Huxley say, "Take the Bible as a whole, make the severest deductions which fair criticism can dictate, and then there still remains in this old literature a vast residuum of moral beauty and grandeur." I do not believe that Col. Ingersoll would dissent from that, yet he does not want to take the brutality, barbarity, inhumanity, obscenity and rascality along with the "residuum of moral beauty and grandeur." Neither do I.

How long will it take Christians to learn that personal abuse does not answer argument. This has been sufficiently tried on the writings of Thomas Paine. He has been called a deceiver and liar, a drunkard and blasphemer, everything vile and bad, but his arguments have never been answered. Such a course is the best evidence that the arguments cannot be met.

JOHN PICK.

NAPLES, N. Y.

DON'T THROW STONES IN GLASS HOUSES.

Editor Free Thought Magazine:

One of the most glaring defects exhibited in the Rev. Dr. Kaye's first criticism of Ingersoll's lecture on the Bible is the number of offensive personalities in which he indulges. In this, I believe, the readers of the Magazine were disappointed, as they expected to see a friendly controversy between the disputants. The reverend gentleman asserts that he would maintain a spirit of fairness in his criticism, but how can he reconcile this assertion with such expressions as the following with which it is replete: "Indigestible chunks of false-

hood and misrepresentation," failing to show in what the falsehood, etc., consists. "Splenetic and vapory." A comparison of the two productions will show that the spleen and vapor is all on the side of the champion of the Bible. "Verbal jugglery." In this he is evidently a master, since his effort is composed of "much cry and little wool." "Profligacy." He, as the representative of the most profligate superstition in the world, the god-superstition, should not "throw stones in glass houses." "Dyspepsia." An examination of their respective phizes would show who is in all probability most afflicted with that distemper—the colonel or his critic. "Trashy invective not worthy the ink with which it was written." Queer, though, that the most intelligent consider it worth going many miles to hear. "Too absurdly glaring to lower one's dignity to notice." Our leading divines must be very absurd, then, and lowered their dignity considerable, since the notice they took of it resembled the effect the explosion of a bombshell would have in their midst. "Foolishness of his noisy prattle." Would this be likely to scatter the sky-pilots in all directions? "Spurious trash of verbiage." A stop-thief cry. "Best man we know of to humbug an American audience." He evidently forgot Talmadge and others of that ilk "Splurge, splash, burlesque." For real samples of which we commend the reader to the reverend gent's own effusion. "Voracious jaw." Yes, that of the church. "Vomits." The hard nuts he undertook to crack and swallowed were probably "father to the thought." "Mouthful of bile." He probably has one ready to deliver himself of in his rejoinder to the representative of Free Thought. "Hideous blunders." Does he refer to the blunders the church made in putting to death millions of innocent women as witches?

"Pawn off adulterations." What? the interpolations of the bible which the church seeks to pawn off on the gullible multitude as the genuine article? "Blowing in their money for this kind of a side show." I presume the reverend gent prefers to have the masses "blow in their money" at the *main*-shows called churches. "Dishonest testifier." As Ingersoll has not testified to anything regarding the contents of the Bible, but simply tries to expose the false testimony it contains, the dishonesty, if anywhere, must be all on the orthodox side.

The above quoted remarks constitute the bulk of the "strong arguments" the reverend gentleman has brought to bear against his adversary's position. Others deserve an equally sharp criticism, but as I have already exceeded the limit of 250 words allotted to outsiders, I will leave the analysis of said "arguments" (?) to our principal champion.

HERMAN WETTSTEIN.

BYRON, ILL.

GREATLY DISAPPOINTED.

Editor Free Thought Magazine:

I have read Dr. Kaye's article in the June Magazine. I had looked forward with pleasure to so doing. I frankly acknowledge, after reading his article, that I am greatly disappointed. I do not pose as a champion of Col. Ingersoll. He is more than able to take care of himself and his ideas without my feeble help.

Personal abuse and ridicule are not arguments. Through such means the truth will never be reached. That goal is gained by a different route. I find in Doctor Kaye's article little or no argument but a great deal of ridicule and abuse.

Doctor Kaye, like many other ministers, objects to Col. Ingersoll charging a fee of admittance to his lectures, and off and on refers to it in very undignified terms. It seems to me that fact (even though it be a crime) has nothing to do with the correctness of his ideas. Had he given his lecture free of charge or devoted the receipts to some charitable purpose, even to Doctor Kaye's own church, let us say by way of argument, that would not in the least interfere with the truthfulness or error of his position.

Doctor Kaye is not only abusive to Mr. Ingersoll personally, but also to the audience that heard the lecture under discussion, all of which is unbecoming a minister of the gospel of the lowly Nazarene. This discussion should be conducted in a dignified manner in keeping with the subject, and such language as the following is, to say the least, unbecoming and far from the true spirit of controversy:

"When Mr. Ingersoll vomits such a mouthful as this without a stop, we conclude he must be a very sick man—so sick he is unable to keep even a good thing upon his stomach. But the sickest man that ever lived, that possessed a grain of good sense, never blamed good wholesome food because he could not keep it down."

The above was said in reply to the following from Mr. Ingersoll. How I wish Doctor Kaye had proved this to be incorrect. But I fail to find in this article proof that the following is wrong:

"*Ingersoll*—This book, the Bible, has persecuted even unto death, the wisest and best. This book stayed and stopped the onward movement of the human race. This book poisoned the fountains of learning and misdirected the energies of man. This book is the enemy of freedom, the support of slavery. This book sowed the seeds of hatred in families and nations, fed the flames of war and impoverished the world. This book is the breastwork of kings and tyrants, and the enslaver of women and children."

When the subjects of polygamy and slavery were reached I would have been so pleased had Doctor Kaye proven the falseness of Mr. Ingersoll's position. I ask any candid reader, after what has been said by both these gentlemen, should the Bible be given to a people who had never heard of its teachings, would they (believing it to be inspired) find within its sacred pages authority for the idea that slavery is wrong, and that the relation of husband and *wife*, and not *wives*, is the highest state of society?

I have no fight with Doctor Kaye. If he thinks best to carry on this controversy in the way he has begun, I hope more good will come of it than I am able to see. He says it is the truth we want. Should he lead me to that goal by his route, I shall be grateful to him, although I prefer a way devoid of RIDICULE and ABUSE.

GANO BRYAN.

P. O. Box 122, KIRKWOOD, MO.

CORVINUS VS. DR. CARUS.

Editor of the Free Thought Magazine:

To support with force and argument the plea for clearness of expression, and for the avoidance of ambiguous terms in the discussion of far reaching questions; and to deny, in the language individual conviction will ever speak, the possibility of reconciling science with religion—as commonly interpreted by divines and their followers; to true christianity—as it is taught in nearly all churches and Sunday schools; with the materialistic Christian conception of the immortality of the soul; and with the belief in a personal God proves: "That one thinks that all religious devotees are hypocrites and that Christian faith is mere fraud and superstition; that one knows and understands neither the real character of the religious people of to-day, nor the historical import of religion; that one's society consists mainly of Infidels, and that one is narrow and an infidel bigot."

I submit with grace to the weighty sentence my witty judge and master has seen proper to burden me with. At the same time I beg leave to assure him that, despite the severe judgment, the undersigned infidel "bigot" harbors in his bosom no feeling of animosity toward the "enthusiastic" exponent of the Religion of Science. Sincerely yours,

CORVINUS

 ABOUT THE HOLY BIBLE.

THE following communication, evidently from an orthodox clergyman, appears in *The Whitewater Register*:

Discussions about the book too often produce little good, like an old citadel it has been assailed and defended, and still stands as defiant and invincible as ever. If any new debate can do good there is promise in a forthcoming one between Dr. Felix L. Oswald, a writer of note in our magazines and in scientific treatises, and Dr. J. R. Kaye, a Congregational minister. The controversy is based upon Robert G. Ingersoll's lecture, "About the Holy Bible." Dr. Oswald defends Mr. Ingersoll and Dr. Kaye defends the Bible. Such a discussion is timely and it promises to be scholarly and courteous, able, and even brilliant. Dr. Kaye is known by many of the scholars in our state as a man of unusual attainments in philosophy. He has studied in Europe and in some of the universities in this country. He is regarded as peculiarly well equipped for his task by such men as Prof. Blaisdell, of Beloit, Prof. Lummis, of Lawrence university, Dr. Updike, of Madison, John Faville, of Appleton, and others, who have known him for several years. He certainly has in hand the latest results in philosophy and apologetics.

If the old Bible is what many claim it to be it may be hoped that the reasons for its pre-eminence may be set forth with new plainness and power. The discussion is to be run through ten or twelve numbers of FREE THOUGHT MAGAZINE, 213 Indiana street, Chicago, Ill., commencing in the June number. The magazine can be obtained for \$1.00 a year, commencing with the June number. May the cause of light, truth and humanity be promoted.

EDITORIAL DEPARTMENT.

INGERSOLL AND THE DISCUSSION.

AS not only Col. Ingersoll's lecture "About the Holy Bible," but Col. Ingersoll himself, seems to be "under the microscope" in this discussion we thought it opportune to present his portrait as the frontispiece of this number of the Magazine,—especially for the benefit of our present readers who have never been permitted to look into the genial and intelligent countenance of the distinguished agnostic. Col. Ingersoll does not look like a bad man but then looks are sometimes deceiving—facts are brought to light every day by the public press that prove conclusively that many men who carry a righteous countenance, and have passed for saints, are nought but wolves in sheep's clothing. But then, after all, in this discussion, the principal question at issue is not Col. Ingersoll's character but his opinions, as set forth in what he says about the Holy Bible.

The debate has now got well commenced. The June Magazine contained Dr. Kaye's first paper, the present number Prof. Oswald's first reply and Dr. Kaye's second paper. We also publish in this Magazine quite a number of short communications from outsiders giving the writers' opinions of the discussion, so far as it has appeared. We much regret that there are not more letters from the orthodox side, but these will probably be on hand in time for the August Magazine. Their non-appearance is reasonably accounted for on the ground that there was nothing for our orthodox friends to criticise until Dr. Oswald's article appeared.

We desire here to re-state what we said in the June Magazine: "That we wish Dr. Kaye and his orthodox friends to feel as free to give sharp telling thrusts to their opponents as if they were writing for their own journals, and we greatly desire that they present the strongest arguments possible for their side of the question." We do not want these criticisms to be all from one side like a jug handle; the debate thus conducted would not be nearly as interesting and beneficial. Whatever flaws, illogical arguments, or erroneous statements that our orthodox friends can

find in Dr. Oswald's articles, or in the short letters from Liberals we hope they will feel perfectly at liberty to plainly point out in these pages, and also to endorse as strongly as they may desire Dr. Kaye's position and statements. We started out with the promise to give our Christian friends fair treatment in this controversy and we propose to do so to *their* entire satisfaction. We expect in the next number of the Magazine to publish many communications from Dr. Kaye's friends—it will give us great satisfaction to do so.

We have lived long enough to learn that people do not all see alike, and as to their judgments, they are largely determined by their long established beliefs and prejudices. As will be seen by the criticisms in this number from Liberals the writers have nearly unanimously come to the conclusion that Dr. Kaye's first article is a failure—not up to the high standard they anticipated. On the other hand it is very likely that if as many orthodox people should express their views they would as strongly endorse Dr. Kaye's paper as Liberals have condemned it. Dr. Kaye's articles look very different to persons reading them through mental orthodox spectacles than to those perusing them through Liberal ones. We promised not to express any opinion as to the merits of this debate but we will here take the liberty to say that in our judgment there are few orthodox clergymen who could do any better than our friend Dr. Kaye is doing. It is too early in the discussion to pronounce an intelligent opinion as to the result of the controversy.

ALL SORTS.

—"Liberalism" will never be a great success until it is organized into Free Thought churches.

—Send thirty cents for "Religion and Science," by "Corvinus," and "A Dikastery of One," by Hudor Genone.

—Miss Mary Proctor will furnish for the August number of this Magazine a valuable article entitled "Life in Other Worlds."

—Ex-Rev. C. B. Reynolds has been appointed secretary of the Oregon Secular Union in place of Kate Kehm Smith, resigned. Brother Reynolds is the right man in the right place.

—*The* (London, Eng.) *Freethinker* is one of the ablest Free Thought journals on our exchange list. We read it with interest and satisfaction each week. It can be had at 28 Stonecutter street, London, E. C., England.

—A noted contributor for many years to most of the great monthlies, in a private letter writes: "The June Magazine is received, which, by the way, all in all, is the most readable American periodical published this month."

—The circulation of this Magazine is increasing faster than ever before, and there is now a favorable opportunity to give it a large constituency. All that is necessary is that each one of its many friends do their duty.

—*The Woman's Tribune* of Washington, D. C., of June 15, has three articles on the Bible, by Elizabeth Cady Stanton that every intelligent person ought to read. We advise our readers to send 5 cents for that valuable number.

—Judge C. B. Waite's article on the "Authenticity of the Bible" in this number is worthy of a careful reading. In accordance with his judicial practice he puts some of the Bible witnesses on the stand and cross-examines them.

—Rambler—Our minister has received a call from somewhere else at more money, and I understand he has been at home two days praying for guidance. Castleton—What does his wife think about it? Rambler—Oh, she's packing up.—*Judge*.

—The Rev. Dr. Amory H. Bradford, the well-known clergyman and writer, says his experience as a preacher in various colleges leads him to believe that there is more skepticism among college women than among college men.—*Chicago Tribune*.

—Miss Addams, the new inspector of garbage collection in Chicago, is a

little woman physically, but she is making the whole Nineteenth Ward, an unsavory habitat of Poles, Jews and Italians, get up and clean itself and keep itself decent.—*Boston Transcript*.

—D. L. Mcody has a scheme on foot to put a Bible in the hands of each of the 750,000 criminals in this country, and he generally carries out what he undertakes.—*Chicago Tribune*.

These Bibles will be thankfully received by the criminals as most of them are Christians.

—"All the sectarians of the earth," exclaims Editor J. A. Howard in the Bible Sword, published at Hazel Green, Ky., "the lizards, and scorpions, and crocodiles of hell all put together can't beat the word of God that Elder Howard preaches!" In his most inspired moments the Rev. Sam Jones can hardly beat this.—*Chicago Tribune*.

—When the Rev. Sam Jones in Omaha, Neb., asked any man present who had never spoken a cross word to his wife to stand up, a round-faced, good-natured looking individual with a beard stood up. "Thank heaven, there's one man who never said a cross word to his wife," said the Rev. Sam. "I'm a bachelor!" shouted the round-faced man.

—The celebrated Dr. Dumoulin, being surrounded in his last moments by many of his fellow-physicians, who deplored their loss, said to them, "Gentlemen, I leave behind me three great physicians." Every one, thinking himself to be one of the three, pressed him to name them, upon which he replied, "Cleanliness, exercise, and moderation in eating."—*Sacred Heart Review*.

—Dr. T. B. Englehart of Buffalo writes in a private letter:

"The June number received this morning, and I went through Bro. Kaye's onslaught with trembling fear that we would be completely knocked out on the first round, but I am glad to say that we did not get even a scratch. If the reverend Doctor keeps prancing around the ring as he has in this 'bout' he will not get near enough to Prof. Oswald to be squarely hit. He is not up to date, in my opinion, and has too big a job on his hands. I enclose you the 'widow's mite,' \$5, for five more new subscribers from this city and expect to procure many more in the near future."

—The earnest-minded belles of a church in Port Jefferson, Long Island, who sometime ago pledged themselves to earn enough money to supply their church with pews have made a report upon the ways and means to which they resorted. The Misses Platt blacked boots upon the highway for 25 cents a shine. Another lady earned a nickel by sawing wood; she found the work too laborious, and changed off to baking at 25 cents a loaf, and still another earnest worker turned lots of honest pennies by selling home-made lip salve.

—A famous Brooklyn clergyman was once addressing a Sabbath school on the lesson of the day, which happened to be "Jacob's Ladder." He got along swimmingly until a little urchin in one of the back seats squeaked out, "Why did the angels have to have a ladder, when they had wings?" After the inevitable laugh had subsided, the clergyman said, "Well, that is a fair question; who can answer it?" There was a pause, and then up went a pudgy fist. "Well my little man," asked the clergyman, "Why was it?" "I guess mebbe they was a-moultn'," was the astonishing reply.—*Presbyterian Journal*.

—He was just a common sinner,
But he'd buy a tramp a dinner,
An' he'd sort o' try to put him on his feet;

An' a feller might be needy,
An' his raiment worn and seedy,
Yet he'd stop an' visit with him in the street.

He made no ado about it—
Wouldn't brag around ner shout it,
Yet he did a heap to help his fellow-men;

When he'd find a fallen brother
In some easy way er other,
He would make him organize himself again.

He had money an' he spent it,
Er he give away er lent it;
Seemed ez if the more he lost the more he got.

Made all sorts o' big donations,
Helped support his poor relations,
An' he bought a orphan school a house an' lot.

Never heard o' him a-shoutin'
Ner a-settin' 'round a-spoutin'
'Bout the everlastin' wickedness o' things;

But he just went on a findin'
Deeds to do, an' never mindin'
Much about a crown er harp with golden strings.

Yet the deacon's folks (it's very
Hard to say it), they was merry
When at last death came an' caught him in the lurch,

For they knowed the devil got 'im,
An' it served 'im right, dod rot 'im!
For he never had united with the church.

—*The L. A. W. Bulletin*.

—That great apostle of Humanity, Parker Pillsbury, in a private letter writes:

"My old anti-slavery coadjutors

have nearly all left me. Not an editor nor lecturer remains whom I found in the service when I entered it in the year 1840. I still live to guard their graves and cherish their memories. And it seems to me no better, braver, nobler men and women than were they ever lived to bless and redeem the human race from slavery and all the great oppressions and wrongs with which the earth is filled."

We are glad to learn that our distinguished and most worthy friend has improved in health and bids fair to remain a tenant of this world, that he has done so much to improve, for some time to come. It has never been our privilege to personally know any grander specimen of the human family than Parker Pillsbury. The world owes him a great debt of gratitude.

—It has been noticeable for many years that the thunder bolts from Heaven more often demolished churches than any other buildings and now it appears from the following that these thunder bolts are being aimed at Methodist camp-meeting tents. This proves the truth of that passage of scripture which reads "Whom the Lord loveth he chasteneth." It is singular. But then "God's ways are not our ways."

Muskegon, Mich., June 13.—Lightning struck one of the tents of the Methodist camp meeting at Ravenna yesterday and instantly killed Mrs. Burleson, of Wayland. Her sister, Mrs. Hillard, was terribly shocked and cannot live. Sixteen others in the tent were knocked down and more or less injured.

—Our Christian friends have so long been engaged in church lotteries and other chance schemes for raising church funds that they will not take kindly to the following decision of Attorney General Thomas:

WASHINGTON, May 29.—*The Church Union*, a religious paper, in which Miss

Frances E. Willard is interested, has been debarred from the use of the mails for running a lottery scheme side by side with its soul-saving features. The paper is published in New York by Elizabeth Grannis and has for associate editors Dr. Parkhurst, Bishop Newman, Frances Willard, Rev. C. C. Salter, and Rev. Joseph Wilson. The last number of the paper contained an advertisement offering about \$2,900 in prizes to aid in securing subscriptions. Attorney General Thomas said it was a lottery scheme and ordered the paper debarred from the mails.

—Mr. Moncure D. Conway, the latest editor and biographer of Thomas Paine, contributes a letter to the *Athenæum* on the Junius controversy. Mr. Conway refers to the curious theory of a certain school of American Liberals, headed by Colonel W. H. Burr, that Paine was Junius; a theory which is utterly untenable on the face of it, for the styles of two writers are very different, and it is pretty certain that Paine did not possess the exact classical scholarship of the writer of the famous Letters. Besides, as Mr. Conway points out, Paine wrote of the "brilliant pen" of Junius, which he could hardly have done if he had been the author. He also wrote that the pen of Junius "enraptured without convincing; and though in the plentitude of its rage it might be said to give elegance to bitterness, yet the policy survived the blast." Neither the praise nor the censure is such as a man could well pass upon himself; and it is noticeable that when Paine is writing about Junius his style is as different as possible from that of the Great Unknown.—*The (London) Freethinker*.

—The professor of a New England theological (Evangelical) seminary invited recently the neighboring pas-

tors to a complimentary reception and dinner at a hotel. In addition to the banquet there was a sermon and discussion. The sermon was given by one of the ablest members of the faculty, who is an ideal gentleman and scholar. His subject was "The Temptation of Christ." In the course of his sermon he said, by way of illustration:

"You find yourself some gloomy day, near its close, in a vast and dreary waste. There is no living thing to be seen. You look about you, discouraged, hungry and almost disheartened, when suddenly the tempter appears. 'What!' said he, 'you disheartened? Why don't you call upon these rocks to turn into bread, that you may appease your hunger and grief?' Your reply would be: 'My dear sir, I can't do it.'"

Here a witty professor interrupted: " 'My dear sir!' Humph! Humph! It seems to me that Prof. S. is upon very intimate terms with the devil."

The effect of this interruption can be imagined.—*Boston Journal*.

—The following that we clip from the *Chicago Tribune* goes to prove the adage that children ask questions that older people cannot answer:

"Well, then, you ought to know."—S. M. B. Piatt.

"Why oughtn't I kill a fly?"

"Because God made it."

"He made bears, too, didn't he?"

"O, yes."

"You said las' night it was all right to kill bears. Why?"

"Because bears might eat people."

He shook his yellow curls out of his eyes. "Wes, but—mamma! Don't bears have to eat?"

"Not people, dear."

"What else, then?"

"I'm—not—sure."

"Is God sorry when bears is killed?"

"No, it is bedtime, Gerald."

"Why ain't God sorry?"

"Because bears have not souls."

"What is souls?"

"A—a spirit that God creates—souls are spirits God makes."

"Did he make 'oo one?"

"Yes."

"An' me?"

"Yes. It is time for bed."

"An' he didn't make the bears none?"

"No. Let mamma undress you."

"Wes, but—mamma! ain't there any other weason it's right to kill bears?"

"We do not need bears."

"Wonder why God made 'em then."

He mused awhile. "It's right for people to kill bears, for bears ain't got enny souls? An' God never made 'em enny? Does God think that's right?"

"O, yes."

Gerald thought it over. Then he remarked: "What a funny God!" Ten minutes elapsed. The small philosopher had been wriggling out of his knickerbockers and into his nightgown.

"Yes, but—mamma! What do dey have to eat in hebben?"

"I—never heard."

"'Cos if dey ain't got custard pies as good as yours I'd radder stay here."

"Kiss mamma good-night, Gerald."

"Yes, but—mamma! Why did God make horseflies?"

"I—don't know."

"For horseflies eats ten yibby flies a minute. Did God make the horseflies to eat de yibby flies, or de yibby flies for de horseflies to eat?"

"I'm not sure."

"Yes, but, mamma! What do God look like?"

"I never saw him."

"O, wes 'oo did! When he was makin' 'oo—don't 'oo member?"

"No, I—you must keep still, Gerald, if you want to 'tay down."

"But when I 'tay up I 'tay down. I o'ny want to 'tay up. But when I do dat I 'tay down."

"It's bedtime. Good-night Gerald."

"Yes, but—mamma?"

"Good-night!"

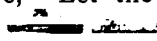
"Yes—but—"

"Good-night!"

"Wes—but—"

--And now *The Springfield* (Mass.) *Republican* declares that consistency requires that the Rev. Dr. Patton of Princeton should be brought to book by his Presbyterian brethren for his heretical utterances in a sermon preached before the recent session of the general assembly at Pittsburgh. President Patton seems to have said as dangerous things and to have taken as objectionable positions as Dr. Briggs or Dr. H. P. Smith ever had, but for some reason or other—possibly because he has been Moderator of the assembly and renowned for his orthodoxy—nobody seems to be disturbed at his saying that he will not insist on the inerrancy of the Bible, and that the authority of that book cannot be settled by quoting proof texts from it. The question of the infallibility of the Bible or of what the Bible is, he says, "cannot be adequately handled by quoting proof texts out of the Bible to prove its inspiration." This question involves history, philosophy and literary criticism, and is one which cannot be escaped. "The attitude which men are taking in science, philosophy and criticism makes it a foregone conclusion that the Bible must be subjected to the critical handling that it is the subject of today." There can be but one arbiter for the individual before which all the results of the application of science, scholarship and criticism applied to the Bible must be submitted, and whose conclusions from them must be final, and that is the reason or intelligence of fallible men—so that it is plain enough that Dr. Patton is nothing other than rationalist—in all respects as bad as Dr. Briggs, and deserving of the same treatment at the hands of the protectors of the faith.

—Although we have watched with

much interest what is known as The American Congress of Liberals, located in Chicago and vicinity, of which the *New Unity* is the organ, we have said but little about it in these pages. We have been waiting to see the result of the new movement. The Bible can often be quoted with good effect, and we can here use a passage to good advantage. The promoters of this movement "have been putting *new* wine into *old* bottles," and for that reason the trouble has commenced. We believe the time is ripe for a Free Thought Church. In thousands of localities there are a sufficient number of intelligent progressive people, who would gladly organize themselves into such a church, if there was some general movement started in favor of such organization. But such a movement should be entirely outside of the present established churches, an entirely independent movement. And we are sure such churches, that had but one word, "*Truth*" for their creed, would soon draw a large number of members from the old churches. If Dr. Thomas, Jenkin Lloyd Jones and their co-workers will commence the establishment of such independent churches, with the same zeal and earnestness that they have exhibited in their recent movement to unite existing Liberal (?) churches of various denominations, we feel confident they will meet with great success. Of course there could be no objection to individual churches withdrawing from their old organizations and joining this movement. This new wine, if it is to be preserved, must be put into *new* bottles. The proper name that the new church should take on is The Free Thought Church. As to the old churches we would say in Scripture language, "Let the dead bury the dead." 

FREE THOUGHT MAGAZINE.

HOSPITABLE TO ALL TRUTH AND DEVOTED TO THE EXPOSING OF ANCIENT
ERROR BY THE LIGHT OF MODERN SCIENCE AND CRITI-
CISM. LIBERAL IN ALL THINGS.

H. L. GREEN,
EDITOR AND PUBLISHER.

H. G. GREEN,
BUSINESS MANAGER.

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FREE THOUGHT

MAGAZINE

AUGUST, 1892.

INGERSOLL'S PHILOSOPHY OF THE GOSPELS, OR AN
EXAMINATION OF THE THEORY OF THE ORIGIN OF
THE HOLY LITERATURE.

BY REV. J. K. KAYE, PH. D.

III.

THE NEW TESTAMENT.

INGERSOLL:—The first mention that has been made of the origin of our Gospels was made about one hundred and eighty years after the birth of Christ, and the four gospels were first collected and quoted from at the beginning of the Third Century, or about one hundred and seventy years after the death of Christ.

"Even those modern critics who do not accept the supernatural character of the Gospels are constrained almost to admit that on the basis of scientific and elaborate investigation the origin of our Gospels, with a few exceptions, is referred to the Gospel of John, either in the latter part of the first century, or the first quarter of the second. You can see how this is a source of trouble to the anti-supernaturalists. But they cannot get away from it. The evidence is against them."

When we have made good the statement of this man, that, against Ingersoll's confident remark, the reader will naturally begin to wonder where he got his information, what the statement is



Yours very sincerely
May L. Collins

THE
FREE THOUGHT
MAGAZINE.

AUGUST, 1895.

INGERSOLL'S PHILOSOPHY OF THE BIBLE -- AN
EXAMINATION OF THE LECTURE ABOUT
THE HOLY BIBLE.

By REV. J. R. KAYE, PH. D.

III.

THE NEW TESTAMENT.

INGERSOLL:—The first mention that has been found of one of our Gospels was made about one hundred and eighty years after the birth of Christ, and the four gospels were first named and quoted from at the beginning of the Third Century, about one hundred and seventy years after the death of Christ.

“Even those modern critics who do not accept the supernatural character of the Gospels are constrained almost to a man, on the basis of scientific and elaborate investigations, to place the origin of our Gospels, with a few exceptions in regard to the Gospel of John, either in the latter part of the first century, or in the first quarter of the second. You can see how this admission gives the anti-supernaturalists trouble, but they cannot help themselves. The evidence is against them.”

When we have made good the statement of this quotation as against Ingersoll's confident remark, the reader will probably begin to wonder where he got his information, what investigations

he has made, and how it comes that even destructive critics have deserted him. If he would pawn off less spurious coin in the way of wholesale negations and rhetorical splurges, and indulge a little more in the authorities for some of his positions, there would be more honesty and less misrepresentation involved. But if he were to do that there would be no "new lecture" forth coming, since truth would be against it; and since an old thing like "Skulls" and "Mistakes of Moses" that has been peddled up and down the country does really get stale, it is financially a necessity that some other rampant blasphemy be introduced to the public.

Let us give some honest candid attention to "real" critics in this department, and judge how near to the truth Ingersoll's statement we have quoted, comes. For good reliable direction in these matters we would refer him to that scholarly work of Professor Ezra Abbott: "The Authorship of the Fourth Gospel," in which he would find maintained in a masterly manner, that Justin Martyr (A. D. 140) used all our Canonical Gospels. If, when he gets through debating this question with this painstaking investigator he is not satisfied, we would suggest a perusal of Dr. Wescott, that leading English scholar. If this will not do, Germany may help him out with its standard New Testament critical discussions in which again, by leading critics, the same thesis is established, that Justin Martyr was acquainted with our four Gospels. Dr. Curtiss thus properly states, "There can be no question then, that the very best critics in America, England and Germany, as the result of the latest and most searching investigations, are agreed that Justin made use of the three Synoptical Gospels, and that most of them recognize, with varying degrees of assent, his use of John's Gospel."

We come now to notice the case of the Muratorian Fragment, which perhaps Ingersoll knows something about, especially if he has read that book written by Judge Waite on "The History of the Christian Religion." This production has about as much value and accuracy as Ingersoll's "About the Holy Bible." Waite recognized that the Fragment is regarded by some critics as being written not earlier than the third century, and that in any case it cannot be looked upon as a very satisfactory evidence of the condition of the Church in the second century. It is an essential

fact, however, that the great body of American, English, and German critics are a unit with few exceptions, in assigning the Fragment to the last quarter of the second century (170-180 A.D.) This Muratorian Fragment is of excellent service in testifying to the place of the Gospels in the second century.

What then does the consensus of the very best criticism give us respecting this important point? Very much that turns Ingersoll's statement down regarding a historical fact. The Muratorian Fragment refers to Luke and John, and by implication Matthew and Mark, while the old Latin version contained the four Gospels. If we add to this what we have already said respecting Justin Martyr, we see according to the very best critics, that three and probably four Gospels existed in the time of Martyr. A still further reference to Irenaeus would strengthen this position still more. As early as 146 or 148 A. D., Justin Martyr calls attention to the "Memoirs by the Apostles" and "Memoirs made by the Apostles, which are called Gospels," and "Memoirs composed by the Apostles of Christ and their companions."

Justin Martyr—"On the day called Sunday, all who live in the cities or in the country gather together in one place, and the Memoirs of the Apostles or the writings of the Prophets are read as long as time permits. When the reader has finished the President admonishes and exhorts to the imitation of these good things."

From this quotation alone, does any one question, with what has already been said, whether these "Memoirs" are identical with our Canonical Gospels? They are placed on the same plane with the Old Testament. But Ingersoll tells us that "At first" the Gospels were not regarded inspired but simply the Old Testament. It will stand him in hand to trot out his authority for these spurious statements.

After the best critics of three countries have been heard from on this point, how does Ingersoll's bald statement look? "The first mention that has been found of one of our Gospels was made about one hundred and eighty years after the birth of Christ, and the four Gospels were first named and quoted from at the beginning of the Third Century." This is a good example of Ingersoll's hand at criticism. He is certainly a novice at the business, but in

the next "new lecture" improvements may appear. He has called Christianity a "dead issue," but one thing is certain, it is keeping him pretty lively to tell the truth about it, or rather to misrepresent the facts. Respecting the fourth Gospel a few facts as to the tendency of New Testament criticism may, in the interests of truth, damage Ingersoll's lecture somewhat.

Curtiss—Taking up the Gospel of John as the youngest, we find that the progress of criticism has been that of a retreat towards the beginning of the second century. While Baur and Schweigler of the Tuebingen school assigned it to the years 160 and 170 A. D. they were beaten back so that Zeller and Scholten adopted the year 150; Hilgenfeld, at last compelled to admit its use by Justin Martyr, retreats to a time between 130 and 140; Renan assigns it to 125 or 130, and Keim, in the first volume of his History of Jesus of Nazareth, confidently placed it between 110 and 115, but seeing the dangerous consequences of this admission, he maintained in his last volume of the same work that it arose in the year 130. Schenkel assigns it to A. D. 115-120.

Taking now these criticisms into account, which place the lecturer's statements of the date of the Gospels in such a questionable light, what estimate shall we place upon that other bald remark: "We now know that we do not know who wrote the four Gospels?" After all the ignorance he has expressed on these matters, if he would use the singular pronoun in that statement we would have no difficulty in believing him. We do not, and the best critics do not care for his company in that pronoun "we" any more than a distinguished professor of literature cared for his company as a critic on the Bacon-Shakespeare question, but totally disclaimed his ability to treat a sober question correctly. By the way, is it not strange that this great scholar, Ingersoll, does not care to accept the magnificent inducements offered him to debate this live question? The case with him stands as it was stated by an eminent scholar in the city of Madison, Wis., a few nights ago. He remarked that upon any subject Ingersoll got along very nicely as long as he had the platform all to himself, and kept it for the whole time.

So much may any scholar become disgusted with the way in which wild statements are strung along like a string of beads, that I have wondered a little who Dr. Curtiss may have referred

to, when, in a little treatise, he makes the statement concerning the diffusion of Christianity: "At a time when it is conceded by all, except by a notorious blasphemer, who, in such matters, is a profound ignoramus, that the Gospels were in existence, the Church had extended even beyond the confines of the Roman world." Certainly it should be clear to any one who is not an ignoramus, or prejudiced beyond the possibility of seeing truth, that negative criticism as we have stated it, carries a great weight with reference to the date of Gospels.

Again, Dr. Curtiss makes another reference, and again I am in doubt as to whether he is slapping Mr. Ingersoll, or some other fellow before the "bar" who has so foolishly let the bars of true criticism down: "Is anything, after all, so credulous as unbelief? Let a man who knows nothing about Biblical Criticism, the veriest quack, who has been all his days a lawyer, write a book; and there are at least some who will ask if the foundations have not been moved? Just as though the investigations and conclusions of learned men through all the centuries were to be overturned by the crude hypothesis and absurd investigations of one concerning whose theory as to the date of the Gospels, the most eminent scholar in New Testament criticism, in Leipzig, Germany, says in a postal of recent date: 'The one who desires to transfer the Gospels to the last quarter of the second century is an ignorant fool.' Of course the writer of these words had no idea that they would be published, and so expressed his undisguised contempt for a theory which has, so far as I am aware, not a single supporter among German scholars."

For the benefit of many readers who cannot readily turn to the early witnesses of the Gospels, it may be of service to gather up much of what we have already said and put into definite form, thus presenting the cumulative force of these ancient testimonies. I am indebted to one or two scholars for the conciseness of the following quotations, after having made careful investigation of the same:

Poly carp—A disciple of the Apostle John, writing to the Philippians: "These things brethren, I write to you, not because I take anything upon myself, but because you have invited me to do so. For neither I nor any other such one, can come up to the wisdom of the blessed and glorified Paul."

Ignatius—Epistle to the Romans written in the first quarter of the second century: "I do not as Peter and Paul issue commands unto you. They were Apostles, I am but a condemned man."

Papias—Records the testimony of John the presbyter in the first quarter of the second century: "The presbyter said that Mark being the interpreter of Peter, carefully wrote down all that he retained in memory of the actions or discourses of Christ; not however in order, for he was not himself a hearer or follower of the Lord, but afterward, as I said, a companion of Peter, who taught in a manner best suited to the instruction of his hearers, without making a connected narrative concerning the Lord. Such being the case, Mark committed no error in thus writing some things from memory; for he made it his sole object not to omit anything which he had heard, and not to state anything falsely." He says of Matthew: "Matthew wrote the Oracles in the Hebrew language and every one interpreted them as he was able."

Justin Martyr—As the reference has already been made above.

Irenæus—Born 125 A. D., and bishop of Lyons. A pupil of Polycarp, and connected with the apostolic age. A man of large intelligence. Says Norton: "The passages cited by Irenæus from the Gospels fill about eleven closely printed folio columns; while the passages cited from all the Old Testament fill about fifteen such columns. He appeals to the Gospels continually and quotes them as undoubted authority for the faith of the great body of Christians, with the same confidence which might be felt by any writer of the present day. They were books in general circulation and commonly studied."

Irenæus—"All the Scriptures, both Prophecies and Gospels, are clear and without ambiguity, and may be heard in like manner by all, though all do not believe. . . . We have not received the knowledge of the way of our salvation by any others than those through whom the Gospel has come down to us; which gospel they first preached, and afterwards by the will of God transmitted to us in writing, that it might be the foundation and pillar of our faith. . . . Matthew among the Hebrews, published a Gospel in their own language, while Peter and Paul were preaching the Gospel at Rome and founding a Church there. And after their departure (from life) Mark, the disciple and in-

terpreter of Peter himself, delivered to us in writing what Peter had preached; and Luke, the companion of Paul, recorded the Gospel preached by him. Afterward John, the disciple of the Lord, who leaned upon his breast, likewise published a Gospel, whilst he dwelt at Ephesus in Asia."

The Heathen Pliny—Early in the second century, to show the spread of the Christianity through its Gospels: "I have recourse to you (Trajan) for advice; for it has appeared to me a subject proper to consult you about; especially on account of the number of those (The Christians) against whom accusations are brought. For many of all ages, of every rank, and of both sexes likewise, have been and will be accused. The contagion of this superstition has made its way not in cities only, but in the lesser towns also, and in the open country. It seems to me that it may be stopped and corrected. It is certain that the temples which were almost deserted begin to be frequented; and the sacred solemnities are revived after a long intermission."

Tertullian—Born A. D. 160. At first a sceptic but converted to Christianity at the age of about thirty. "We are but of yesterday, and we have filled everything that is yours, cities, islands, castles, free-towns, council-halls, the very camps, all classes of men, the palace, the senate, the forum. We have left you nothing but your temples If we such a multitude of men, had broken away from you, retiring into some remote corner of the world, your government would have been covered with shame at the loss of so many citizens, who ever they might be Among the Apostles, John and Matthew form the faith within us. Among the companions of the Apostles, Luke and Mark renovate it." In writing in defense of the Christians to the heathen: "Examine the words of God, our literature, which we are far from concealing, and which many accidents throw in the way of those who are not of our number." "We lay it down in the first place, that the evangelic document had for its authors and Apostles, to whom this office of promulgating the Gospel was assigned by our Lord himself. And if some of them were companions of the Apostles, yet they did not stand alone, but were connected with and guided by Apostles."

Clement—At the head of the catechetical school at Alexandria, 190 A. D. "The Scriptures which we (Christians) have believed

are confirmed by the authority of the Omnipotent . . . that there is one God and Almighty Lord, clearly proclaimed by the Law and the Prophets, and together with them by the blessed Gospel." "The Gospels containing the genealogies were written first. The following providence gave occasion to that of Mark; while Peter was publically preaching the word at Rome, and through the power of the Spirit making known the Gospel, his hearers who were numerous, exhorted Mark, upon the ground of his having accompanied him for a long time, and having his discourses in memory, to write down what he had spoken; and Mark composing his gospel, delivered it to those who made the request. . . . In the last place John, observing that the things obvious to the senses had been clearly set forth in those Gospels, being urged by his friends and divinely moved by the Spirit composed a spiritual Gospel."

Origen—Born about the year 185. "Now I know of no others who have altered the Gospels save the followers of Marcion, and those of Valentinus, and I think also those of Lucian. (Ingersoll was born later.) But such an allegation is no charge against the Christians, but against those who have dared to trifle with the Gospels." As I have learned from tradition concerning the four Gospels, which alone are disputed in the Church of God under heaven, that the first in order of the Scripture is that according to Matthew, who was once a publican but afterward an Apostle of Jesus Christ. . . The second is that according to Mark, who wrote as Peter suggested to him. . . The third is that according to Luke, the Gospel commended by Paul. . . Last of all that according to John. . . The Church has four Gospels; the heresies have many."

From this accumulation of brief quotations, indicating so clearly and from the various periods, the relation of the Christian Church to the Gospels, what must a candid person think of such statements as Ingersoll carries around from audience to audience respecting the date of the Gospels, and tucked away in three or four lines? From the standpoint of modern criticism itself, we can attribute to him the judgment of the eminent German scholar: "The one who desires to transfer the Gospels to the last quarter of the second century is an ignorant fool."

We have given a fairly large statement of this point for the

purpose of making as clear as possible the fallacy and shallowness of this agnosticism in matters of criticism. What is true of this is true of the rest of his criticisms which are desultory and absurd. When Ingersoll says, "We know that we do not know who wrote the four Gospels," he seems to imagine with an assuring triumph that he has settled the case forever; and the trouble is some uninformed people who have been duped with this kind of unscholarly gush, think he has. The same people never read a work on the subject in their life, and are infinitely more credulous regarding the "gospel according to Ingersoll" than are his critics, who have to expose his ridiculous blunders in the light of simple historical and logical facts. "How credulous is unbelief!" This ignorance too, is seen in the fact, that he knows nothing about the laws of evidence. In this he is at one with sceptics in general, who demand proofs of Christianity in a way, that if governed by the same principles of evidence in other affairs they would be completely put out, and would have to surrender their belief in the most common facts of history. Watch the air of triumph that the ordinary infidel exhibits when he demands certain evidence concerning Biblical truths, and it is not forthcoming as he requires it. The triumph to any one who is acquainted at all with such matters, is simply the insignia of ignorance. He asks, for example, that we prove that the books of the New Testament were written by the men bearing their names. Just change the case and on the ground of the same kind of proof we demand incontrovertible evidence that Cæsar wrote the Commentaries, or Cisero his Orations, commonly accepted facts, and how will he go about to "prove" it? Would not Ingersoll have difficulty in proving that Shakespeare, about whom he has had so many beautiful things to say, wrote the plays attributed to him? Would he not have similar difficulty in proving the Baconian theory? Would it not bother him to prove who wrote the plays? But in the matter of demonstrating the authorship of any of the ancient writings—the Lives of the Cæsars, Æneid, Odyssey—while the evidence is abundantly satisfactory to any man of reason, there is five times the evidence in favor of the authorship of the New Testament. Let Ingersoll then, learn the first principles of the laws of evidence, and he will be under the necessity of preparing an apology upon the treatment he has given these matters.

Ingersoll—We know that we do not know who wrote the four Gospels.

Reuss—(Huxley's favorite authority). Historical literature in the primitive church attaches itself in the most immediate manner to the reminiscences collected by the apostles and their friends, directly after their separation from their Master. The need of such a return to the past arose naturally from the profound impression which had been made upon them by the teaching, and still more by the individuality itself of Jesus and on which both their hopes for the future and their convictions were founded. It is in these facts, in this continuity of a tradition which could not but go back to the very marrow of the tragic scene of Golgotha that we have a strong guarantee for its authenticity. We have direct historical proof that the thread of tradition was not interrupted. Not only does one of our evangelists furnish this truth in formal terms (Lu. 1:2), but in many other places besides we perceive the idea, or the point of view, that all which the Gospels know, think or teach, is at the bottom and essentially a reminiscence—a reflection of what they have seen and learned at another time, a reproduction of lessons and impressions received.

While these strong statements may have no effect on one of *Ingersoll's* calibre, they certainly pass as having considerable weight with scholarly people who are at all acquainted with the character and writings of *Reuss*. They certainly could not fail to have considerable influence with Prof. Huxley, who studied and quoted them largely. But most people will allow, that regardless of the general effect of his writings upon the Gospels, that *Reuss* is slightly better acquainted with such subjects than is Mr. *Ingersoll*.

Respecting this same position let us hear

M. Renan—As to Luke doubt is scarcely possible. The Gospel of St. Luke is a regular composition, founded upon earlier documents. It is the work of an author, who chooses, curtails, combines. The author of this Gospel is certainly the same as the author of the Acts of the Apostles. Now the author of the Acts seems to be a companion of St. Paul—a character which accords completely with St. Luke. I know that more than one objection may be opposed to this reasoning; but one thing at all events is

beyond doubt, namely, that the author of the third Gospel and of the Acts is a man who belonged to the second apostolic generation; and this suffices for our purpose. The date of this Gospel, moreover, may be determined with sufficient precision by considerations drawn from the book itself. The twenty-first chapter of St. Luke, which is inseparable from the rest of the work, was certainly written after the siege of Jerusalem, but not long after. We are therefore, here on solid ground, for we are dealing with a work proceeding entirely from the same hand, and possessing the most complete unity.

This statement of this critic is equally against the position of Prof. Huxley who has said: "Without the slightest fear of refutation, that the four Gospels as they have come to us, are the works of unknown writers." The Professor thought he knew Renan's works pretty well, but did not know that he had surrendered a position with reference to the authorship of the Gospels. Dr. Wace has observed on these points: "But though M. Renan would be a very unsatisfactory witness to rely upon for the purpose of positive testimony to the Gospels, his estimates of the value of modern critical objections to those sacred books have all the weight of the admissions of a hostile witness. No one doubts his familiarity with the whole range of the criticism represented by such names as Strauss and Baur, and no one questions his disposition to give full weight to every objection which that criticism can urge. . . . M. Renan, in a word, is no adequate witness to the Gospels; but he is a very significant witness as to the value of modern critical objections to them."

[TO BE CONTINUED.]

REPLY TO PROF. OSWALD'S ARTICLE OF THE JULY NUMBER.

By REV. DR. KAYE.

IN reply to Prof. Oswald's criticisms of the July issue, I regret limitation of space, which prevents a proper notice of positions taken. It may be but right that I explain, that my articles are not prepared from month to month, but that my entire discussion is in the editor's hands, and was at first intended for a

different form of publication. This will explain the lack of any reference to criticisms in my main discussions.

I am surprised that Prof. Oswald imagined that he saw in my discussion a "twofold standard of truth" as science and revelation; and I am sorry that he cannot distinguish between the Bible being a revelation of truth for purposes of religion, and, therefore not a scientific treatise, and a scientific treatment of this fact.

The Professor strangely twists things. He makes out (pg. 370) that I "make" Ingersoll say, "I know that there are millions of people, etc." This is false. This is Ingersoll's own statement which I have in print and quoted it as such, while the report of it does not contain the italicized words. But the Professor seems to be strangely bothered about "italicized words" which he says again I omit (pg. 371.) I am glad to inform the gentleman that my edition of Ingersoll's lecture (the "authorized edition" published by C. P. Farrell) does not have these words italicized. To turn the Professor's insinuation, I wonder if the "apocryphal" italics originated in "Brother" Oswald's *uninspired* "zeal," or are they some of the "interpolations" in a spurious edition?

Prof. Oswald asks: "Shall the readers of the Magazine be asked to believe that a 'Ph. D.' really did not know the difference between the proximate and ultimate 'causes of phenomena?'" On the other hand, is it supposable that a "Professor *plus* M. A. *plus* M. D." admits the principle of causation, a fundamental law, that is not furnished by science? How did he get it? Distinguishing "proximate causes" may be an easy way of slipping out of the difficulty, if possible unobserved, but it is not the philosophical way. He flounders around in the problem mixing it up in an absurd manner with matters utterly irrelevant to the point. Agnosticism is Nescience, having ground for neither philosophy nor science. Will Prof. Oswald tell us how he drew the law of universal causation from experience? As Balfour has shown, with many others, that the naturalistic theory has *no* philosophical basis, and "there are no reasons for belief in its fundamental principles;" and as President Schurman has said "The agnostic fever has burnt itself out."

It is to be regretted that Prof. Oswald has such a disappreciation of this fundamental point, and casts it off with scarcely touching it. Yes, Professor, we shall "harp on that string" a little more,

and if you understand what you mean by causation and the difference between "proximate and ultimate causes" you will speak to this vital point and that in a philosophical manner. The readers of the Magazine would like to know how you or any other agnostic can have "cause" without "causation." You have a nice opportunity here to state the fundamentals of science in a consistent manner. Never mind about "eating the apple" just now, but stick to your metaphysical text. Mr. Balfour most sensibly observes: "As soon as the 'unthinkableness' of 'ultimate' scientific ideas is speculatively recognized, the fact must react upon our speculative attitudes towards 'proximate' scientific ideas. That which in the order of reason is dependent cannot be unaffected by the weaknesses and obscurities of that on which it depends. If one is unintelligible, the other can hardly be rationally established."

I do not think it will be hard for any one to see who is having the real difficulty in knowing "the difference between proximate and ultimate causes of phenomena."

The space allowed me is occupied, but have prepared a reply of some length on the balance of the article, respecting the questions of "Slavery" and "Polygamy," to be published in another form; and this reply has shown without much effort, that few things written represent a greater confusion and mixture of systems, principles and persons, than does this article of Prof Oswald.

THE BIBLE CONTROVERSY.

By F. L. OSWALD, A. M., M. D.

II.

BRO. KAYE'S second epistle, after a preamble of scriptural acrobatics, deals chiefly with the comparative value of Christian and Free Thought Missions. The salutary results of Ingersoll's propaganda, he assures our readers, are limited to an increase of the Colonel's bank account, while the relation of a Christian evangelist and his disciples are those of a mutual benefit association.

Statesmen of the Balfour school would readily endorse that view. Gin and Jesus for the heathen and real estate and cheap labor for his Christian benefactors; colonial products for the victors and the blessings of a progressive civilization and progressive euchre for the vanquished. But did the land-devouring Romans not achieve similar results without the aid of Jesuitry? Not quite. Their slaves often broke their yoke by self-destruction, while the belief in an everlasting and all but inevitable hell may have prevented thousands of Christianized coolies from rushing into the presence of their Creator—"the head of the clerical interest," and thus saved the pious colonists from the risk of a labor-famine. Frankness obliges me to add that, from a literary point of view, the expenses of missionary enterprise have been partly compensated by the entertaining reports of such missionaries as Dr. Livingstone, who gives a memorable account of the tactics adopted by the Transvaal colonists in their campaigns against their pagan neighbors. On the eve of a general cattle-raid, it seems, the magnanimous Boers, (who, by the way, recently enacted a severe code of Sabbatharian Blue Laws) capture a number of Kaffir youngsters, whom they use as shields in forming their battle-array against their savage relatives,—not, of course, from any selfish motives, but as one of the ingenious sabbatharians explained it, "because the constitutional vigor of those young barbarians enables them to recover from arrow wounds so much more easily."

In exactly the same manner Christian controversialists utilize the vitality of the Hebrew scriptures. The Bible of Israel has

been kidnapped into its connection with Jesuitism, stolen and incorporated against the emphatic protests of its rightful owners, and is now used as a shield to intercept the arrows of rationalism and save the sensitive skin of the New Testament.

The analogy extends even to the comparative ages of the kidnapper and his victim. The foundation dogmas of the Christian religion, the principle of anti-naturalism, the doctrines of natural depravity and salvation by self-affliction and world-renunciation, are really much older than Mosaism, and peopled the deserts of India with self-torturing fanatics centuries before they assumed an aggressive form in the gospel of Buddha and his Galilean successor. India, the birthplace of the cholera and the plague, has also engendered the moral epidemic that ravaged the coastlands of the Mediterranean for fifteen hundred years and robbed the Teutonic nations of the spring-time of their national development, and only in quest of a more respectable origin the religion of the cross (a symbol of torture) clutched the traditions of a noble, though temporarily defenseless, Semitic race, and clinched the claim of its relationship by a series of shameless fictions.

Hebrew scholars have again and again demonstrated the fallacy of the arguments based on alleged Old Testament prophecies of the Galilean anti-naturalist, but nevertheless their creed was ridden about by its captors for more than a thousand years, like Sinbad by the Old Man of the Sea, and made to bear the brunt of every polemic encounter, besides providing its rider with earthly apples and a convenient basis of excursive operations. In every assault on the strongholds of Christianity the Old Testament is used as a *point d'appui*, and the defenders of the citadel vie in tricks to make the assailant expend his ammunition on the outworks—on the principle of “useful irrelevancies,” illustrated in Edmond About’s anecdote of the two friars who ranted and raved in a joint debate on the question whether Christ effected his sky-rocket trip to glory on a Sunday or Saturday. “Is that point really of so much importance?” asked the skeptic. One of the debaters prefaced his reply with something very much like a wink. “It keeps people’s thoughts in proper bounds,” he said, “and in these godless times may prevent them from discussing the question if J. C. maybe did not ascend at all.”

But Old Testament skirmishes have the further advantage of

obviating the necessity for a dogmatic coroner's inquest; the temple walls of the nation that had been trained in building pyramids for their Egyptian taskmasters can really stand a good deal of battering. "The constitutions of those barbarians enable them to recover from wounds so much more easily," said the Transvaal casuist, and in his defence of the Mosaic Scriptures Dr. Kaye has no difficulty in keeping his patient out of bed, while his treatment of the invalid in the background seems to require the use of more and more desperate nostrums. In his list of illustrious individuals who could reconcile their erudition with a belief in the dogmas of the Christian religion, Bro. Kaye not only includes the names of several men who had to avoid the suspicion of skepticism on pain of ruin and ostracism, but informs us that "the Bible, more than anything else, was the source of their inspiration and their generous ideals."

Loyola's and Philip the Second's? No, Bro. Kaye enumerates such champions of progress as Newton, Pascal, Locke, Leibniz, Bacon and Washington. Were Newton's marvellous uses of the rule of three inspired by Trinitarian dogmas or his philosophy of the solar system by the astronomical nonsense of the Bible? Did Locke write his Essay on Human Understanding in consequence or in spite of the doctrines of a church that for centuries depreciated the competence of human reason and stigmatized free inquiry as an offence against the prerogatives of a heavenly Grand Inquisitor? Did not the hyena howl of bigots pursue him from town to town and force him to seek refuge in exile? Shall we insult the great educational reformer with the imputation of Christian conformity because the dread of a dungeon obliged him to keep his peace about some of the absurdities of a system that inculcates the duty of mental prostitution?

Was the inductive principle of Bacon's *Novum Organum* not a blow that shook the bulwark of theological authority to its very centre? No more anti-Jesuitical writer had appeared for a thousand years; but it is possible that Francis Bacon's shameful treatment of his benefactor was inspired by the teachings of the moralist who bade his disciples love their enemies and hate their friends. Leibniz, in plagiarizing from rival mathematicians, may also have quieted his conscience with the example of theological writers, but his optimistic philosophy is the very antithesis of the doctrine

that renounces this earth as a vale of tears. He did visit a church, now and then, to please the matrons of Herrenhausen, and on one occasion pretended to construe a Scriptural passage into a presage of a victorious campaign; but we might as well vaunt the pagan orthodoxy of the Roman general Sertorius, who kept up the courage of his soldiers by the forgery of auspicious omens.

And would George Washington have achieved the liberation of his country if his ideals had been derived from the system of ethics inculcating submission to the powers that be, and interdicting resistance, even to aggressive injustice? Like Joseph the Second, of Austria, and Abraham Lincoln, Washington occasionally honored orthodox assemblies with his presence, but in all essentials the stately and self-reliant warrior chieftain of the F. F. V.'s had modelled his character on the patterns of Miltiades and Camillus, and his personal appearance might have been outlined in the words of Heine's description of Wolfgang Goethe: "A proudly-erect figure, never yet bent by Christian worm-humility; classic features, never distorted by Christian contrition, eyes that never had been dimmed by Christian sinner-tears or the apathy of monkish resignation."

Yet all these names are of Bro. Kaye's own selection. What would become of his argument if we were to enumerate the large number of men whose immortal achievements in the arena of war, science, social and educational reform, art and literature are as indisputable as their protests against the doctrine of the whining Galilean?

Dr. Kaye's diagnosis traces that antipathy to the influence of moral perversion. Among the representative unbelievers of the present age he mentions: The saloon gang, footpads, the anarchist and the gambler, and does not hesitate to complete that list with the names of Voltaire, Tom Paine and Ingersoll—three men who have done more for the cause of liberty and civilization than any three thousand parsons of the eastern or western hemisphere. The "Dalton Gang," and the "Age of Reason," he says, constitute the favorite mental diet of such men,—“people who are absolutely unwilling to recognize the fact that they live under the benefits of a Christian civilization, specifically such, *saturated* with Christian principles.”

Syphilized would have been a more appropriate term. The

poison of anti-naturalism still lingers in the life blood of the Caucasian nations, but all the nobler and manlier characteristics of modern civilization can be traced to the influence of the timely revolt against the yoke of a creed which in another century or two would have turned Europe into a Buddhistic slave pen. "The history of the Middle Ages," says an educational reformer, "is the history of a long war against nature. 'Whatever is natural is wrong,' was the Keystone dogma of the mediæval schoolmen. The worship of joy yielded to a worship of sorrow, the study of living nature to the study of dead languages and barren sophisms. Literature became a farrago of ghost stories, monk's legends, witchcraft and miracle traditions, and astronomical vagaries. The poison of anti-physical dogmas tainted every science and every art and perverted the very instincts of the human mind. Painters vied in the representation of revolting tortures. The exiles of Mount Parnassus assembled on Mount Golgotha. The moralists that had suppressed the Olympic festivals compensated the public with autos-da-fe. The interests of earth were sacrificed to the panders of ghostland.

"But nature has at last prevailed. Delusions are clouds, and the storm of the Thirty Years' War has cleared our sky. The real secret of the astounding success of modern science is the general *renaissance* of naturalism. Ghost-stories are going out of fashion. Like scrofula and other bequests of the Middle Ages the sickly pessimism of the convent-authors is yielding to the influence of a revived fashion for the pleasures of out-door life. Books of travel, of sport and adventure, zoological and even biological and cosmological studies are fast superseding the hysterical romances of past generations. The wonders of nature begin to eclipse the wonders of supernaturalism. Zoological gardens and the festivals of the Turner-bund are, indeed, a strange comment on the theory of the moralists who would trace our modern civilization to the doctrines of St. Jerome and St. Augustine."

And moreover every step in the progress of culture has been achieved in spite of the Church, which now consents to share the fruits, and would arrogate the merit of the work which her blind fury has failed to hinder. Christian civilization! We might as well speak of feudal liberty, or of alcoholized health. But it is true that several ugly drawbacks upon the triumphs of modern

culture are essentially Christian. Brother Kaye's "saloon gangs" and "whiskey trusts," are the aftermath of the abundant crop of intemperance propagated by the doctrines of the insane anti-naturalists who assured their disciples that they could not be defiled by things that enter the mouth, and set them an effective example by turning wholesome water into wine, and investing the distribution of alcoholic beverages with the dignity of a sacrament. The habit of purchasing mental exaltation—even that of a fever dream—at the expense of the body, agreed perfectly with the tendencies of a Nature-despising fanaticism, and, during the long night of the Middle Ages monks and priests vied in an unprecedented excess of alcoholic riots. Nearly every one of the thick-sown convents from Greece to Portugal had a vineyard and wine-cellar of its own. The monastery of Weltenburg on the upper Danube operated the largest brewery of the German Empire. For centuries spiritual tyranny and spirituous license went hand in hand.

Even now the Church hinders the progress of the Temperance Movement by the systematic suppression of harmless recreation on the day when ninety-nine of a hundred workingmen find their only chance of leisure. "For Nature," to quote a correspondent of the *Saturday Review*, "will have her revenge, and when the most ordinary and harmless pastimes are forbidden as sinful, is apt to seek compensation in indulgences, which no moralist would be willing to condone, and the strictest observance of all those minute and oppressive Sabbatharian regulations was found compatible with consecrating the day of rest to a quiet but unlimited assimilation of the liquid which inebriates but does not cheer."

Bro. Kaye's "footpads and thugs," were considerably more numerous at the time when the authority of the Church reigned supreme, and his argument that some modern blacklegs prefer "Rube Burrows" and the "Age of Reason" to the Bible proves only that not all criminals are crazy as well as depraved. What motive could have induced the members of the James gang to aggravate their demerits by the odium of hypocrisy? Does Bro. Kaye suppose that one per cent of his "165,000,000 modern copies of the Bible" is kept or read for the sake of its theological interest?

But, on the other hand, no jailer, no experienced jurist, would for a moment question the fact that the most atrocious depravity

is perfectly compatible with a firm belief in the doctrines of the Bible—especially the anti-natural and other-worldly parts of the appendix. Nearly every scaffold orator edifies his audience by the enunciation of orthodox sentiments. Caged murderers, like gouty libertines, generally become devout. Superannuated coquettes yearn to become brides of Christ and revenge themselves by denouncing the illusions of a world that neglects them. When the gods of war rejected his appeals, Charles IV of Spain solaced his spirit by embroidering a petticoat for the Holy Virgin. Liver-sick toppers turn their attention from spirituous to spiritual stimulants, and almost every unmasked hypocrite consoles himself with the hope of a better hereafter.

The love of truth is closely akin to the love of justice that forms the basis of all ethics, and theological controversialists too often confirm the remark of an impartial historian that "Christian veracity," deserves to be classed with such phrases as "Punic Faith." "Every mental disposition which philosophy pronounces to be essential to a legitimate research," says E. H. Lecky, "was for ages branded as a sin, and a large proportion of the most deadly intellectual vices were deliberately inculcated as virtues. In a word, there is scarcely a disposition that marks the love of abstract truth and scarcely a rule which reason teaches as essential for its attainment that theologians did not for centuries stigmatize as offensive to the Almighty."

The history of Christian dogmatism is, in fact, the history of an eighteen hundred years' war against Nature and Truth. Can Bro. Kaye really believe in the beneficial tendency of a system which, while its influence lasted, punished free inquiry as a capital offense and sacrificed justice, liberty and science on the altar of faith?

It is not wholly impossible; for it would not be the first time that a professional Christian has mistaken the interest of the clergy for the interest of mankind.

[TO BE CONTINUED.]

LIFE IN OTHER WORLDS.

By MARY PROCTOR.

IT may be asked at the outset, whether the question of life in other worlds is worthy of attention. Seeing that we have not and can never have positive knowledge on the subject, is it to be regarded as, in the scientific sense, worthy of discussion at all? Can the astronomer know more on this subject than those who have no knowledge of astronomy at all? It is true, that the science of astronomy teaches us the average density of a planet, its size, the length of its day and year, the light-reflecting qualities of its surface, even (by the aid of the spectroscope) the nature of the atmosphere surrounding it; but no astronomer can tell us anything certain about life in other worlds. If a man were endowed with the fullest knowledge of all the leading branches of scientific research, he would remain perfectly ignorant of the actual state of affairs in the planets even in our own system. His ideas about other worlds must be speculative; and the most ignorant can speculate on such matters as freely as the most learned. Indeed the ignorant can speculate far more freely and it is here, that knowledge has the advantage. The student of science feels that in such matters, he must be guided by such analogies which have been already brought to his knowledge. Not many years ago, Whewell in "The Plurality of Worlds," and Brewster, in "More Worlds than One," respectively refuted and defended the theory that there are other habitable worlds than ours; yet so many important discoveries have been made since then, that the question which was at issue between Whewell and Brewster may be said to have assumed a totally different aspect. Spectrum analysis has enabled the modern physicist to answer some of the very questions asked by Whewell and Brewster. "One of the arguments on which Whewell laid most stress was founded on our want of knowledge respecting the constitution of the celestial bodies. We know nothing, he reasoned, even respecting the substances of which our own moon is constituted, and this body is but a quarter of a million of miles from us. What, then, can we ever learn respecting the constitution of bodies which are many millions—in some cases hundreds of millions—of miles removed from us? For aught we know, not one

of the elements which exist on our own earth is present in those distant globes. Nay, he even ventured to express positive opinions respecting the immense difference which he assumed to exist between several of the celestial bodies and our own earth. He held that Jupiter, Saturn, Venus and Neptune are but 'immense clouds,' or 'water and vapor packed into rotating messes.' The asteroids he held to be mere shreds and specks of planetary matter—'watery globes, with perhaps a lump, or a few similar lumps of planetary matter at their centre.'

"In expressing the opinion that astronomers could never obtain any certain knowledge of the constitution of the celestial bodies, Whewell can hardly be said to have been unduly confident. Even his opponent concurred with him there. Brewster held, indeed, that the physical constitution of some, at least, of the other planets may resemble that of our own earth; but he was compelled to acknowledge that his views could never be established by positive arguments. He held that they were more probable than Whewell's, and that was all he ventured to say for them. And indeed, if we consider the subject a little attentively we cannot but feel that no scientific man could have hoped, with any show of reason, for positive information respecting the constitution of the celestial bodies. One might as well have hoped that it would one day become possible to communicate with the inhabitants of these outer worlds." (The Orbs Around Us. p. 24. R. A. Proctor.)

Nevertheless spectrum analysis has revealed to us the fact that the sun and even the far distant stars and nebulae, have many of the elements which are to be found on our own earth. Not only that, but as Professor Langley observes in his book on the "New Astronomy:" "We have literally within our bodies samples of the most important elements of which the great universe is composed, and you and I are not only like each other and brothers in humanity, but children of the sun and stars in the literal sense, having bodies actually made in great part of the same things that make Aldebaran, Sirius and other stars. They and we are near relations. In the South Kensington museum, there is as everybody knows, an immense collection of curiosities. There is one shelf, however, which seems to have an attraction of equal interest to all. It is the representation of a man resolved into his

chemical elements, or rather an exhibition of the materials of which the human body is composed. One jar shows the exact quantity of carbon in us, smaller bottles contain our iron and phosphorus, in just proportions, while others exhibit still other elements of the body, and the whole reposes on a shelf for the coming of a new Frankenstein to recreate the original man, and make him walk about again as we do. The little vials that contain the different elements which we all have in small proportions, are more numerous, and they suggest not merely the complexity of our constitutions, but the identity of our elements with those we have found by the spectroscope, not alone in the sun, but in the far distant stars and nebulæ, for this wonderful instrument can find traces of poison, as well as analyze a star, and its conclusions lead us to think that the ancients were nearly right when they called a man a microcosm, or little universe."

The student of science now feels that he can reject the Brewsterian or the Whewellite theory, not because he considers either theory a mere speculation for which he feels free to substitute a speculation of his own; but because, on a careful consideration of the facts, he finds that the analogies on which both theories were based were either insufficient, or were not correctly dealt with, and that with other analogies, or these when rightly viewed, point to a different conclusion as more probable. Nor need we be concerned by the consideration that there can be no scientific value in any conclusion to which we may be led on the subject of life in other worlds, even though our method of reasoning be so far scientific that the argument from analogy is correctly dealt with. If we consider the matter closely, we shall find that as respects the great purposes for which science is studied, it is as instructive to think over the question of life in other worlds, as to reason about matters which are commonly regarded as purely scientific. It is scientific to infer from observations of a planet that it has such and such a diameter, or such and such a mass; and thence to infer that its surface contains so many millions of square miles, its volume so many millions of cubic miles, its mass so many billions of tons; yet, these facts are not impressive in themselves. It is only when we consider them in connection with what we know about our own earth that they acquire meaning, or, at least, that they have any real interest for us. For then alone

do we recognize their bearing on the great problem which underlies all science—the question of the meaning of the wonderful machinery at work around us, machinery of which we are ourselves a portion. Of all the wonders that the student of science deals with, of all the mysteries that perplex him, is there aught more wonderful, more perplexing, than the thought that he, a part of the mighty machinery of the universe, should anxiously inquire into its nature and motions, should seek to interpret the design of its maker, and should be concerned as to his own share in the working of the mysterious mechanism?

The feelings which the student of science is apt to experience as the sense of the awful mystery of the universe impresses itself on his soul, recalls a description given by Dickens of the fancies of a fevered brain:—"The time seemed interminable. I confounded impossible existences with my own identity. . . . I was as a steel beam of a vast engine, clashing and whirling over a gulf, and yet I implored in my own person to have the engine stopped, and my part in it hammered off."

The fact that the earth is inhabited, affords, of course, an argument in favor of the theory that the other planets may also be inhabited. Yet although it is absolutely certain that the one planet we know is inhabited; it by no means follows certainly that other planets support life, and least of all that every planet is now the abode of life. Before the time when life began on earth, there was a time practically infinite, and there will be one equally infinite when life shall cease to be possible. Between the two we find the time when life is in progress, and that period being finite, this space between two infinities may be compared to a ripple on the ocean of time that represents our world's history; that ocean being a mere wave on the ocean of infinite time. Like this period of our earth's history, there is a corresponding period in the life of every planet. The larger the planet, the longer the period; but it would be short compared with the whole history of the planet. We might ask whether the planets are inhabited just now. But as we have no better reason to think that this present time is central in all time, than to consider our earth as being central in space, we have to look at some remote period of the past or of the future as the periods of life in other worlds. The chance is small that any planet of our system is now the abode of

life. It may appear that, in this assertion, I am taking Whewell's theory, but there may be nevertheless millions of inhabited worlds existing at this time, in the depths of space. In imagination we see millions of worlds at the same time, hundreds of millions may be inhabited, others may not be inhabited, either because they have not reached the time of life, or possibly they have passed to the stage of planetary decrepitude or death. We see in the star-depths multiplied life; we recognize these distant suns as centers and supports of life. We cannot see any trace of life, but imagination based on scientific facts, assures us that there we see the representation of the most tremendous processes at work.

Those distant stars are glowing orbs, like our own sun pouring forth each moment, supplies of life and heat to circling worlds. Mighty masses capable of swaying by their attraction, other worlds like ours, powerful engines, working out the purpose of their Great Creator, fulfilling their mighty work until the fires that maintain them are exhausted. We see in imagination, groups and clouds, clusters and sprays of suns spread through infinite space,—centers of worlds. While there is abundance of life amid these worlds, there is still more abundant death. We see in imagination whole classes of stars, where death has passed over, and the future of the solar system around which our own planet earth revolves, will arrive at the same period. We have evidence of the five stages of a world's life, in our own solar system, and as it has been, is, and will be with our world, so it is with all the worlds throughout the Universe.

A higher degree of probability in favor of the theory that there are many inhabited worlds arises from a consideration of the manner in which life exists on the earth. If one could judge of a purpose (according to our way of thinking) in all that is going on around us, our earth might teach us to regard the support of life as Nature's great purpose. Earth, water, and air alike teem with life. No peculiarities of life seem to banish life. In the Arctic regions, with their frozen seas and scanty vegetation, life flourishes in a hundred different forms. On the other hand, the torrid zone with its oppressive calms and fiercely raging hurricanes, its blazing heat and long-continued droughts, nourishes even more numerous and varied forms of life, than the great temperate zones. Around mountain summits as in the depths of the most

secluded valleys, in mid-ocean as in the arid desert, in the air as beneath the surface of the earth, we find myriad forms of life. Nor is the scene changed when, with the mind's eye, we contemplate the earth during the past stages of her history, even to the most remote stage of her existence as a planet fit to be the abode of life. Wherever there was life at all, there was abundant life. We have also only to consider that life on the earth necessarily had a beginning to infer that it must necessarily have an end. Clearest evidence shows that our earth was once "a fluid haze of light," and how for countless æons afterwards her globe was instinct with fiery heat, amidst which no form of life could be conceived to exist, after the manner of life known to us, though the germs of life may have been present "in the midst of the fire." Then followed ages in which the earth's glowing crust was drenched by showers of muriatic, nitric, and sulphuric acid, not only intensely hot, but fiercely burning through their chemical activity. Only after periods infinite to our conceptions could life such as we know it, or even in the remotest degree like what is now known to us, have begun to exist upon the earth. We, therefore, see our earth passing through a vast period, from its first existence as a separate member of the solar system, to the time when life appeared upon its surface; then began the period, now in progress, during which life has been and will be the abode of life; and after that must follow a period infinite to our conceptions when the cold and inert globe of the earth will circle as lifelessly around the sun as the moon now does. And what is true of the earth is true of every member of the solar system, major planet, minor planet, asteroid, or satellite; probably of every orb in space, from the smallest meteorite, to suns exceeding our sun a thousand-fold in volume.

In the sun, the ruler of the planetary system, we have an orb representing the first stage of the past history of our earth, when it was a mass of glowing vapor, and when possibly the inhabitants of the moon (if any?) speculated as to whether the earth was inhabited. The characteristics of this first stage of a world's life are intense heat, heat that can be felt and measured, brilliant lustre and mean density. We need no telescopic scrutiny to show us that the sun presents all these characteristics. He pours forth enormous quantities of heat, and he glows with an intense lustre.

The glory of the sun, and its fiery heat, assure us as with the clearest words, that it is in the infancy of its career as an orb in space. The spectroscope reveals to us that many of the elements to be found on our earth exist in the sun, in the form of glowing vapor. With regard to the mean density of the sun, we find that instead of being far more compressed than the earth, as we might expect from its enormous mass were it in the same condition, it has a mean density only one-fourth of hers. All these features show that the sun is in the first stage of world-life, the glowing vaporous stage, when the whole frame of an orb is instinct with fiery heat and aglow with intense lustre.

We find the second stage of a world's growth in the condition of gigantic Jupiter. At this period, the earth was surrounded by deep masses of clouds, the water was boiling on its surface, the whole air was red hot. The heat was so intense that the water could no more have rested on that surface, than it can rest on a surface of red hot iron. Vast quantities of steam rushed upward, passing with terrific uproar into the upper air. The water now forming the seas and oceans on our earth were then in the form of vapor. This is the second or fiery stage of a world's career. Next is the period of life, the present stage of our earth's existence, to be followed by the stage of planetary decrepitude as shown on the planet Mars. The comparative smallness of the water surface on Mars, and its rare atmosphere, lead to the conclusion that the planet has arrived at the period of old age. Apparently the older the planet the smaller the ocean; and this startling theory has been confirmed by such authorities as Meunier in France, Frankland in England, Sterry Hunt in America, and Saemann in Germany. The oceans of the planet as it grows older, are withdrawn into cavities, whilst the atmosphere grows rarer and rarer, until life becomes an impossibility. We now have to deal with the Moon which shows the final stage of death. There is neither air nor water on the Moon, and we see it as a planet arrived at death, going around the sun a mere graveyard carrying the memories of past life.

So we have to accept the evidence that death has to come upon the earth at some future time, however unpleasant the thought may be, and that after life has gone from our earth it will go to the larger planets. Then after hundreds of millions of years,

during which life can last on Jupiter and the other planets of the solar system, a period may come when the whole of our system will be the abode of death. Then it may be that our sun will take on life, its internal heat being sufficient to assist life. Then life may pass to another solar system, and so age after age the worlds of eternity will live on in glorious beauty. There is no finality in astronomy, there is no finality in what science teaches. We may find a new kind of life within the Universe; we may find in it a new meaning even in the forms of death. As when the sun is concealed at night, the starry vault spread over our head surpasses even the glory of sunlight. So will death become a higher sign of life.

BISHOP DOANE JUSTLY CHASTISED.

—Josephine K Henry, the New Woman of Kentucky, has, metaphorically speaking, taken Bishop Doane across her knee and administered to him her intellectual slipper in a way that must have made the Bishop prefer to stand for some time to come. Her just chastisement appears in the *Blue Grass Blade*. The following items will give the reader some idea of her able and timely article:

"I have just received from a friend a marked copy of the *New York Tribune*, containing a speech delivered on June 6th to the girl graduates of St. Agnes' school, at Albany, New York, by the Right Rev. William Croswell Doane, D. D., LL. D., Episcopal Bishop of Albany. (We were in fairly good health when we began writing that cognomen, with all its ruffles and attachments, of this Divine, but we are not so strong now. It is enough to wreck the health of the average woman to wrestle with the titles assumed by the men of God, who have charge of the souls of men and the conduct of women). To say that this is a great speech of its kind is to put it mildly, but it is only what could be expected from 'an Ambassador of God,' who lugs around enough titles to sink the ship of Zion."

* * * * *

"If this Bishop is really in earnest about heading off the 'Coming Woman' it would be well for him to take a calm survey of the situation, as facts lie all about us to prove that the clergy have their hands full managing the woman who is here. Of all men in the world Bishops are the proper men for this task, for history proves that

'For ways that are deep,
And tricks that are strange,
The average Bishop is peculiar,'
and sometimes these ways and tricks are peculiar to the parson before he gets to be a bishop."

* * * * *

"Bishops must have cathedrals and Bishop's palaces free from taxes, with perquisites of rations and all things needful to sustain their dignity, and to have these, they must defraud the government, oppress the poor, and keep the genuine pot-and-pan souled women in subjection by frightening them with their theological Mumbo Jumbo and teaching them that their duty is to cast in their mites to support a horde of worthless tyrants who demand Liberty and justice for themselves, and deny these rights to women on whom they depend mostly for support."

LITERARY DEPARTMENT.

THE ANTIQUE WORLD.

By WILLIAM HALE.

I LOVE the past, the centuries dead and gone,
The customs and the things of long ago;
At times I feel as if I walked alone
'Mid vanished peoples, temples now laid low.
Old Egypt rises from her pagan tomb,
The mummies walk the streets of Thebes once more;
I see magicians' wands with lotus bloom,
I kneel to Isis and the god adore.

I see the age of Grecian splendor dawn,
I listen to the glorious bards who sing;
Within the shadow of the Parthenon
I walk with bearing proud as any king;
I see the grandeur of Imperial Rome,
The gorgeous shows given by mighty kings,
And triumphs proud of generals who come
From foreign lands with slaves and precious things.

Adieu! sweet dream! farewell! O centuries dead!
Too well I know the past cannot return;
And if at times I am in fancy led
To re-create these scenes for which I yearn,
'Tis but a passing dream which all too soon
Vanishes 'mid life's stern realities,
As 'neath the dazzling splendor of the noon
The veils of mist which hid the morning skies.

THAT AGNOSTIC CYCLONE—A LETTER BY REV. DR. KAYE.

Editor Free Thought Magazine:

The bird never flutters until it is hit. What a shot I must have made in that June article! What a squall! I have a few things to say to the gentlemen who wrote the letters, that cannot be said anywhere else than in the "letter" department. You had the whole department last month for which I am glad.

After seeing all my "abuse" of Ingersoll gathered up and strung along word by word by the critics, it does look frightful. But it is a more frightful fact that it is not without foundation. One gentleman thinks that if the Colonel can stand this dose he must be a salamander. The fact is, that he is the greatest salamander that he has survived his own from lecture to lecture. And this leads me to what I want to say at this point. It is indeed interesting to see how the keen sensibilities of these gentlemen were touched the moment they thought they discovered "abuse." It is time for me to ask, why Ingersoll has all these years escaped your just criticism? Do you say he never abused? All right. Then we very differently understand the term. I regard it more than abuse. I consider that no man has insulted the Christian intelligence of a great nation in a more flagrant and brazen manner than has Mr. Ingersoll. If my few expressions are abuse, then Ingersoll is beyond definition.

An "uncivilized Jehovah," means an uncivilized worshipper; an ignorant, despicable Bible, means an ignorant, despicable believer; apostles who declared Jesus to be divine, being insane, means an insane church who believe the same. Why, gentlemen, I can fill a book with such remarks from Ingersoll of the most insulting character. Call it personal or call it inferential I don't care which, the fact remains, and that tirade of slander and invective has cut the Christian to the heart, and has been indecency and insult itself. You speak of "glass houses," this should be moving day among the agnostics.

Now, whatever improper abuse of which I may be guilty, will certainly never be justified by the quantity which Mr. Ingersoll can boast; but my demand is, that you put him through a course of etiquette first, or renovate in some manner his insulting literature. In this country Ingersoll has become a synonym for invective and ridicule respecting Christianity and its Church. Then, hands off, gentlemen, until some proper remonstrances have been made at home. Fire along that line as much as you please, but that gun "kicks." Why, Mr. Wettstein informs me in his letter that I am "the representative of the most profligate superstition in the world, the god-superstition." Surely Ingersoll has the right kind of a body-guard, and it will take a large one to defend him with respect to his own system at any point of the discussion.

It is regarded an "abuse" that I have occasion to speak of Ingersoll in terms of "ignorance." Then he certainly has been abused for a long time, and he has my sincere sympathy. Again, with reference to "misrepresentation" and "falsehood" my critics see another abuse. I am sorry, but you may prepare for some more of such abuse as the discussion proceeds. A gentle hint, critics—it may have been better if you had waited a month or two, and you

may take the editor's suggestion, that "it is too early in the discussion to pronounce an intelligent opinion as to the result of the controversy."

I am criticised for not answering Ingersoll's "arguments." How can I answer what does not exist? Had I found any such things I should have been glad to have given them proper attention. The fact is, he had lugged into the lecture some old exploded notions that were transferred from his old dead literature, some of which I noticed simply to hold up for a moment, that a glance may detect—yes, even the charlatan (no "abuse" intended.) That string has been harped on so much by the critics that I am glad to make this explanation.

Again, I am blamed for not being "profound." Where was the occasion of it? Profundity would have been superfluous with what I had to notice. Again, fault was found for using authorities. Ingersoll might be glad if he could use a good authority for the maintenance of most of his positions. This objection is amusing.

One critic says that Ingersoll would not dissent from the statement made by Huxley respecting the moral beauty and grandeur of the Bible. Ingersoll's whole lecture contains but one favorable expression of a line or two and that of no positive value. He sees no beauty in the Bible. He does not speak of the wicked book of Ruth or of the Psalms, but of this wicked "Bible." His whole lecture is the complete antithesis of Huxley's statement in its whole form and content. Now, why was Huxley placed in contrast? It would be strange if certain agnostics should see the point. One critic even imagines that quoting from Huxley necessitates accepting Huxley throughout. Heavy logic! I may quote a statement from a French anarchist, must I accept all his judgments? The critic does not know that there is a proof for Christianity that might be taken from the concessions of its foes.

Mr. Gano Bryan supposes a case by suggesting that the Bible be placed among a people who never heard of its teachings, to see if they would interpret it in terms of the guilt of slavery. I am tempted to be mean enough to realize the suggestion and ask Mr. Bryan to try his hand (no abuse intended) for I would not imagine that he understood very much about the interpretation of Scripture on that point.

Just one thing more. The "causes of phenomena" seem to bother some of the critics more than they did Ingersoll, for which I found fault. Prof. Oswald is answered on this same point, whom I hope will come back to it, and answer the question as to "causation." And if the critics will justify their use of the expression, which rests for its true meaning in its ultimate sense, we shall be glad to hear from them. The agnostic has no right to talk so freely about "causes" and deny any knowledge of the fundamental principle. Taking refuge in "proximate" causes is a pure delusion and by it you drive your philosophy on the rocks, if there is any sense in which Agnosticism can be considered a philosophy, which I disclaim.

Hoping I have been very "proper" in this letter to my disgusted and disappointed critics, I am,

Yours for consistency and truth,

J. R. KAYE.

OF THE TWO METHODS PREFERS DR. KAYE'S.

Editor Free Thought Magazine :

One of the most difficult problems the Sociologist has to explain is the strange persistence of mistaken notions, even after the mistake has been discovered. No better illustration of this fact can be found than the present controversy "about the Holy Bible." How much longer will Christian scholarship, on the one hand, and the common herd of superstitious orthodoxy and unlettered infidelity on the other, persist in taking Bob Ingersoll seriously? One might as well accept the jokes of Bill Nye for the Data of Philosophy, or the "gags" of a circus clown for a system of Ethics as to consider Ingersoll as an authoritative critic of the Bible.

There is no school of philosophy in existence that accepts him even as a disciple, and much less as a teacher, and there is no negative Critic, or Agnostic Scholar that gives the slightest weight whatever to his criticisms. In fact they have long since ceased to take him seriously, and it is a pity that the Christian world cannot do the same thing, and save their strength to repel the really serious attacks of the so-called "Higher Criticism,"—both positive and negative.

The best that can be said of the Col.'s position is that it fills "a long felt want"—a want of amusement. This is eminently an age of comedy. Life runs in lighter veins and seeks only for entertainment. The popular mind has gone off after the two leading schools of comedy,—the Serio-Comic Ecclesiastical Miracle play of Talmage, and the Farce Comedy Minstrelsy of Ingersoll. To determine which has the worse influence upon advancing intelligence would be a difficult task, and to take either one seriously would be a stretch of imagination entirely beyond our reach.

Dr. Kaye has seen fit to take up the gage in defense of the Bible against the gibes and jeers of Ingersollian Infidelity, and he must, of necessity, fight with like weapons. I see no reason why that every single letter of criticism against the Doctor in the last number should concern itself entirely with the caustic epithets he has seen fit to use, when he was merely engaged in throwing back into Ingersoll's own yard the offensive stuff the Colonel has for years been hurling over the back fence of the Christian church. But there is this difference in the way that the two gentlemen do their throwing. Ingersoll fastens his to the Butterflies of Rhetoric and the Humming Birds of Oratory and lets them sail gracefully over the wall, labeled with the name of no one in particular, but of Christian Manhood in general. Then if anybody objects the Colonel declares, with mild surprise, that he never descends to personalities, and that if anyone has got in the way of the shower and been hit, why he is very sorry but they must keep in out of the wet. The Doctor, on the other hand, ties his little scraps to a stone, writes his name on them and then hurls them straight at the head of the Philistine Goliath himself. I can't say that I especially admire the method of either one or that I have much sympathy with the fight, but of the two methods I believe I prefer the Doctor's as it is at least straightforward and unambiguous. It has this advantage, you know just who is hit. Of course it is hard to call a man names and charge him with

bad things, but there are some men that you can't reach in any other way, except perhaps to bear their offensive pelting in dignified silence.

But if we have got to have another controversy why couldn't we have had some one as well fitted in the field of the Negative school of Philosophy as the Doctor is in the Positive and then we should have had a discussion worthy the attention of the world of thought.

A. A. HENRY.

EDGERTON, WIS.

CANDID THOUGHT WANTED.

Editor Free Thought Magazine:

The courage exhibited by Rev. Dr. Kaye in venturing into the forum of independent thought to discuss the divinity of the bible, was quite remarkable. It indicated a confidence on his part, that he could throw some new and important light on a much controverted question. I was really in hopes that he could do so. If his performance is to be judged by his first two chapters, however, it will be a complete failure. He seems to forget that he is addressing an audience of thinking people, who cannot be misled by any by-play or subterfuge. You suggest that he is doing the best he can, and as well as any other man could do on that side of the question. Maybe that is so, but I doubt it. His effort seems to be, not so much to establish the book on a firm foundation, as to abuse Ingersoll for daring to attack it. For this purpose, he applies to him all sorts of approbrious epithets. Is that the proper method of conducting a dignified argument? Strong language, invective, satire, and even ridicule are appropriate in such discussion, but personalities never. Among well informed people, he who undertakes to belittle Ingersoll, thereby belittles himself. It is to be regretted that Dr. Kaye has thus offended in advance, and so prejudiced his cause.

Before the discussion is ended, I hope to be satisfied that the doctor intends to be candid at least, and that he is as well acquainted with the subject as the man he is attacking. He should not forget, however, that Ingersoll is well known as one of the greatest lawyers and best men of the century; that he is thoroughly familiar with all the religious systems of the world, ancient and modern; that there is no closer student of the bible than he, or anyone better acquainted with that higher criticism of the book, which is being conducted among the clergy themselves. His general expressions in regard to it, are as temperate as they are pertinent. Doubtless he is at times extravagant in statement, as men are prone to be, but he does not weaken his arguments by personal flings or animosities. Probably nobody agrees with him at all points of his attack, but in the secret heart of the intelligent people of this country, his general conclusions are accepted by an ever increasing majority. Not all the ministers combined, have produced upon the minds of the present generation, impressions so profound, so indelible and so beneficent.

But what your readers really wish to know, after all, is not so much what Ingersoll thinks or has said about the Bible—for they are pretty well posted

about that already—nor what Huxley, or Curtiss, or Kidd, or Darwin, or anybody else thinks about it, but what independent and candid logic can be put forth by Dr. Kaye himself, to show that the books of the Bible were divinely inspired in some way different from any and all other books. Christians insist that the books are inspired. What is the proof of it? What the books say about themselves is of no importance. Neither is what people have said or believed about it in the past, of any consequence whatever. We know all about that, and are well informed that millions of believers have in good faith laid down their lives in a vain effort to sustain its divinity, and other millions to destroy it. In the wars of the Crusades, lasting two hundred years, ten million Christians, incited by the Bible, lost their lives in a fight to gain possession from the Saracens, of a hole in the ground—the holy sepulchre—from which the occupant was known to have successfully escaped a thousand years before. But they did not capture it. The hole is there yet, and so are the Saracens. Those holy wars are pointed to now by everybody as proof that the men in those days, and the women too, were mostly fools. Some think they have not all got over it. Ancient opinion casts little light on the Biblical question. It must submit to the reasonable tests of the present, and be by them determined. How are intelligent people in modern days, justified in regarding as divinely inspired, books which are in many respects known to be false, contradictory, foolish and generally misleading? That is the question. Give us some light about this, and we will be happy.

Permit me to add, that in these days of increasing general education, the clergy are losing their hold on the people, by continually proclaiming the inspiration of the Bible, and the reality of its gods. Thinking men in general, regard the orthodox claims of a personal God, principal or deputy, as altogether insipid, and decline to attend services imbued with such trash. The God of imminent energy, reflected by science and philosophy, is altogether credible, and of a worshipful glory and omnipotence far surpassing anything imagined or recorded by the devout and ignorant writers and thinkers of antiquity. Is such a God not sufficiently inspired, and are there not ethics enough in social experience, to constitute a basis for the most soul-stirring sermons? When we get such from the pulpit—as surely we shall—free from the contamination of dogma and superstition, and with music to match, ten men will attend church, where one does now. Speed the day! Then, but not before, the moral weight of the clergy, their great and genuine claim to merit, will be wonderfully enhanced, as it ought to be. Who, now-a-days cares what Jeremiah said, or what were the vagaries of any of those other ignorant dignitaries of the past? Many of our school children are wiser than they. Cease telling us what God wants. Let him help himself if he wants anything. The clergy know nothing about this. Leave off these insipidities. People are declining longer to believe what their enlightened reason condemns. Teach salvation by conduct. Faith will not much longer count. Cease the delusion of prayer. Tell us where duty calls and we will obey.

D. K. TENNEY.

CHICAGO, July 1, 1895.

THE KAYE-OSWALD CONTROVERSY.

Editor Free Thought Magazine :

One could have wished that Prof. Oswald had not passed entirely unnoticed Dr. Kaye's repeated and sneering allusions to "the babies," and that he had asked the Doctor whether or not Jehovah did command the Israelites to slay the women and children in the countries they should be passing through or of which they should take possession.

It is to be feared that this omission is owing to the fact that the Professor himself has too high an estimate of the Hebrew system of ethics. He says, "Moses, or the legislators who wrote in his name, mitigated the lot of slaves by several by-laws and encouraged manumission." But the Professor will find upon close examination that these by-laws, and these provisions for manumission, related to those who had been made slaves among the Hebrews themselves. The fiftieth year was a jubilee, when all Hebrew slaves could go free; but for those who had been made slaves from among the heathen round about, there was no year of jubilee; they were to be bond-men and bond-women forever.

Prof. Oswald's article is interesting and able, but he is altogether too tender of Dr. Kaye, who, on account of his lack of argument, his subterfuges and evasions, and his gross and unmanly abuse of Col. Ingersoll, ought to be rhetorically cut to pieces by the Freethinker, as the heathen babies were cut to pieces with the sword of the Israelite, by command of Jehovah.

C. B. WAITE.

CHICAGO, July 1.

THREE NAMES OFT CONFOUNDED.

BY GEORGE JACOB HOLYOAKE.

UNTIL now I have never had time to congratulate you on the improved title of the "Free Thinker's Magazine." FREE THOUGHT is a much better title than Free Thinker. Free Thought is an advocacy applicable to all pursuits and professions, while Free Thinker is simply personal excellent there, but limited.

I observe in American journals that when Richard Carlile is mentioned his name is spelled indifferently as though he was a town or some other person than himself. There are three public names in England sounding alike though spelled differently, Carlisle, the name of a town in the north, Carlile, the name of the famous English Free Thinker, and Carlyle—the famous Scotch writer, the preacher of silence, and who talked everybody else down who attempted to speak; and who wrote forty volumes to encourage people not to write. Richard Carlile is the only known Free Thinker of that name, and he underwent nine years or more of imprisonment, at various times, in maintenance of the right of publishing theological criticism. These three names are frequently confused, and I write you this note to explain what the distinction there is between them.

EASTERN LODGE, BRIGHTON, June 26, 1895

LIBERALISM AND THE NEGRO.

By CHAS. ALEXANDER.

THE cold, unsympathetic logic of passing events show that all classes and races of men are slowly but surely emerging from the gloom and darkness of superstition, gullibility and ignorance—out into the clear, smooth light of intelligence and Liberalism.



CHAS. ALEXANDER.

The Negro would be an inflexible mortal indeed, if he failed to indicate his susceptibility to these happy influences. Liberalism is the light of the century in which we live, and few are the men whose unobstructed visions have not shared this light. All rational beings are yielding to the new and splendid phase of our civilization.

It is essential to correct understanding that right definitions be affixed to all terms employed in the discussion of political, social or religious problems. We therefore offer the following as a terse, comprehensive definition of the term—*Liberalism*.

Liberalism comprehends that state of mind that represents the highest ideals of the freedom of thought and expression.

There may be various shades of meaning attached to this term by public men; but the one that will be agreed upon by all men of honest affinity, is expressed in the brief sentence just given above.

The liberal man is the man that dares to be perfectly free, unselfish, unconstrained, and independent in thought and expression. He cannot be niggardly or parsimonious; he cannot be narrow minded; he cannot be bigoted.

We are going to try to prove that there are a good many Negroes in this country who have reached that state of mental improvement that forces them to cast aside the old-time dogmatism which characterized their forefathers and to grant the right of honest difference of opinion to others.

For a great many years the Negro has been looked upon as an inferior being. He has been proscribed; his sphere of action has been limited, his opportunities have been few, and still, in the van of mental progress he has figured conspicuously as a co-worker with the best men of every race.

That he is not as Liberal as he might be is not his fault. It is the fault of our civilization and its influences. That he is becoming more and more Liberal

is accounted for by the fact that it is the natural tendency of mankind generally to yield to the Liberalizing influences of our period.

It must be remembered that thirty years ago, the Negro was sent out into the seething vortex of life, with all its complexities, with all its whims and caprices, with all its fluctuating billows of adversity and prosperity, with all its heated competition, with all its alternations of sympathy, deceit and prejudice to make his mark as best he could. That he has made his mark, no one who has given his history the least attention, will deny. There can be no doubt in the minds of those fair-minded men who observe closely the important characteristics of a race but that with equal opportunities and influences, the Negro is capable of rare mental attainments. He has, in a few cases, compared favorably with the white man, and in rarer instances surpassed him.

In Fortune's Wheel it is the case,
A dark horse sometimes wins the race.

The Negro has learned to reason, to qualify, to discriminate, and with these powers developed, he begins to see that the old time happy-go-lucky religion of his father and mother is a monstrosity, simply unbearable.

Let it be understood that no general statement concerning any class or race of people can be made without qualification. Some Negroes are good others are bad. Some are respectable, others are not. The lives of some reflect credit on the race, while the very existence of others in any community is a menace and a curse.

Frederick Douglass, the peerless leader of his race, the intellectual monarch among his people, the epitome of manhood and courage to a downtrodden and maltreated class, was a Liberal, and in many of his public addresses, he let loose his tongue of eloquence in defense of his people and in rebuke of Christianity.

Charles W. Anderson, the most gifted young Negro in the state of New York, is an out-spoken Freethinker.

T. Thomas Fortune, editor of the *New York Age* and a regular contributor to the *New York Sun*, can be counted among the Negro Liberals of the United States.

Booker T. Washington, the Negro educator, of Tuskegee, Ala., had the following to say in a public address recently, which indicates without further comment just what must be his religious attitude:

"We must bring our education down to plain, practical, hard everyday facts. As a race, we are very emotional. We are inclined to spend more of our time in preparing to live in Heaven than on earth. We like to talk about living in white mansions in the upper world, and at the same time live in one-room log cabins here. We like to preach about weaving golden slippers and long white robes in the other world, and go bare-footed and nearly naked in this world. We like to sing about living on milk and honey in the next world, and eat corn bread and peas here. I believe that living right in this world is the best preparation for whatever world there is to come."

There are many other Negro Liberals in the United States, but a general statement of the Liberal development will be all that is necessary. Negroes

are becoming less susceptible to the religious emotions peculiar to an ignorant and superstitious race, and it is therefore a hard matter to "convert" them.

A colored preacher in Savannah, Ga., said a few weeks ago:—"Colored people is gittin' jest like white folks, dey don't care much 'bout 'ligion. Why, when I was a young man, and jest started to preachin', I could count on gittin' at least fifty converts wid one good red-hot sermon, but now it takes fifty red-hot sermons to git one convert, and I aint sure that he won't backslide 'fore he gits inside de church."—Good.

Throughout the South, especially among colored lawyers and doctors, one finds many Agnostics and Liberals. The Liberalism of the Negro is of the purest kind, and one must believe that it is the result of mental evolution, more than contact and discipline.

One of the great misfortunes of the colored people has been and is today, their dependence on "philanthropists." They sell themselves for a certain sum, to any religious organization when times are hard, and as long as they can make a living at preaching or praying, they keep it up.

Let us hope that their thrift and industry will soon bring them to that point where they can feel independent, and where religion will be less of a commercial institution. The Negro is awakening to his responsibility—and all economic questions are of interest to him. Let us as Liberals, encourage the leaders in the freedom of thought and speech, and let us snatch them from the influences of the church. Let us try to educate them in Liberalism. Let us not think too well of self to do our duty.

However high you may rank in the scale of mental excellence; whatever may have been your intellectual attainments; no matter what laurels may have been placed upon your brow for the manifestations of superiority; no matter what talent, what genius you may possess, it cannot be a letting down of your dignity to stoop, as it were, and by earnest effort help raise the unfortunate to your lofty level of intellectual supremacy. It cannot be a letting down of your dignity to give freely to your fellow man, that useful and solid information that is calculated to elevate, refine and polish him, and that proved to be the adorning feature of your life. Enrich the period of your existence by giving freely the gems of wisdom to others. Be intellectually hospitable. Such acts will shed one of the brightest rays upon your path, and will perpetuate in one of the greenest wreaths that sweet memory can twine around the tomb of the noble.

While much is to be done by the colored people to make the Negro question a dignified, important, economic problem in the eyes of the American public generally, much depends upon the importance and value of the characters among the white people who show sympathy, charity and philanthropy to the Negro, and who encourage his efforts to attain laudable results in all that he undertakes.

One of the greatest hindrances to the Negro in this country has been the prejudice of color. What can we say about prejudice?

Prejudice, that vile deceiver, that personification of duplicity, that poison that permeates the entire system of our body politic, that destructive essence, that dreadful disease, what can we say about it? It is a Upas tree in our national garden whose outstretched branches darken with dreadful gloom the

aspirations of noble souls. Prejudice is an inexhaustible source of injustice, a pouring fountain of iniquity. Its poisonous stream leaps down through the swelling rivers of socialism and lends speed to their currents. Prejudice is the black cloak of America's demoralization and the sooner she throws it from her shoulders, the better for her.

So great is prejudice that it is a curse to be identified with the Negro race in this country. Yes, in this grand (?) freedom-loving country, one dare not ask to be respected if he happens to be so identified.

No matter how noble, how good, how patriotic, how true to principle, how loyal to the American flag, how brave in acts of kindness, how lofty in virtues, how devoted to the right, how tender and true, how square and honest, how pure in aims, thoughts, actions and deeds, no matter what your achievements may have been in the past, you are damned, irrevocably damned, if you happen to be a shade too dark to be counted in with the "Chosen people of God" (?)—the white Americans.

No matter in which direction the Negro turns in the social, religious or political avenues of American life, he finds a rope stretched across the way, with a printed placard hanging thereon, which reads in plain and emphatic language:

"No passing through for Negroes."

In his ears are constantly ringing the pain-inflicting words, "Thus far shalt thou go and no farther."

No charm that he may possess will serve as an excuser for him. Just think of it! Take a good, long thought, reflect, ponder, and then ask yourself why it is, that in this country, where the equality-of-man doctrine is preached more than in any other, where Liberalism is gaining ground, where free thought is unrestricted, man is so narrow-minded and unreasonable as to try to deprive his brother of that very right, which he strives to maintain in excellent argument, that all men were born to enjoy?

Go to Washington, the seat of the Government,—go there where all important legislation is enacted,—where all the great and brainy men of our country come together from year to year,—where can be seen men representing the highest standard of our civilization, men who represent the ripest fruits of our institutions of learning,—the most eloquent, the monarchs, in fact, of our civilization,—meet and hold consultation. There it is, at Washington, the capital of the United States, that the widest gulf separates the white man from the Negro. The latter cannot engage in any of the sports and recreations which it is the former's privilege to enjoy. The latter cannot secure accommodations of any kind in the same resorts where the former are welcomed and catered to. Social intercourse is strictly confined to business, and in this, the Negro is invariably a domestic, or a servant of a less humiliating position.

It is an outrage to practice such narrowness and inequality; especially so, when we realize that Americans boasts that their country is the grandest on the face of the globe and the most worthy of example; and that their country is the most liberal, and that their form of government the highest and best form conceived by any civilized nation.

"THE TO-MORROW OF DEATH."

Editor Free Thought Magazine :

Under the above title is an article by William Hale, in the May issue of your Magazine. Opening with comments on Figuiet's book of the same title, of which he says: "It is a very beautiful theory and it might be true," he gives his own views, from which a paragraph or two may serve for extract or comment, as follows:

"The true skeptic, however, has nothing to do with theories. The sum of all human knowledge is to teach us that we know nothing, absolutely nothing. There is no religion, there is no faith, but that what is based on superstition. They all come from the East, from that marvelous land of jugglers and fanatics, and it is the Oriental imagination which is responsible for them.

The to-morrow of death—if there be a to-morrow—is one of those problems which from their very nature are not to be solved. It is a mystery as incomprehensible as space itself."

He quotes from Dumas, the son, as saying: "No voice comes from the tombs," and closes with a word-picture of the Egyptian Sphinx in the desert, where "its stony face typifies the impenetrable mystery of the future."

All this is doubtless an honest expression of the writer's own mood of mind and thought—frank and thus entitled to respect. But is it a wise mood? Is it good to live in, setting aside death? Are his statements correct? "Nothing to do with theories." John Tyndall has some scientific standing, yet he tells of the scientists going into a sort of under-world from whence all phenomena grow, and using his imagination to form theories. Gravitation, ether, the undulation of waves of light—all these are theories, held as indispensable in the order of Nature, and as verified by results impossible without them. But they were intuitive theories without proof at first,—the verification came later. Without theories we should "know nothing, absolutely nothing,"—not an enviable position. If the "true skeptic" is there we must pity him. But possibly all this setting of theories aside pertains only to religion, especially to a future life.

Man is a microcosm; he mirrors the universe. All lower types of life and all lower grades of matter are wrought into his wonderful bodily frame. In embryo, before birth, in reptile, fish, bird, mammal, and man at last. This science tells us,—a wondrous story. More wondrous still is it that all ideas and principles are also wrought into his mental and spiritual being.

Wide, infinite indeed, are his relationships. George Herbert said:

"Herbs gladly cure our flesh, because
They find acquaintance there.
Man is one world
And hath another to attend him."

Related to all he knows something of all. Intuition is his wide power of discovery; far wider than the reach of outward senses or visible things. Intuition discovers and science verifies. With both these great helps we are, fortu-

nately, in no danger of knowing "absolutely nothing," either of this or of the higher stage of our immortal existence.

Is all religion "based on superstition"? Do we not believe in unseen realities and aim to govern life by them? Is belief in justice and fraternity superstitious? Justice is invisible and known only by its results. It is eternal and spiritual, yet doubtless our writer, as well as other "true skeptics," believes in it.

Thomas Paine said: "I believe in one God, and no more, and I hope for immortality." For his belief and hope he wrote arguments strong and beautiful. Was he superstitious?

Religion, the soul's innate sense of invisible realities,—of a Supreme Mind and of immortality,—is not superstition, but its corruption to base ends is. As superstition weakens religion grows stronger. This nineteenth century is the least superstitious and the most religious of all the historic ages. Never were the best conceptions of Deity and immortality so widely spread as now, and where thought is most free there they are most clear and strong. Doubt is more open than ever, and this is well.

Five hundred years ago the article of Mr. Hale would have sent him to a gloomy dungeon, and sent you and your Magazine to the fire of the Inquisition. Then superstition ruled, now the religion of reason and intuition is gaining the ascendancy.

A single question is all that your space will allow on a great subject. When a "true skeptic" sees a plan—a machine or whatever—does he not at once go back in thought to the mind that shaped it?

Evolution is a plan, not only for making worlds and men but for so making them that they grow better; a progressive plan!

Is not such a plan and purpose without a guiding intelligence—a supreme mind—an unthinkable absurdity?

The eternity of matter the materialist grants. Why not the eternity of mind, ruling matter and using law as its servant?

The heretics who gave up life on earth for what, to them, was truth—Jesus, Galileo, Servetus and others of that glorious company—and the five thousand Quakers flung into filthy English jails for conscience sake, were enemies of superstition, but devout believers in God and immortality. Wherever a brave "true skeptic" has suffered, to him be honor with the rest, but the fact remains that far the greater part of those noble sufferers were foes of superstition, and fearless advocates of religion and of free thought.

Our writer says that superstitions all "came from the East." We know most of Oriental history, but so far as we know of African, European and American antiquity, we find like superstitions everywhere, and everywhere fading away slowly with larger freedom and higher civilization, pure and undefiled religion, a free spiritual faith, fortified by deeper knowledge, taking their place.

Here is modern spiritualism sweeping round the globe, with over a hundred journals and magazines devoted to its advocacy in many lands and languages, a great movement based on the idea of man as an immortal spirit served in this world by a material body, in the higher life beyond by a celestial

body, repudiating superstition, growing with a recognition of the soul's intuitive belief in immortality fortified by facts of spirit-pressure palpable to the senses. It is a mighty constructive movement sweeping aside old rubbish to build on solid basis a temple broader and more free. Its power is felt even by materialistic science, and the psychical science movement is the result, in which are men eminent in fame and worth.

Ere long will come the day when a godless science will be an unscientific absurdity. Mind ruling matter is to be an acknowledged factor in scientific work.

Spiritualism is powerful because it is constructive, building in accord with the powers and aims and prophetic sight of man's inmost spirit. To deny error is good work, but something must come in its place, for men cannot live on negation alone.

Our gifted Robert Ingersoll is a good breaking up plough—so far well and needed; but the field must be harrowed and the seed planted for the harvest.

Spiritualism and the liberal types of religion must do that.

He gives us "The Mistakes of Moses," leaving the Jewish leader and his followers in a plight from which no dogmatic theologian can rescue them. Biblical critics have undermined Bible infallibility, in their way, quite as effectively, but they have also shown the germs of truth buried in error so that the jealous and wrathful Jehovah of that age is the father and mother of the human race, the walls between Jew and Christian, Pagan and Mussulman, are breaking down, and the immortal life, near and natural, is realized as never before by a growing host of the people.

After over forty years of effort for liberty of conscience and of search for truth, here I stand, giving these criticisms and stating these views frankly "with malice toward none with charity for all." Yours truly,

GILES B. STEBBINS.

DETROIT, MICH., May 1, 1895.

KAYE'S ESTIMATE OF INGERSOLL.

Editor Free Thought Magazine:

If Col. Ingersoll is as destitute of learning and logic and is, indeed, the shallow and vaporous pretender the Rev. J. R. Kaye denounces him as being; how does Mr. Kaye account for the fact that such renowned champions of the Christian faith as Judge Black, Dr. Field, Mr. Gladstone, Dr. Abbott, Cardinal Manning and Canon Farrar have sought and held public controversies with Col. Ingersoll, and how will the reverend gentleman explain the further fact, that while the books and pamphlets which the republication of these controversies constitute are disseminated by the propagandists of Rationalism for the purpose of damaging the Christian's cause, said books and pamphlets are not disseminated by the defenders of Christianity for any purpose, but contrai-wise, are by these defenders, sedulously tabooed and subjected as severely as possible to the "conspiracy of silence" which the more judicious of the faithful have come to recognize and in some instances to acknowledge is Orthodoxy's best (or least bad) safeguard?

S. J. MATTHEWS.

MONTICELLO, ARK.

RE "THE HOLY BIBLE DISCUSSION."

Editor of the Free Thought Magazine:

Two articles from the pen of the orthodox champion, the Rev. Dr. Kaye, have appeared in your esteemed Mrgazine and one from Professor Oswald. I was in hopes that the discussion would prove a credit to true liberalism, but so far the clerical gentleman has shown that peculiar weakness which is characteristic of all or nearly all disputants who have assumed the suggestive garb of the priest. Nevertheless Liberals must bear in mind that the environments necessary to produce a divine are such as hamper and even stunt the natural growth of intellect. The theological warp called learning is of the nature of shoddy, and the slightest tension in the shape of contradiction causes a rent in the whole get-up of a follower of the meek and lowly Galilean. It *now* seems that the Rev. Mr. Kaye is no exception. If abuse of a vulgar type could pass among your readers as argument Dr. Kaye undoubtedly deserves to be acknowledged victor in this contest. But we want something in the shape of argument, and I think your numerous readers are entitled to it, remembering how expectation was aroused. We want the reverend Doctor to show that Col. Ingersoll is wrong in what he has said concerning "the Holy Bible," nothing more nor less. What Huxley, Kidd and Curtiss, etc., have said in reference to this matter perhaps the most of your readers already know as well as the Doctor. If the reverend gentleman is no more exact in his quotations of them than he is of Ingersoll I would advise your readers to examine carefully the Doctor's extracts.

This July article is drawn to a close in a very pathetic manner by asking "What is it all worth?"—referring I suppose to Infidel associations and their teaching—and here I may ask the Doctor if it is not worth a great deal to honest seekers after the truth to know that however much they have been the slaves of preconceived notions and prejudice as to "the Holy Bible" hitherto, they are now able as freemen to recognize the good and bad in all books,—the Bible included—and divested of superstitious fears they can calmly weigh their contents by the use of what is better sometimes than great scholarship, viz.: *Common Sense*. When men are afraid to doubt we know from experience that the reason becomes co-ordinated to a kind of reverential awe merely stunting honest enquiry in every channel except the orthodox. But fancy keeping company with such a skeptic as "Tom Paine," "saloon men," etc., etc., instead of mingling in "good social and religious society such as a Gladstone, etc., etc.!" By the bye, did ever anything issue from the "Grand Old Man's" pen equal to Paine's "Age of Reason"? Dr. Kaye seems to have a very warm side for scholars and a peculiar estimation of scholarship, but I think the Doctor will admit that the mere scholar is too often a *non compos*, and this is especially true in the case of most specialists in religion and science—their training is not conducive to *broad* development. I have been and am still a great admirer of William Ewart Gladstone. How I felt for the "grand old man" when reading his article to Ingersoll and the Colonel's reply thereto. For anyone to claim that Gladstone came off with laurels cannot have honestly read both articles.

The fact is that the g. o. m. exposed his broadside to the enemy and what a succession of well aimed and effective shots were poured forth by Ingersoll on the Right Honorable befogged in one of his "reverential calms."

Awaiting for more light,

Yours fraternally,

JOHN S. KIRK.

BISHOP COLENSO AND THOMAS PAINE.

ONE hundred years ago THOMAS PAINE published his "Age of Reason," and hundreds of men and women were sent to jail for selling it. *One* of the indicted passages was the account to be found in Numbers xxxi: 13-40. Seventy years afterwards Bishop Colenso, who lived and died a bishop of the Church of England, wrote on the same subject. Read carefully and ask yourself the question, "Can this be the Word of a good, merciful and just God? Is it true? Is it holy?"

The doughty Bishop in "*The Pentateuch and Book of Joshua, Part I,*" says critically:—

"But how thankful we must be, that we are no longer obliged to believe as a matter of fact, of vital consequence to our eternal hope, the story related in N. xxxi, where we are told that a force of 12,000 Israelites slew *all* the males of the Midianites, took captive *all* the females and children, seized *all* their cattle and flocks, (72,000 oxen, 61,000 asses, 675,000 sheep,) and *all* their goods, and burnt *all* their cities, *all* their goodly castles, without the loss of a single man,—and then, by command of Moses, butchered in cold blood all the women and children, 'except all the women-children, who have not known a man by lying with him.' These last the Israelites were to 'keep for themselves.' They amounted, we are told, to 32,000, v. 35, mostly, we suppose, under the age of sixteen or eighteen. We may fairly reckon that there were as many more under the age of forty, and half as many more above forty, making altogether 80,000 females, of whom, according to the story, Moses ordered 48,000 to be killed, besides (say) 25,000 young boys. The tragedy of Cawnpore, where 300 were butchered, would sink into nothing, compared with such a massacre, if, indeed, we were required to believe it. And these 48,000 females must have represented 48,000 men, all of whom, in that case, we must also believe to have been killed, their property pillaged, their castles demolished, and towns destroyed, by 12,000 Israelites, who, in addition, must have carried off 100,000 captives, (more than eight persons each man,) and driven before them 808,000 head of cattle, (more than sixty-seven for each man,) and all without the loss of a single man! How is it possible to quote the Bible as in any way condemning slavery, when we read here v. 40, of '*Jehovah's tribute of slaves*, thirty-two persons?"

To-day the apologists of the Higher Criticism are doing what they can to save what they may of that "Holy Word!" One hundred fruitful years. How slow, yet how fast! Modern science impresses upon every careful student the universality of one process—change. And the "Time Spirit" makes its presence felt in religion as in other matters. We look abroad and cannot fail to notice that the creed which satisfied men and women for so long is steadily crumbling away. A century and a half ago Bishop Berkeley could boast that Geology failed to demonstrate that man had existed on the Globe for a longer period than the biblical 6,000 years; the doctrine of hell-fire was being preached with all its primitive warmth, the genesaic days of creation were believed to be ordinary days of 24 hours each; Wesley was declaring "that to give up

belief in witchcraft was to give up the Bible," and educated Christians were asserting—as uneducated ones still assert—that a refusal to accept Christian doctrines was merely an excuse for leading an immoral life!

The breaking-up of the old creed is observable in every direction. It is well. Its message went but so far, for it came not as something to be improved upon as the race develops, but as a message which contains the beginning and end of all that may be said upon the subject. Infallibility and growth are contradictory terms! Growth is the living force. Though we may still value the past we are not bound to perpetuate its follies, its crudities, its mistakes. Humanitarianism is taking the place of soul saving: This world's duties regardless of any next world. As the REV. DR. KAYE relates—*only inversely*—the Bible has gone through humanity unquestioningly these thousand years; but only *now* is humanity going through the Bible—and grimly! as the Revealer is itself revealed!

CHARLESTON, S. C.

Selected and adapted by L. L.

NOT SOUND REASONING.

Editor Free Thought Magazine:

In viewing the Rev. J. R. Kaye's arguments, we learn we were not mistaken as to the course he would pursue in this debate.

What does J. R. Kaye's quotations from Huxley, Tyndall, Darwin or Haeckel have to do with the contradictions of the Bible or the immoral conduct of the most approved men of the Bible God? Does Huxley's approbation justify the falsehood that God told Adam and Eve in the Garden, when He said "In the day that thou eatest thereof thou shalt surely die," and the same biography of God plainly says that they lived 800 years after and raised a family? Will what Tyndall says disprove the fact that the serpent was a truthful person? for every word he said to Adam and Eve proved true.

In assailing Col. Ingersoll's "Mistakes of Moses," the logical reasoner would quote the Bible and show that the Colonel misquoted the passage or in some way misrepresented the "Holy Bible."

Mr. Kaye tells us if we want our morals and socials improved to read the Scriptures. Well, I have read the Scriptures and I fail to see anything elevating in Christ's declaration to those whom he wished to become his followers: "Whosoever cometh to me and hateth *not* his father and mother, brothers and sisters, yea, even himself, is not fit to be my disciple." Are such postulates as these of Christ elevating to the human mind? Such aphorisms as these are just such as Col. Ingersoll "dumped out through the hind gate of his wagon."

Col. Ingersoll says that the Bible is no more the diction of God than the Constitution of the United States is the diction of God, nor even as much so.

Does Mr. Kaye object to having the Bible criticized. He well knows that it is a book of gross contradictions and a justifier of the vilest conduct. The day is passed for the Bible to be considered a book of moral purity or a history of facts and truths.

HENRY SHARP,

A "Reformed" Presbyterian Clergyman.

A WORD FROM AN INTELLIGENT WOMAN.

Editor Free Thought Magazine:

You have asked opinions on this discussion, I will give you mine on the first article of Rev. Kaye.

To my mind, with a great flourish of words, he merely re-states his opponent's affirmatives without answering or refuting them in the least. It has not been so very long since orthodoxy could claim me as one of its adherents, but I am not so orthodox as to be blinded by mere words, I want arguments. There is a point or two; especially the one relating to the Bible upholding slavery, whereon the Reverend, alongside of, sets up another view of the matter, without denying his opponent's affirmation that the Bible does uphold it as various texts and admonitions show. The view the Rev. Kaye gives on this question of slavery is merely a matter of opinion without a text to uphold that opinion. I was born in the very heat of our slavery trouble and in the midst of ministerial arguments on the same, I grew up to hear them dinned from day to day, and I believe that history will hold that which my experience early showed me, and this is that Freethinkers wrote and worked harder to throw the shackles of slavery from the body, for the body's sake, than the churches worked to throw it off merely for the sake of the soul. The soul was supposed to rise superior to any slavery of body. The great anti-slavery writers were not church men, Bibleolators or Jewolators in any sense of the words. The church claims the Beechers I know, but if H. B. Stowe was not fully equipped with the principles of Free Thought to the utmost, then I have not read between the lines of all that she has written, and read those lines aright.

And summing this first article up, it forcibly reminds me of a conversation I heard between girls. One of these girls is very outspoken, too much so her friends often think, and also very truthful in fact, uncomfortably so. The other girl whose veracity also cannot be doubted, prides herself in standing up for those, whom for the time being she pleases to call her friends. The girls were coming toward me talking as they came, I heard Miss Outspoken say: "That Barton girl who visited you last week is the VERY UGLIEST girl I EVER saw." "Ugly?" answered Miss Defend Her Friends, "she's no such a thing. She is a beauty, and everybody will say so." "Everybody?" said Miss Outspoken with a toss of her pretty head, "well I've yet got the first one to hear say it. Why she has the widest, biggest mouth I ever saw in mortal girl; with the blackest, most uneven teeth, and THAT broad turn up nose. My! and when you get close enough to see, her face is one mass of freckles."

Miss Defend Her Friends looked aghast as the truth was so vehemently sent home to her, deny it she could not and tell the truth.

"I don't care," she said shortly, "she is handsome. She has the most beautiful black eyes I ever saw and the nicest curly hair, and a fine figure."

"Yes," answered Miss Outspoken slowly, "her hair is nice and does curl lovely. But then she is too short to be a perfect figure, and black eyes like hers are very common." And with these words they passed out of my hearing. I laughed to myself and thought, which of you disputing girls HAS satisfactorily established your case, especially for those who must take your

word on the matter? You have not established a perfect face that is certain. To admit ugly features, even though you brought forward some real or supposed beautiful features alongside would be the last way in reason to do that. The ugly facts must still remain to mar perfection's record, and it is only the careless, not the thinker, who will call that perfection which on its face cannot show perfection.

IDA SHEPLER, P. M.

RALEIGH, IND.

POLYGAMY RIGHT IN THE SIGHT OF THE LORD.

Editor Free Thought Magazine:

In Mr. Kaye's article I see no argument or proof. Epithets and ridicule are of no consequence. As a fact cannot be established upon a foundation of belief, the belief of others brought forward by him as proof is also of no consequence. He sets forth through the language of another that polygamy is not sanctioned by the Bible. David did that which was right in the sight of the Lord all the days of his life except in the matter of Uriah; therefore, as David had numerous wives, polygamy was right in the sight of the Lord, and sanctioned by the Bible.

WM. HART.

KIRKVILLE, MO.

GOOD COMMANDMENTS FOR THE WOMAN'S BIBLE.

—The following "Ten Commandments" from "Medical Brief" are not "divinely inspired" nevertheless they are worthy of a place in the Woman's Bible.

1. Thou shalt have no other food than at meal time.

2. Thou shalt not make unto thee any pies, or put into the pastry the likeness of anything that is in the heavens above or in the earth below. Thou shalt not fail to chew or digest it, for dyspepsia shall be visited upon the children to the third generation of them that eat pie, and long life and vigor upon those that live prudently and keep the laws of health.

3. Remember thy bread to bake it well, for he will not be kept sound that eateth his bread as dough.

4. Thou shalt not indulge sorrow or borrow anxiety in vain.

5. Six days shalt thou wash and keep thyself clean, and the seventh

day thou shalt take a great bath, thou and thy son, thy daughter and thy maidservant, and the stranger that is within thy gates. For in six days man sweats and gathers filth and bacteria enough for disease; wherefore the Lord hath blessed the bathtub and hallowed it.

6. Remember thy sitting-room and thy bed-chamber to keep them well ventilated, that thy days may be long in the land.

7. Thou shalt not eat hot biscuit—wait.

8. Thou shalt not eat meat fried.

9. Thou shalt not eat thy food unchewed, or highly spiced, or just before work or just after it.

10. Thou shalt not keep late hours in thy neighbor's house, nor with thy neighbor's wife, nor manservant, nor his maid servant, nor his cards nor his glass, nor with anything that is thy neighbor's.

EDITORIAL DEPARTMENT.

PROF. THOMAS HENRY HUXLEY.

THE death of the noted Agnostic, Prof. Huxley, is a great loss to the world. He doubtless did more in his lifetime to benefit humanity than all the Christian priests and ministers that have ever lived. He was a worshiper at the shrine of Truth. He knew that ignorance, and its legitimate child, superstition, was the bane of the world. Therefore he made it his lifework to enlighten his fellow man. Like all advanced thinkers and great reformers he was hated and despised by the advocates of superstition—the theological bats who have just sense enough to see and realize that scientific knowledge is death to their profession and their creeds.

If it were not that the pages of this Magazine are for the present taken up with the Kaye-Oswald debate we should issue a Huxley Memorial Number as we did a John Tyndall Memorial Number soon after Prof. Tyndall's death. As it is we must restrict ourselves to publishing below condensed obituary notices from some of the leading secular journals of this country:

NEW YORK WORLD.

In the death of Prof. Huxley the world loses an expounder and teacher of truth who has no fellow living. Other men are eminent in one or another department of science to which they have given almost exclusive attention; his research extended over the entire field of exact knowledge, and he was recognized as a master in all parts of that domain. Where other men are content with knowing, he insisted upon thinking. Where others held themselves adepts in an esoteric temple, he regarded himself as a teacher of the people. No other man has done so much or half so much for the popularization of science, yet no man was ever less a sensationalist. Science to him meant simple truth, and he was persuaded that the plain people were capable of understanding simple truth and profiting by it. He did not think it necessary in his lectures to workingmen to present truth in any startling way. He dealt with them with as much of candor and simplicity as he

brought to bear in his work as a professor or his learned deliverances before the great scientific societies.

It was his mission and his impulse to strip science of her mysteries and exhibit her as truth pure and simple. He was admirably adapted by temperament and education to this task. He was not fettered by the traditions of the schools. He was a graduate of no college or university. Two or three years in school were all he had of systematic instruction before he began the study of medicine. Yet throughout his long life there was no man in Europe more honored by the universities, none whom they more eagerly besought to teach with their authority. His mind was always open, fearless and receptive. He was in love with truth, and at no point did the truth have any sort of terror for him. He attacked myths as fearlessly as he dissected crayfish, and in a like spirit. He did not fear to break lances with the bishops and other clergy in their own field of learning. The English-speaking world owes more to him than to any other one man of our time, perhaps, for its liberation from the restraining bonds of tradition and superstition.

BROOKLYN EAGLE.

Professor Huxley coined the word agnostic to describe a man who confessed his ignorance of the unseen and spiritual world without denying that such a world exists. The theologians use the word as a term of reproach, and then in their calm and serious moments will confess that they know nothing of the future life and that at best they can but hope that there is such a life. Science and religion are not antagonistic. Knowledge and ignorance, however, have no fellowship. Professor Huxley deserved the respect of all serious people for his efforts to find the truth and to teach it as he found it. No man can do more than this, and no man can do a higher thing.

Darwin, in whose school he belonged, died before him. Spencer, who has accepted and promulgated the general principles which Huxley advocated, survives him. These three men have usually been classed together by the theologians as representing all that was to be avoided in modern English thought. The ban of the church, however, is slowly being removed from them. We have evolutionists in the pulpit, and with growing intelligence the conflict between the teachers of religion and the

teachers of science will disappear. Huxley wrote many books and delivered many lectures, beside filling the position of professor of natural history in the royal school of mines in London.

PHILADELPHIA PRESS.

Thomas Huxley has held the same place in biology which John Tyndall held in physics. Both were men who had done notable work, but both owed their peculiar reputation and wide influence not to their discoveries or achievements in science, but to their command of a lucid English style and to their capacity to present the fruits of long observation and intricate inference with perfect clarity. Mr. Huxley was by far the superior. The style of his lectures furnishes a model of popular exposition. In discussion his mingled powers of sarcasm and logic made him a most dangerous antagonist, as many a man, from Mr. Gladstone down, discovered to his cost. These great gifts Mr. Huxley dedicated to the cause of popular education.

Unlike Tyndall, Mr. Huxley began active life with an intimate technical acquaintance with theological issues. He early attacked the entire framework of religious conceptions, and it is a proof alike of the keenness of his intellect and the candor of his character that at the close of his life he frankly admitted in his Romanes lecture two years ago that the ethics which he had supported and defended had no adequate argument or defense in a material interpretation of the universe. A spiritual explanation he never accepted, but his weighty testimony remains to prove that to its most diligent student the phenomena of nature offer an empty maze of conflicting claims unless lit by some command from on High.

[This last statement should be credited to the editor of the *Press* and not to Prof. Huxley.—EDITOR.]

ABOU BEN ADHEM INGERSOLL.

THE article we published in the July magazine from *The Chicago Tribune*, entitled as above, has attracted wide attention. Many of our most intelligent subscribers have written to us in relation to it, and in every case the writer has stated that he or she was affected to tears, and certainly that was the result of our reading it, even for the tenth time. It seems to us these words of Leigh Hunt were never before recited on so appropriate an occasion, and we predict that after the great Agnostic has gone to his long home these lines will be the ones selected to be placed on his monument. We publish below two of the letters we have received regarding the article:

FROM HENRY M. TABER.

DEAR MR. GREEN:—I have read, with the greatest interest, the article on page 409 of the July number of your Magazine taken from the *Chicago Tribune* (and which I see is copied in the *N. Y. Telegram* of 5th inst.) giving an account of Fred'k Douglass' introduction of Col. Ingersoll on Emancipation day in Washington twelve years ago, when Mr. Douglass, stepping to the front of the platform and discarding the usual formulas of introduction quoted the following lines:

ABOU BEN ADHEM (may his tribe increase!)
 Awoke one night from a deep dream of peace,
 And saw within the moonlight in his room,
 Making it rich, and like a lily in bloom,
 An Angel writing in a book of gold.
 Exceeding peace had made Ben Adhem bold,
 And to the presence in the room he said,
 'What writest thou?'—the vision raised its head,
 And with a look made of sweet accord,
 Answered "The names of those who love the Lord,"
 'And is mine one?' said Abou." 'Nay, not so,'
 Replied the angel, Abou spoke more low,
 But cheerily still; and said. 'I pray thee then,
 Write me as one that loves his fellow-men.'
 The Angel wrote and vanished. The next night
 It came again with a great awakening light,
 And showed the names whom love of God had bless'd,
 And lo! Ben Adhem's name led all the rest."

It was a truly graceful, most fitting and well earned tribute

from the foremost of those who were emancipated from the thralldom of bodily slavery to the grandest of those who have fought against both bodily and mental slavery,

Leigh Hunt must have had some such loving nature as that of Col. Ingersoll in his mind when he penned his *ABOU BEN ADHEM*.

I must confess, in reading the article, to having experienced considerable of the emotional, even, almost, to the tearful point.

The appropriateness of Mr. Douglass' introduction of Col. Ingersoll is appreciated by all who know the large heartedness of the latter. He embraces in his love of the human family persons of every color, nationality and creed.

He has his hates, but not for any human being. He hates superstition (supernaturalism) as does every one else who is a thorough believer in natural law.

It is because of his love of his fellow men and his desire for their well-being and happiness that he would fain open the eyes of their understandings to the truth, which is to be found only outside of superstitious beliefs. He would drive the gaunt spectre of fear from every hearthstone. He would (to quote his own words) "take from the cradle its curse and from the coffin its terror;" and in place of sadness and mournfulness, which these beliefs occasion, he would substitute hope, trust, harmony and all the reasonable pleasures of life.

As Edgar Fawcett has expressed it in his ode to Ingersoll (in the *Arena*, Dec. '93)

"For thy soul in its large love of man,
In its heed of his welfare and cheer,
Bids him hurl to the dust whence they spring,
All idolatries fashioned by fear."

Like Voltaire, Col. Ingersoll's intellectual greatness is much lost sight of in the bigotry of ecclesiasticism; and, like Thomas Paine, his services to his country and to humanity, to principle, to justice and to truth, are largely forgotten in the prejudice which an unreasoning belief in tradition, legend, fable and miracle engenders.

No man lives who has made greater sacrifices for what he conscientiously believed to be true. There is scarcely any position to which he might not have attained had he subscribed to a theology which his intelligence had rejected.

I believe that, in the generations to come, of all the grand characters who have marked epochs in history, who have striven to elevate the condition of their fellow-men, and who, by brilliancy of thought, kindly utterance, convincing logic, beauty of imagery and inspiring eloquence, have impressed their worth and greatness on the world of intelligence, none will stand out in bolder relief than that of Col. Robert G. Ingersoll.

I lent the magazine to my friend and Col. Ingersoll's friend, Frederick Taylor, who, being an orator himself, knows what oratory is. He sends me the enclosed letter in reply.

Yours truly,

HENRY M. TABER.

NEW YORK, July 8, 1895.

FROM FREDERIC TAYLOR.

NEW YORK, June 6, 1895.

DEAR MR. TABER:—I have read the article to which you called my attention and enjoyed it immensely. The incident was certainly delightful and I do not wonder that the great orator was "visibly effected." It reminds me of another occasion in his career,—when one of the greatest orators that ever lived, Henry Ward Beecher, facing an audience of thousands in the city of Brooklyn introduced Col. Ingersoll in these words:

"Fellow Citizens:—I now have the pleasure to introduce to you the greatest orator that speaks the English language on the face of the globe, my friend Col. Robert Ingersoll." Yours truly,

FRED. TAYLOR.

MAY L. COLLINS.

THE portrait of Miss May L. Collins is the frontispiece of this number of the Magazine. She is evidently, in two respects, a "new woman,"—that is, she is new, having but recently come upon this planet, and also "new" in the sense that advanced women are in these days receiving that appellation. We do not know Miss Collins personally; but from what we learn of her from our friend Charles C. Moore, editor of the *Blue Grass Blade*, and from what we have read from her pen in the *Blade* we feel sure that she is well entitled to the distinction we confer upon her by

presenting her likeness, with Brother Moore's graphic sketch of her, to our readers. She is certainly a very remarkable young lady and destined to make her mark in the World.

SKETCH OF CHARLES C. MOORE.

"QUAKERACRE," NEAR LEXINGTON, KY., July 7, 1895.

To H. L. Green, Esq., Editor of *Free Thought Magazine*:

DEAR BROTHER:—While I highly appreciate the honor of having been selected to write a sketch of the life of Miss May L. Collins, of Midway, Ky., this should have been done by the far more skilled hand of Mrs. Josephine K. Henry, of Versailles, Ky.

Midway is a pretty village of a few hundred inhabitants, on the L. & N. Railway, twelve miles from Lexington, and there seems to be no more reason why that village should have produced this phenomenal young woman than that any other village in the state should have done so. Nor is there any thing peculiar about her parents to warrant so remarkable a development in their daughter.

The parents are just typical Kentuckians, both members of the Christian church, but both being some more Liberal in their religious views, perhaps, than average religious people, and the daughter says she knows of no influence in her home influence that would tend to make her what she has become, except that, as early as her seventh year of age, she heard her father read some of Ingersoll's writings and Volney's "Ruins."

Her father, Dr. T. C. Collins, is a physician, druggist and farmer, her mother was Miss May Roberts, and they are both native Kentuckians.

Miss Collins got her name from having been born on the first day of May, 1876—Centennial year—and she is therefore only a little past nineteen years old. After being at school for awhile in Lexington she was sent to school to Cincinnati, and it was from her reading while there that she became rationalistic. While at Cincinnati she studied music and her attainments as a pianist are scarcely less than those as a student of theological history, except that music is much more common in young women than heretical theology.

Her musical *repertoire* is very large, her execution marvelous and her musical taste exquisite. Though she learned music rapidly she has put an immense amount of time and labor upon it, and it is a marvel to her acquaintances how, at so early an age, she could have so stored her mind with the thoughts of almost everybody who has written in any department that bears upon Biblical criticism, after having become thoroughly acquainted with the text of the Bible.

The explanation is that to a mind of phenomenal capacity, a striking feature of which is a marvelous memory, she has added hard reading of books largely in the line of her specialty. I was surprised to hear her quote from a book that I had written, more freely and accurately than I could.

Miss Collins seems inclined to abandon her music and to devote herself exclusively to writing against the Christian religion.

Her specialty in this kind of labor seems to be not so much her criticism of

the Bible from its own internal evidence of spuriousness and unreliability as her examination of the Bible in the light of secular history, and as affected by the history of other religions.

She is atheistic, and very ultra and radical in her views. She is intensely logical, and utterly unable to comprehend how anybody of intelligence could give intellectual assent to the stories of the Bible, and charges the educated clergy with insincerity, rather than with ignorance, in maintaining their views.

Miss Collins is an intense moralist, and is a Woman Suffragist and Prohibitionist. She admires Col. Ingersoll, but thinks that his greatest defect is that he has never been a champion of Woman Suffrage, and of Prohibition.

Herbert Spencer seems to have been the first Infidel author that engaged her attention in the free thought work and none seems to rank any higher in her estimation, though she thinks Spencer receded from a position that he once occupied in favor of women. She thinks the tendency of the Bible has been to degrade women, and a prominent feature in her labor will be to advance her sex. She is in favor of the "single standard," and is inclined to a very free and full discussion of the facts about women.

Miss Collins lives only about ten miles from Mrs. Josephine K. Henry, who feels great interest in Miss Collins, regards her as a prodigy, and will probably be the best friend and adviser that Miss Collins could have.

Miss Collins has only written for the *Blue Grass Blade*, and has done its editor the distinguished honor of her friendship. Everything that she has written has commanded the admiration of many competent critics who have read from her, and all are greatly astonished that one so young should have become so familiar with such a difficult subject and one which is generally so foreign to the tastes of the up-to-date young woman.

While her life is so short that it is scarcely possible to write a historical sketch of it, it is such that it is easy to predict for her a brilliant career if life and health are continued to her.

She has a fine physical constitution, is abstemious in her diet, is a remarkably fast walker, and all the conditions seem favorable to her retention of life and health if she does not break down her constitution by hard study at such immature age. She enjoys life like a child in the society of congenial people, but seems to take very little interest in social conventionalities.

She is informed in her conversation, and is most interested in things in some way germane to the great predominating idea of heretical philosophy.

She, and I as her publisher, have received many letters highly laudatory of her writings and she has been requested to write for other Infidel periodicals.

At the time of this writing, July 7, she is engaged in a discussion in the *Blade*, with Rev. President John Augustus Williams, the discussion having originated by Rev. Williams' criticism of an article of Miss Collins' in the *Blade*, in which she argued from alleged geographical mistakes about Palestine, in the Gospels, that they were written by Alexandrian monks who were ignorant of the geography of Palestine, and not by persons who had ever lived in Palestine.

The purpose of Miss Collins seems to be to draw Rev. Williams into the

discussion of more radical points in issue between Christians and infidels, and as Rev. Williams, who is a very scholarly and gallant man, seems inclined to meet her fairly and the indications are that there will be an interesting discussion between them.

It will be exceedingly interesting from the fact that rationalism is represented by a nineteen-year-old girl, and the church by one of its most mature and ripest scholars in this state.

Yours fraternally,

CHARLES C. MOORE.

ALL SORTS.

—We will continue to send the Magazine to new subscribers for one dollar a year.

—Subscriptions for some time to come can commence with the June Magazine,—the number in which the debate commenced.

—Prof. Daniel J. Ames, of New York City, will commence a series of articles, entitled ; "A Rational Exposition of Bible Myths," in the September Magazine.

—We are pleased to announce that Miss Mary Proctor, the daughter of the late Professor Proctor, will be a regular contributor to the pages of this Magazine.

—Remember that hereafter letters criticizing the discussion containing more than 250 words will not be published. As a number of such have been published on the Liberal side, I shall suspend the rule for a few of the first received from our orthodox friends, if necessary.

—We, the so called Liberals, often think it our duty to show up the shortcoming of orthodox people; we have an idea that it will in some way benefit the Free Thought cause. A much better way to advance our cause would

be to live such pure, upright lives *ourselves* that the general public could readily perceive the great difference in our favor.

—Being a Protestant of Protestants the Rev. M. J. Savage was not, of course, greatly awed by the historic exhibition of virgin bones at Cologne, concerning which he makes the rather unclerical observation:

"I can see all the virgins' bones I wish to see at full dress parties; and my reverence is stirred in the one case about as much as the other."—*Chicago Tribune*.

—According to Dr. Parkhurst the true mission of woman—that which she was specifically endowed and ordained to do by her Creator—is "to bear children and train them for the uses and service of the world they are born into." Not over one-third of the women in this country have husbands, therefore about two-thirds of our women have no legitimate way to discharge their "mission." Will Dr. Parkhurst please to explain how it may be done?

—The death of Prof. Huxley recalls his sensible words on the woman question: "Suppose, for the sake of argument, we accept the inequality of

the sexes as one of nature's immutable laws; call it a fact that women are inferior to men in mind, morals and physique. Why should this settle or materially affect the subject of so-called woman's rights? Would not this very inferiority be a reason why every advantage should be given to the weaker sex, not only for its own good, but for the highest development of the race?"—*The Woman's Journal*.

—An Irishman bought a cow from a Protestant, and proceeded to pour holy water (as he supposed) on the animal's back, making the cross with due solemnity. Having got a bottle of turpentine by mistake, the more he poured the more the cow kicked. He tried the *holy water* again when the cow broke loose, kicked him over and dashed away, to the surprise of Paddy and his Bridget, who exclaimed: "Holy Vargin, and mither of Moses! isn't the Protestant strong in her yet?" —*The (London) Freethinker*.

—*The Reader will please take particular notice of the following statement:* In the June number we said that letters reviewing this discussion *must not exceed 250 words*. A number of our contributors have already violated that rule,—hereafter it must be *strictly complied with*, and we hope writers will take even less space than that. In our limited space, at 250 words, we shall not be able to publish one-half of the letters we receive on the debate.

—NEW YORK, July 7.—[Special.]—The new woman has taken a decided and original stand in Brooklyn. She refuses to belong to a church and pay her proportion of its expenses unless she is allowed a voice in its manage-

ment. The particular new woman who has announced this determination is Dr. Alice B. Campbell of No. 114 South Third street, who has resigned her membership in the Central M. E. Church, South Fifth street and Driggs avenue, on the ground that she will not submit to taxation without representation.

—Thomas C. Platt, president of the U. S. Express Co., is held up as a very bad man by some of his political associates, but if the following that we clip from the *Elmira Telegram* be true he has some good qualities:

"A year or so ago I happened to be in New York in front of the company's office and saw Mr Platt standing outside with a watch in his hand. It was a cold day and in front of the building stood a pair of handsome horses attached to a wagon. In about three minutes Mr Platt went inside and summarily dismissed the two men who had charge of the team. It seems that he had issued orders that no horse should be allowed to stand on the street one minute without being blanketed. His drivers had violated this order and they were immediately dismissed.

—Rev. J. M. Cleary, a Catholic priest of some prominence of Minneapolis, Minn., it would seem does not take kindly to the "New Woman." In a late address to the students of St. Clara Academy he says:

Never, since the demon drove Eve out of Paradise, has a more dastardly and villanous attack been made on humanity's happiness than is made in the name of woman's independence, under a standard of unreasoning and delusive warfare.

All who have watched the trend of the times in the camp of the loud-voiced champions of woman's emancipation, will know that this is not overdrawn. Their theories have been pushed to serious extremes. Their boldest defenders have dared even to

claim the unholy privilege of revising the inspired Word of God to suit their mad purposes, and of bringing into the world a Woman's Bible, prepared by women, and published by women, in which man will be assigned to the inferior place for which they claim nature intended him.

That sounds very much as did the crack of the slave driver's whip in the hands of the clergy before the war. Notwithstanding, we are sure that the Spirit of Liberty will keep "marching on."

—A little boy, when questioned by his mother regarding some escapade, had not told the strict truth regarding the affair. She had taken him on her knee and was explaining to him that people who told lies could not go to heaven.

"Mamma," said he, "did you ever tell a lie?"

"Well, my son, I don't know, but possibly at some time in my life I may have told some things that were not quite what they should have been."

"Did papa ever tell a lie?" again questioned the boy.

"I am afraid he has," replied his mother.

"Did Aunt Fannie ever tell a lie?" persisted the boy. His mother concluded it was about time to choke her son off before he had involved all the relations on both sides of the family, so she said:

"My boy, I am afraid there is hardly any person in the world but who has, at some period in their life, made some statements that would not be called exactly the truth."

The boy pondered over this for a few momenns. "Mamma," he said, "it must be dreadful lonesome in heaven—nobody there but God and George Washington."—*Chicago Tribune*.

—Major H. A. Tenney has been for many years a leading citizen of Madison, Wis. Though not a Christian he has a character and reputation that any Christian might be proud of, and he is acknowledged to be a deep thinker and sound reasoner by all who know him. In a private letter he writes:

Rev. Mr. Kaye's replies to Ingersoll are striking examples of "How not to do it." It reminds one of the old lawyer's advice to the young one: "When you have no case, abuse the opposite attorneys." He answers nothing that Ingersoll has said either by science, philosophy or history, but discharges a whole battery of holy expletives to hide the issue with smoke to cover the only case he pretends to have in stock. For a Christian champion he comes as near a mental vacancy as could easily be selected. As yet he has made no allusion to any reason or fact in controversy. And he is the little David to meet the Ingersoll Goliath! Pah! Even church poverty of intellect could do better with more of a man and gentleman.

I still linger waiting the coming and while doing so, my old friends, Delaplaine, Mills and several others have already gone over, while several others, like myself, stand on the verge. We were all infidels without an *if*. We have passed long years together as pioneers in the west, and shall die, or have done so, without a fear or doubt, and look to Free Thought alone as the only means of grace or salvation.

Very truly yours,

H. A. TENNEY.

—A civil engineer tells this story:

While overseeing a gang of men who, with mule teams, were hauling dirt, a friend of mine—a ventriloquist—came up and stood by my side, watching the men at work.

Presently a mule, driven by a large, red headed and fiery-tempered Irishman, balked when right in front of where my friend and I were standing. The Irishman soon lost his temper, and began to belabor the animal with his whip. Every now and then the

mule would turn his head and look reproachfully at the angry Irishman, but still refused to budge.

"Now just watch the Irishman," the ventriloquist whispered in my ear.

At that moment Pat, losing all patience, gave the animal a tremendous kick in the ribs with his heavy boot.

The mule turned his head, and looking the Irishman in the face, opened his mouth—

"*Don't you do that again!*" The voice sounded as though it came direct from between the mule's parted lips.

The whip dropped from the Irishman's hand. For a moment he stared at the mule, and then, without uttering a word, he whirled about and bolted down the street as fast as his two legs could take him.—*Our Dumb Animals.*

This red-headed Irishman had probably never read of the little discussion between Balaam and his ass that is recorded in God's inspired volume, in the book of Numbers, chap. 22, verses 20 to 33—an interesting story, that shows conclusively that the said ass was possessed of more wisdom than the servant of the Lord—the Rev. Mr. Balaam.

—The honest reformer, whether we agree with his opinions and methods or not, we have great respect for. For instance, we hold in high esteem the earnest prohibitionist who is laboring to suppress what he considers a great curse to humanity,—The Rum Traffic. But we hold in contempt the hypocrite who does not object to the sale of liquor only on one day in the week,—Sunday. We think of him the same as we would of a person who would favor a law making stealing and highway robbery only a crime when committed on Sunday. Then there is another class of "reformers" (?) who are laboring to suppress all innocent amusement on Sunday that

we have no respect for. They are well described in the following editorial from the *Chicago Chronicle*:

Rev. W. G. Clarke has reached the conclusion that Sunday baseball playing is a crime, and announces that he will stop it in Chicago for all time. With a force of constables he promises to raid the west side ball park next Sunday and drag off to dungeon cells the shameless and anarchistic persons who violate the law by watching a ball game instead of going to hear Rev. W. G. Clarke preach.

The people have intrusted certain officials with the duty of enforcing laws and ordinances and preserving the peace. So far as we know, Clarke is not one of these officials. This fact does not, however, have any deterrent effect upon him. A man who lives by reform activities must be tireless in seeking for new things to be reformed. The more harmless the thing attacked the more notoriety will the assailant win. Clarke ought to get enough notoriety out of the crusade against Sunday baseball to sustain him until he proceeds to attack Sunday bicycling or theatrical performances.

The passion of sensational clergymen and shallow puritans for interfering with the liberty of other people has reached an acute stage in Chicago. Misgovernment by private interference is becoming a more serious evil than was ever misgovernment by the constituted authorities.

—"Affinity" for woman by the "Lords of Creation" has made much trouble in this world and like many other naughty things it has heretofore, unjustly it would seem, been laid to the devil. But as will be seen by the following God is the responsible one. Mr. Goldsbury ought to be good authority in this matter as he has been singing praises to God for Brother Moody for many years and there is probably no man living on as intimate terms with the Almighty as Moody. Really Moody and God seem

to be co-partners in the work of saving souls. Moody gets the money and the silent partner gets the glory.

NORTHFIELD, MASS., June 16.—Paul W. Goldsbury, one of the principals in the hypnotic trance of eighteen hours at Warwick last week that has created so wide comment, was here today. He is 25 years of age, was graduated from Williams' college in the class of 1892, and has since attended Rush Medical college at Chicago, and, as a member of the Moody Intercollegiate quartet, has sung all over the country. Mrs. Weisner, the other principal, is 28, and the wife of Professor A. J. Weisner of the College of Physicians and Surgeons in Chicago.

This is Mr. Goldsbury's version of the affair: "Last week, in company with other friends, Mrs. Weisner and myself ascended Mount Grace to view the sunset and came home by moonlight. I know the world will scoff when I say that our souls have an affinity for each other. I mean this in no vulgar sense. We are pure in thought and deed. Our souls have faith, each in the other. The affair was an outpouring of God's holy spirit of truth, faith and light. Hypnotism had nothing to do with it.

"I do not deny that we clasped hands, but it was not for eighteen hours, although if we did it was all right. In company with other friends of both sexes I spent the night in Mrs. Weisner's cottage after our return from the mountain. I did so because our souls were holding communion and our presence cheered each other. Our friends pleaded with us to separate, but I would not take the advice of anyone, because I knew that we were following God's directions."—*Chicago Chronicle*.

—Mr. Henry Frank of New York, the brave man who had the courage to step down and out of the pulpit when he could not honestly preach the absurd doctrines of the orthodox church, sends us a short article on the Kaye-Oswald discussion, which, though exceeding in length 250 words,

we think we will be justified in publishing in the September Magazine. He also sends us a very complimentary private letter from which we take the liberty of publishing the following extract:

"Let me congratulate you on the magnificent progress which you have made since you removed to the western metropolis. There must, certainly, be something amazingly inspiring about that western atmosphere. For while I always felt that you were issuing a very creditable monthly, I feel now that you are so rapidly improving on all that you ever did in the past that you are in great danger of rising clean to the top and outshining all your rivals. Keep right on in the path that you have struck out on since that strong editorial of yours appeared immediately after your removal to Chicago, in which you outlined your policy, and you are bound to win. In that particular you have no rival. You hold an agreeable middle ground between the extremes of mere Christianity and Infidelity. You maintain the position not of an arbiter but of a fulcrum, and you invite everybody who has a lever with which he expects to move the world of thought to place it on the fulcrum and do the best that he can. So you see in one respect, at least, you have accomplished more for the world than Archimedes did, for while he thought he had the lever he couldn't find the fulcrum. Success to you, abounding success! I hope yet to see the FREE THOUGHT MAGAZINE one of the largest in the market as well as the best. You have done a great thing in getting up this discussion, only I am mortally afraid that the poor reverend will become a victim of skepticism after it is all over, or else, what is worse, be compelled to live a life-long lie, and pretend to believe what he well knows in honest truth he cannot. But whatever the outcome you have done a noble service to the age in presenting the best that can be said on both sides. I hope that the interest that it awakes will cause a very large increase of the circulation of the Magazine."

SEP 7 1895

VOL. XIII.

SEPTEMBER, 1895.

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FREE THOUGHT MAGAZINE.

HOSPITABLE TO ALL TRUTH AND DEVOTED TO THE EXPOSING OF ANCIENT
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H. L. GREEN,
EDITOR AND PUBLISHER.

H. G. GREEN,
BUSINESS MANAGER.

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Thomas Paine.

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Ernest Ingham



Ernest Ingham

THE
FREE THOUGHT
MAGAZINE.

SEPTEMBER, 1895.

THE BIBLE CONTROVERSY.

By F. L. OSWALD, M.D., A. M.

III.

BRO. KAYE'S third epistle deals with the early "evidences" of Christianity, i. e., with the extant proofs that in the course of the first hundred and fifty years of our chronological era the literature of the Roman Empire contains a few transient allusions to a system of faith which among all sane human beings would at that very time, have formed the chief topic of discussion if its introduction had really been attended with the prodigies narrated by the authors of the New Testament.

The most unimpeachable of those notices are some ten or twelve brief passages which the diligent search of centuries has revealed in the works of intelligent Pagan writers. Celsus, Lucian, Marcus Aurelius, Tacitus, Suetonius and the younger Pliny incidentally advert to the creed which Buddhist emissaries appear to have introduced into the most superstition-ridden regions of western Asia, where their career seems afterwards to have been confounded with that of Buddha himself.

I do not mean to imply that any Pagan author of that era troubled himself to discuss the exegesis of the Galilean absurdities. The very word "discussion" would be misleading. They merely kicked the doctrine of Antinaturalism as they would kick a mangy cur crossing the streets of Rome. The satirist Montesquien tells a good story about a French village clown who rushed

breathless into the presence of his parents: "Mother! Father! the king has talked to me!" "Heavens! Is it possible? Oh, the honor!—what did he say?" "Oh, I stumbled against him in the park, and he said: 'Get out of the way, you mooncalf.'" To just about that much amount the early Pagan notices of the Christian creed. Tacitus calls it an "execrable superstition." Suetonius mentions it among the vile mystery-mongeries of the East that incurred the wrath of the Cæsars. Lucian informs us that every trickster could make his fortune by supplying the demand of the Christian miracle markets, Celcus in one passage nicknames the Christians "Sibyllists" in allusion to their forgery of Sibylline prophecies of the Galilean Messiah, and in another denounces them as jugglers, preying upon the credulity of the young and ignorant.

Seneca, who discusses all the noteworthy moral phenomena of his age, never mentions the ravings of the Galilean Buddhist; Pliny, in his vast cyclopaedia of natural and preternatural curiosities, never once alludes to the portents which (if even the tenth part of the Gospel legends were founded on fact) would have excited the eastern provinces of the Roman Empire like the appearance of a flock of dragons.

Bro. Kaye then ballasts his slender cargo of "evidences" with extracts from the writings of the Church Fathers, and might as well have favored us with quotations from the adventures of Baron Munchhausen. No grosser forgeries or more shameless prevarications have ever mystified the miracle gulls of this distracted planet than the Christian Evidence juggleries of the Patristic era.

"There are liars that lie for the fun of the thing,
And liars that lie for a fee,"

—but they are eclipsed, very far eclipsed, by the *Mendax in majorem Christi Gloriam*, the professional liar for Jesus' sake.

"The fathers," says, Lecky, "laid it down as a distinct proposition that pious frauds are justifiable and even laudable; Paganism was to be combated and therefore prophecies of Christ by Orpheus and the Sibyls were forged, lying wonders were multiplied and ceaseless calumnies poured upon those who, like Julian, opposed the church. This tendency triumphed wherever the supreme importance of these dogmas was held. Generation after generation it became more universal till the very sense of truth

and the very love of truth were blotted out from the minds of men."

Yet the prevaricators of the Middle Ages must have been past-masters of their art, indeed, if they could surpass the *Chef-Mem-teurs* of the early Christian era, the very era that evolved the "synoptic gospels" among a chimera brood of only slightly more preposterous spook-stories and biographies of the virgin-born Antinaturalist. Nearly every larger colony of Christian converts had a legend-manufactory of its own, hosts of distinction-greedy or vision-crazed fanatics vied in composing biographies of incredible saints and "acts" of imaginary Apostles; there were eleven different "Acts of Barnabas," four crazy "Acts of St. John," numerous, different and mutually contradictory Acts of St. Philip, of Peter and Paul, of St. Andreas and St. Bartholomew. There were seven supplementary Apocalypses (besides that of "Apocalyptic Jack," as a friend of mine calls the fever-patient of Patmos), there were Gospels of St. Thomas, a Gospel of St. James, a "Protevangelium of St. James" and countless biographies of St. Joseph and the Holy Virgin, most of them written in a style which the author of the Arabian Nights Entertainments would have eschewed as too extravagant, even for the purposes of plausible fiction. Some of these vagaries were, indeed, at once suppressed, as too apt to provoke the ridicule of the unconverted, but Prof. Griesbach admits that the still extant Mss. of that sort contain not less than 76,842 variations—seventy-six thousand eight hundred and forty-two more or less irreconcilable passages. Griesbach and Baur agree that in the controversies of the second century no appeal is made to the apostolic originals of the "New Testament" Scriptures, and it is more than probable that the "gospels" which eventually obtained canonical authority had the same origin as the four "Acts of St. John," and were merely selected on account of the slightly less shocking extravagance of their miracle absurdities. The rest were gradually eliminated from the catalogues of theological literature, though not from the private libraries of miracle-gluttons, and it is a suggestive fact that the name of the "Apocrypha" or "concealed" gospels was derived from the circumstance of their having been hidden from the sight of converts that had not yet quite escaped from the restraints of reason.

The more zealous votaries of mental prostitution continued for centuries not only to endorse the truth of the Apocrypha, but to supplement them with forgeries of their own. The occasional objections to pious frauds were far outweighed by the estimate of their value as evangelical adjuncts.

And does Dr. Kaye propose to deny that the "Fathers" of the Church were entirely worthy of that spiritual progeny? Is there a doubt that the early exponents of Christian orthodoxy were either habitual and deliberate perpetrators of Jesuitical frauds, or else as crazy as the Haytian Voodoo-howlers and utterly incapable of judging the standard of probability where the interests of their monomania were at stake? Clemens Alexandrinus repeatedly championed the cause of naturalism against the fanatics of anti-physical dogmas, yet that comparative rationalist pretends to trace all the wisdom of the ancients to Biblical sources. Plato and Homer, he assures his readers, had borrowed their first conceptions from the Hebrew prophets. Demosthenes was indebted to the oratory of Job and his eloquent friends. Miltiades would never have won the victory of Marathon, if he had not borrowed his tactics from the strategy of Moses. Pythagoras, he thinks, must have been a disguised Jew, and more than half suspects the identity of the god Serapis with Joseph, the son of Sarah. Justin Martyr gives a long list of preternatural cures effected by the potency of orthodox formulas of exorcism, and St. Irenæus does not hesitate to assert that *all Christians* possessed the power of working miracles, that they prophesied, cast out devils, cured the blind and thought nothing of raising the dead, several contemporary gentlemen of unquestioned veracity having thus been recalled from the realm of shades and resumed their municipal functions in a manner giving general satisfaction,—mingled only with mild surprise, since it would be impossible to enumerate all the still more wonderful achievements that had been effected by the simple power of faith. St. Augustine, the accomplished bishop of Hippo, mentions a consignment of miracle-working bones which resuscitated not less than five corpses of his own parish, but admits that in the adjoining diocese of Calama such events were even more numerous. He also states that in his presence St. Ambrose, guided by a dream, discovered the last resting place of two distinguished martyrs, and found their tomb filled with blood, though about 297

years had elapsed since the date of their burial. The enormous proportion of the skeletons left no doubt but the remains were those of the martyred giants, St. Probasius and Servasius, and the precious relics inaugurated their record of usefulness by curing one blind man and two demoniacs. The expelled demons confessed that they had tortured their victims for years, but tried to make amends by the enunciation of sundry orthodox sentiments. The Trinitarian doctrine, they admitted, was eminently true, and those who rejected it would be infallibly doomed to climatic experiences of the most painful kind. St. Epiphanius informs his readers that some rivers and springs were annually changed into wine, to attest the miracle of Cana, and the miserable liar adds that he had himself drunk from a fountain of that sort.

And it is to such witnesses that Bro. Kaye has to appeal for the evidence of the meagre possibility that the documents recording the prodigies of the New Testament were first mentioned—not during the last quarter, but a few years before the third quarter of the second century. But would the establishment of that fact abate one iota from the intrinsic incredibility of those records?

“Just change the case,” says Dr. Kaye, “and suppose we should demand incontrovertible evidence that Cæsar wrote the Commentaries or Cicero his orations, how would Ingersoll go about to prove it?”

Is that parallel really a fair one? Are the Commentaries a medley of cock-and-bull stories and preposterous dogmas that would reduce the idea of their infallible truth to a mere idiocy, if, besides, it could be proved that they originated among a generation of forgers and spookmongers during the most ghost-ridden period of the world’s history? And could that aspect of the question be changed by a debate about a possible difference of a few years in the definition of the era that recorded the first allusion to the existence of such traditions?

The most superstitious race of the present age—though they hold no candle to Bro. Kaye’s friends of the Patristic era—are the Bar-Fantees of the southern Soudan, who perform extravagantly ludicrous antics at the bidding of their fetich-venders. Suppose the converts of that tribe should invade the territory of their neighbors to enforce the belief in a tradition to the effect that four thousand years ago the Man in the Moon descended from the sky

to dance a minuet in the foothills of Mount Kilimanjaro and inform the astonished natives that they could attain salvation by the scrupulous performance of three hops, three handsprings and three summersaults. Would an impartial referee deny that the parallel is fair to a generous degree? Is the descent of a lunar anthropoid not much less impossible than such events as the ascent of a man who had been killed and buried, the resurrection of a decaying corpse, or the appearance of a whole delegation of reincarnated skeletons from the tombs of a Hebrew necropolis? And again, would the acrobatic receipt of the supposed Moon-Messiah not be more salutary and far less blasphemously preposterous than the precepts of the Bethlehemite—to use no kindred word—who instructed his disciples to gain the favor of their Creator by despising and renouncing the blessings of the material universe and to illustrate their advance upon the standards of Pagan ethics by hating their parents and friends, and substituting prayer and beggary for industrial enterprises?

And now, suppose, it should be pointed out that the supposed period of the moon-portent had coincided with an unparalleled epidemic of miracle-mongering insanities and that the historians of a rationalistic neighboring nation had for a hundred years not so much as mentioned the alleged prodigy? What should we think of a Bar-Fantee controversialist who should found his defense of the lunar hoax upon the possibility of reducing that suspicious century of silence by a decade or two.

“Even those modern critics,” quotes Bro. Kaye, “who do not accept the supernatural character of the Gospels are constrained almost to a man on the basis of scientific and elaborate investigations to place the origin of our Gospels, with a few exceptions in regard to the Gospel of John, either in the latter part of the first century or in the first quarter of the second. You can see how this admission gives the anti-supernaturalist trouble” (does it?) “but they cannot help themselves. The evidence is against them.”

Against what? Would the existence of a complete MS. of the synoptic gospels by a contemporary of Justin Martyr invalidate the doubts founded upon the self-contradictions of those gospels, to mention no other objection? Would it outweigh as much as the suspicious silence of Josephus, a contemporary of Christ and cir-

cumstantial historian of his own age, who does not in a single instance allude to the marvellous achievements of an incarnated God-son, nor to the prodigy of a series of resurrections, and who, among all his protests against the misdeeds of Herod never mentions such a crime as the murder of the innocents?

"It is true," the Bar-Fantee apologist would be obliged to admit, "that a native of our own country in his minute chronicle of contemporary events does not mention the descent of the Moon-man (whose name he exalted), nor the crowning grace of the highland fandango; and it is also true that no neighboring nation took notice of those world-redeeming transactions; but it would be a mistake to say that the oldest of our sacred gospels is only 3,820 years old. The Kilimanjaro fragment and the Bar-Gadir version of the codex Lunaticus can claim an antiquity of 3,858, and perhaps more than 3,860 years. You can see how the establishment of that fact gives the antinaturalists trouble, but they cannot help themselves. The evidence is against them."

Yet, if called to order by the missionary friends of Dr. Kaye, the man from darkest Africa might well reply that the transient visit of a Lunar Apostle and his *pas-de-seul* on a mountaïn meadow were much more apt to escape general attention than the proceedings of a God, who traveling up and down a country under the administration of civilized stadtholders, performed deeds that would bring the most truculent savages to their knees, and divert intelligent human beings from the discussion of all other topics whatever.

Missionary: "Then no contemporary writer has mentioned the advent of your moon-prophet?"

Darkest African: "Why yes,—one Hebrew writer,—Moses the son of Amram, of the tribe of Levi."

Missionary: "What! where?"

D. A. (producing a copy of the Old Testament) "Just read this: Genesis, chap. II: 8. And the Lord planted a garden eastward in Eden—a saviour from the moon shall dance a saraband on the meadows of Mount Kilimanjaro—and there he put the man whom he had formed.' "

Missionary: "But, my poor friend, don't you see that this is an evident interpolation? It does not fit a word of anything preceding or following, and the prophecy has been scrawled

on the margin with charcoal, while the genuine text is in print."

Yet for more than a thousand years theologians upheld a large number of equally silly forgeries, including that ne-plus-ultra of clumsy fraud, the interpolation in Josephus, that fits the context like a shred of calico patched into a weft of old silk.

Considering the recklessness of the early Christian mystagogues, and the gross ignorance of their dupes, there is no guarantee whatever even for the authenticity of a single one of Bro. Kaye's quotations from the Patristic writers. The sainted forgers who ventured to redact the text of Pagan prophets cannot be supposed to have had any hesitation in taking liberties with the writings of their own predecessors.

The survival of the "New Testament," in its present form, turned, indeed, upon a mere question of battle-luck. If the Arians had happened to maintain the supremacy which four or five times seemed almost within their grasp, canonized bishops and expelled demons would have been made to endorse the doctrine of Unitarianism, and Bro. Kaye's "Great stupendous system of truth, battling its way through the ages" would have been relegated to the limbo of exploded heresies.

"Don't lose this battle," says the Swiss abbot in Kerner's *Winklerlied*, "if you do, the pen of history will denounce you as routed rebels. If you win, it will laud you as victorious patriots.

[TO BE CONTINUED.]

POSTSCRIPT TO THE READERS OF THE FREE THOUGHT MAGAZINE.

THE London Royal College of Surgeons has reserved a conspicuous place of its Museum for a fragment of a little skeleton which exhibits the largest number of malformations ever seen in the remains of a human being, and for similar reasons I would advise the readers of the *FREE THOUGHT MAGAZINE* to frame, as a literary curiosum, the Rev. J. R. Kaye's "Reply" on page 441 of the present volume.

It is but a fragment, but it combines characteristic specimens of four of the five most egregious forms of sophisms known to

the science of logic. After mentioning a few of the usual and comparatively venial stratagems of sophists (Exaggeration, Appeal to Class Prejudices, etc.), Arthur Schopenhauer enumerates the following five less common and more discreditable expedients:

1. The Irrelevancy Trick: a shyster, accused of bribery, calling attention to his opponent's failure to recognize the fact that the Doric form of a certain verb ought to have the accent on the penultimate syllable, or a Rev. Kaye, Ph. D., avoiding the discussion of Ingersoll's formidable indictments by discanting upon Spencer and Huxley's theory of causation.

2. The Double Sense Trick: Insisting upon the inscrutability of a teleological cause of causes where his opponent had referred to the ordinary proximate causes of phenomena—of geological and astronomical factors of motion, etc., perfectly known to the exponents of secular science, but unknown to J. R. K.'s "inspired" writers.

3. The Holy Horror Trick: Tartuffes assuring their audience that an opponent's profanity has paralyzed their power of articulate speech: We can only moan or shudder in silent prayer—expedient prevented by provisos of the present controversy, though in the "Examination" and "Reply" of the September number we are favored with several pious groans.

4. The Intentional Misconception Trick: Pretending to marvel at my waste of time in squabbling about the use of *italics*, instead of answering my request for an explanation of certain clearly defined interpolations and omissions. (P. 442.)

5. The Galimatias Trick: A worsted controversialist concealing the weakness of his position by a dust-whirl of absolute nonsense, for an exquisite sample of which *vd.* pp. 442 and 443, from "principle of causation" to "metaphysical text."

To what shifts the daylight of the nineteenth century has reduced the champions of the "Great stupendous system of Truth struggling forward through the ages"! Four hundred years ago all that trouble could have been saved by a brief note of denunciation; and Bro. Kaye probably sighs with Wordsworth that

"— now we feel, where'er we go,

That there has passed a brightness from this Earth"—

—the once brightly burning, but now extinguished, fire of the Holy Inquisition, to which an envoy from the Court of the First Great Cause behind Phenomena could consign inconvenient investigators of his credentials.

F. L. OSWALD.

INGERSOLL'S PHILOSOPHY OF THE BIBLE—AN EXAMINATION OF THE LECTURE ABOUT THE HOLY BIBLE.

BY REV. J. R. KAYE, PH. D.

III.

THE NEW TESTAMENT.

(Continued).

LET us now proceed to the next Cabinet of Curiosities in this Sceptical Museum. The prodigies we shall there find may startle us, and from the nature of their deformities disgust us. But let us proceed.

Ingersoll—If they (the Gospels) were inspired, then the four Gospels must be true. If they are true they must agree. The four Gospels do not agree. Matthew, Mark and Luke knew nothing of the atonement, nothing of salvation by faith.

Here is a definite statement made by one who claims to be an attentive reader of the New Testament. Is he sure he has told the truth, and does this statement indicate his best understanding of the matter? "Matthew, Mark and Luke knew nothing of the Atonement, nothing of salvation by faith." This statement is enough to make the whole three turn over in their graves and groan. Can we credit Ingersoll with honestly believing this statement, himself? Does he imagine for a minute, that anyone who had ever read the Synoptic Gospels to understanding their underlying principles and plain statements of fact would believe such an expression? Can he in this position clear himself of both of two charges—supreme ignorance and misrepresentation? If it is ignorance he should cease to make himself ridiculous; if it is falsehood, his audience should know that he has received their money on false pretenses when he gave his lecture, declaring that since others were unwilling to, he felt that he should tell the truth on the Bible.

This disreputable statement undertakes to say, that the first three evangelists have no knowledge of Christ's atonement or salvation relative to the doctrine of faith; that all they have said about the Gospel have been in terms of good deeds, of charity; that Christ's words as recorded in these Gospels do not deal with

the particular principle of salvation as they are represented in the Gospel of John. Let us examine these Gospels in a few simple things that anyone acquainted with the spirit of the Scriptures shall have no difficulty in understanding.

1. The Atonement commemorated in the Lord's Supper. Matt. 26:26; Mark 14; Luke 22. The only question is, how is the Lord's Supper taught in the Scriptures? Does the principle of the sacrifice of Christ appear in his statement of it in this Institution? What does Christ mean by the symbol of the broken bread in calling it his body, and his blood of the New Testament which is shed for the remission of sins? In other words, on the basis of the Gospels, what is the meaning of this feast with reference to the Atonement? The average Sunday school scholar knows so well that it needs no further elucidation. In these passages at least, the doctrine of the Atonement is a fact, and yet Ingersoll is foolish enough to suppose that intelligent people can be humbugged by such low misrepresentations. Should not any man feel his cheek tingle with shame, that he can in so dastardly a manner cover up the truth? And this is the man that told the Milwaukee audience that it was necessary that he should tell the truth respecting the Bible!

Thus according to Ingersoll the doctrine of faith relative to the Atonement was not understood, at least was never stated by the first three Gospels. Is it more truly stated in any other part of the Scriptures? Regardless of the difference between the Synoptic and the Fourth Gospels respecting their particular aim in setting forth the character and work of Christ, for Ingersoll to maintain that the doctrine of faith as Christ taught it in its purity and simplicity, is not clearly distinguished in the first Gospels, is bold enough. A man who can make such a statement is equal to anything, either from ignorance or of the disposition to misrepresent.

2. The necessity of the Atonement in the sufferings of Christ. "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. . . . And said unto them, thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: And that repentance and re-

mission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24: 25-27, 46, 47.

In this exceedingly strong and full statement of the Atonement and the means of salvation, this Gospel tells us, that Christ expatiated upon all the Scriptures concerning himself, or what the Fourth Gospel has represented respecting the Atonement. Hence in Luke's account we have the same great fundamental truth regardless even of these passages bearing particularly on the necessity of Christ's sufferings—that it "behooved" him to suffer for purposes of remission of sin. Does not this abundantly overthrow Ingersoll's ridiculous claim?

But again, since, according to this Bible student, the conditions of salvation in the Synoptic Gospels are good deeds and charity, and since in the 46th and 47th verses of this chapter the grounds of the remission of sin are stated on both the human and divine sides, why are not Ingersoll's conditions to be found in the entire quotation? His statement breaks down like most of them the moment you begin to investigate.

3. Forgiveness of sins through the exercise of faith.

"Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace." Luke 7: 47-50.

But Ingersoll would have us to understand that these Gospels know nothing about salvation by faith. And since only the gospel of charity is known to Luke, who never got beyond the theory "that if we forgive others God will forgive us," how does it occur we do not find a trace of such theology in these potent passages? Thus, to be consistent with this position, why did Jesus not declare "thy good deeds have remitted thy sins, thy charities have saved thee, go in peace." Is it not clear that we dare not trust Ingersoll to make a statement of the Bible honestly? Perhaps we shall see him crawling out through his convenient hole of "interpolation." That end of the road is usually kept clear to make a convenient escape when crowded. Is this kind of stuff good exchange for the confidence of his audience? Is it common honesty?

4. The unavailability of "good deeds" for eternal life "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? and then will I profess unto them, I never knew you: depart from me ye that work iniquity." Matt. 7: 21-23.

Here Christ expressly states, that the ground upon which some would claim divine recognition—good deeds—would avail them nothing; and that the real condition to salvation rested in doing the Father's will. Are not the tables strangely turned on Ingersoll's claim by the very gospels he has attempted to tell the truth about? Would not any sensitive man hang his head in shame, that he could cram so much ignorance or falsehood in so few lines?

5. The salvation of the dying thief, Luke 23: 39-43. This is familiar to every one unless it be Ingersoll himself. Remember that the first three Gospels know nothing about salvation only that effected on grounds of charity and good deeds. Now Luke makes an extended statement of this tragic scene in which Jesus accepts in his redemption this converted malefactor. Will Ingersoll be kind enough, if he is an honest man, to state some of the "good deeds" Luke has recorded that this man did that secured him Christ's saving recognition?

The Atonement centers in the Cross; Matthew, Mark and Luke record the incident. Did they not know what they were recording as well as John? After all that has been stated under these five heads briefly, we take a glance at the man who struts around the country as a Cæsar among the skeptics, and egotistically declares how many times he has read the Bible within a year. It is evident to any idiot that a few times more will not hurt him, unless he has a constitutional difficulty in telling the truth. To assist Ingersoll in his next reading of these Gospels on the general doctrines of faith, repentance, confession and remission of sin, etc., in setting forth the general terms of all the Gospels, and their uniform treatment by the writers, I would indicate just a few passages, that perhaps he has torn out of his Bible, and so can no longer find them: Matt. 3: 2; 4: 17-23; 9: 22; 10: 32;

20: 28; Mark 1: 14, 15; 5: 34; 10: 52; 11: 22; 16: 16; Luke 2: 28-32; 4: 16-19; 19: 10; 23: 39-43.

In this discussion on the date of the Gospels and the teaching of the same respecting the grounds of salvation, we have established in the first instance to any reader of average intelligence, that Ingersoll has no claims to scholarship in the field of New Testament Criticism. In the other instance we have seen that the cabinet of curiosities which we struck, is a ridiculous sham that no man of moral sensitiveness would be guilty of perpetrating. No charitable person can read the next few pages of this same chapter without feelings of regret, that the sacred historians did not have Ingersoll among them to give them lessons in writing "about the Holy Bible" and show them how they should have "agreed" identically in all statements, and how they should have each one closed his book at the same point of the history, and have narrated in the finish the same statement of our Lord. And certainly they should have all been around when the Ascension took place, and if they were this modern school-master would have rapped them well should they fail to indicate the event, since its omission would be regarded in the nineteenth century as a priori evidence that they were nowhere near the scene.

Now the real fact is, that had such a misfortune befallen the apostles and they had thus been inspired by the spirit of Ingersoll instead of otherwise, and all this neat, rhetorical, logical work been done on the Gospels, it never would have survived the First Roman persecution. Since Ingersoll cannot even read the Gospels straight in his English version, how accurate he must be in detecting other discrepancies and interpolations which require so much more than merely reading the facts. No sensible man would lower his dignity to pay any attention to a great body of his childish assertions, a good example of which is the following: "The diseased, the palsied, the leprous, the blind who were cured, did not become followers of Christ. Those that were raised from the dead were never heard of again." Will Ingersoll furnish us with the sources of his information concerning all this; or is he so credulous as to suppose that the authenticity of the New Testament rested upon its being a history of the subsequent lives of all the persons of whom it speaks?

Ingersoll.:—So the accounts of the Ascension of Jesus Christ

in Mark and Luke are interpolations. Matthew says nothing about the Ascension John who was present, if Christ really ascended, says not one word on the subject. As to the Ascension the Gospels do not agree.

Will Ingersoll define what he means by "agree"? When one person makes an assertion and a second person says nothing about it, do they disagree? When two persons make an assertion, and other two are silent with reference to it, is there disagreement? In such a case is there any more evidence of disagreement than if all four had remained silent as to the fact? Why is there any absolute necessity about Matthew recording the Ascension? By what canons of logic is Ingersoll governed in demanding these records of this event to maintain the authenticity of the Gospels? What advantage would it be if all had made the same statements regarding it as far as Ingersoll's criticisms are concerned? for in that case he would simply have told us that it was a case of collusion. "As their name Gospels implies, they are not histories, but glad tidings, good news for particular classes of people. They differ as much from complete biographies as historical discourses do, which are designed to teach specific lessons. Their authors were by no means anxiously concerned to secure a verbal agreement. If that had been the case it would have been a very simple matter for each Evangelist to have so given the inscription on the Cross that there should have been no deviation; but would not our sceptics have been ready to accuse them of collusion? Would not four persons who should repeat the same story word for word in court excite suspicion? It is not within the range of human power for different individuals to report the same events and discourses, experienced and heard in a series of years, alike or in the same order. Shall he therefore deny that the facts reported ever happened? Certainly, if we had only one Gospel, sceptics would claim that it was not true because it lacked confirmation. If all the Gospels related the same facts in the same order, it would be argued more strenuously than at present, that one had been derived from another. But as the case now stands variations in the accounts, which under ordinary tests would not be regarded as fatal to the substantial accuracy of the narrative, are urged as reasons for doubting everything of a supernatural character."

It is to be regretted that Ingersoll never knew "Why we have Four Gospels." There is a deep and divine reason. And I am sure that Dr. Gregory would be perfectly willing that he inform himself through his most excellent work entitled "Why We Have Four Gospels."

Ingersoll:—Does any natural man now believe that Christ cast out devils?

If his disciples said he did, they were mistaken? If Christ said he did he was insane or an imposter.

Then why should the disciples be merely "mistaken?" Why were they not equally insane or imposters?

Huxley:—Physical science has had nothing directly to do with the criticism of the Gospels; it is wholly incompetent to furnish demonstrative evidence that any statement made in these histories is untrue. Indeed, modern physiology can find parallels in nature for events of apparently the most eminently supernatural kind recounted in some of those histories.

Then it would be Mr. Huxley's privilege to inform Mr. Ingersoll that he was the one who was "mistaken" in being so positive about the mistakes of the Evangelists. In that case there would be this interesting difference: The Evangelists need have no fear in being told by this lecturer that they were mistaken, for their critic seems to be incapable of both stating the truth of their Gospels and interpreting properly any of their statements; while on the other hand Ingersoll has to be corrected by his own school as much as by any one else in the rash statements he makes.

Ingersoll:—If Christ had wrought the miracles attributed to him; if he had cured the palsied and insane; if he had given hearing to the deaf, vision to the blind; if he had cleansed the leper with a word, and with a touch had given life and feeling to the withered limb; if he had given pulse and motion, warmth and thought, to cold and breathless clay; if he had conquered death and rescued from the grave its pallid prey—no word would have been uttered, no hand raised except in praise and honor.

In the first place, does Ingersoll mean to say, that in reading the Gospels such exhibitions of honor and adoration were not abundantly shown the Master for these very reasons? Again, why does he have such unbounded confidence in human nature? If moving through American cities of the twentieth century is a

man, who is unwilling to *read* the words that fell from the lips of the Christ, and state them in their plainest sense, but deny their existence altogether, as Ingersoll has done so flagrantly in this chapter under review, why should he even expect consistency at the hands of the persecutors of Christ when they too had a special point to gain? But again, how can Ingersoll even speak of the possibility of Christ accomplishing these various things he has enumerated with any degree of sobriety, since to claim that they were done is to establish insanity or imposture? And yet this very simple position that a child would not make a mistake about, Ingersoll is too ignorant to see.

As we leave the discussion of this chapter on the New Testament we certainly cannot be expected to have any feelings of respect towards it, either with reference to its erudition, or plain statement of fact. It deserves to be placed in the cabinet of any man interested in gathering up literary curiosities. Shall we find our juggler any less expert in his legerdemain as we proceed?

[TO BE CONTINUED.]

REPLY TO PROF. OSWALD'S AUGUST ARTICLE.

BY REV. DR. KAYE.

Just what Prof. Oswald may mean by my Scriptural acrobatics of the July article I do not know, unless it be the discussion of Ingersoll's claim respecting the book of Ecclesiastes. That reply was sufficient to show either ignorance or profligacy of statement on Ingersoll's part, while the "defender" of the Ingersollian "faith" has nothing to say for his "American Diagoras."

Again, the reply to the enumeration of *Christian men* (not certain notions of the past) such as Newton, Locke, and Bacon, is so completely out of point, as to cause those men to turn over in their graves and groan.

I fully expected the repulse that would come when my critic struck that party of gentlemen enumerated in my article which began with the saloon gang and ended with Ingersoll. And I also expected to hear that "every step in the progress of culture
3 been achieved in spite of the Church." The best reply to

that statement is simply that it be read. But respecting this claim there are a few "fruits" by which Scepticism may be known. Will Prof. Oswald furnish them and thereby save his statement from ridicule. Will he prepare an enumeration of hospitals, orphanages, widow's homes, and work for the fallen, that have been thus established? That may be difficult, so I request that a report be made of great Agnostic philanthropists, infidel generals, sceptical painters, atheistic poets of high rank. And when he has given us a decent list of these, we should be obliged for one indicating "Robert Ingersoll," "Voltaire," or "Tom Paine" Memorials in the form of Missions for Waifs, Rescue Stations, etc. And again, a "Board of Missions" consisting of Ingersolls, Voltaires, and Oswalds to penetrate darkness, ignorance, and cannibalism, to open up continents to the world and to the light, might look well in that record. But since the infidels have secured the world's progress and civilization while Christianity was making it a "slave pen," and since this is impossible without bringing in the college and university somewhere, my critic may close his enumerations with these institutions founded and maintained by some of his kind. The trouble with our benevolent Agnostics is, that they can scarcely make a donation to a college for they are nearly all "Christian." How badly they must feel about it is seen in the number of universities they have reared. I wonder if Prof. Oswald will point to Girard college as Ingersoll did when trying to answer a similar question, not knowing seemingly, that this is the only college, I believe, where the Bible is taught and used as a text-book in this country by an order of court.

And yet our critic has the boldness to talk of the Church consenting "to share the fruits" of this sceptical progress. A few facts would be mighty things in favor of this agnostic assurance did they only exist. The space allowed for this reply is taken, but Prof. Oswald's blind sneer at a "Christian civilization" becomes ridiculously dwarfed when placed in contrast with Prof. Huxley whom we have quoted before: "Whoso calls to mind . . . that ideal of manhood, with its strength and patience; its justice and its purity for human frailty; its helpfulness to the extremity of self-sacrifice; its ethical purity and nobility, is not likely to underrate the importance of the Christian faith as a factor in human history."

A RATIONAL EXPOSITION OF BIBLICAL MYTHS.

BY PROF. DANIEL T. AMES.

PRIMITIVE man saw everywhere manifest a world of phenomena of which he was wholly ignorant, and concerning whose cause and purpose he could only imagine, guess and speculate. And who has not been amazed at the facility with which ignorance accounts for and explains every mystery it encounters, as well as the dogmatic persistence of its belief and its ever ready reason—*because?*

To primitive man, the earth appeared to be the most ponderous of all things, and he naturally guessed it was so. For a similar reason, he guessed it was flat and the great primal and central body around which the universe revolved. He guessed that the sky was only a little distance above; was a solid arch spanning the earth and separating it from Heaven, where he fancied was the abode of the great Unknown. He guessed that the sun, moon and stars were, as they appeared beneath the solid arch, trivial in size, and mere furnishings of the inconceivably great earth. He guessed the clouds to be the hiding place of the Deity; thunder his voice, and the lightnings his messenger. He guessed that earthquakes, plagues and famines were manifestations of his anger, while sunshine and plenty betokened his pleasure. He guessed that rain was capriciously poured from reservoirs above the sky. And thus ignorance guessed respecting the *cause* and *purpose* of every phenomenon it beheld or experienced.

With the great unknown power which man saw everywhere so mysteriously manifested, he very naturally came to associate not only his own origin, purpose and destiny, but all the good he enjoyed and the evil he encountered. And how natural, lead by his own conceit, that he should ultimately fashion it in his own image and enthrone it in the mysterious realms above as *his* God and the creator and ruler of the universe. Thus man it was who fashioned a creator in his own image, rather than a God so creating man.

If good came, the gods were propitious and were rewarded with praise and sacrifice; if evil came, they were angry and resentful and were besought with prayer and sacrifice. Thus, man came

to alternate between belief and doubt, hope and fear, ever presenting the strange anomaly of being compelled by an inexorable necessity to supply his physical wants through the operation of natural law under the guidance of his own reason and experience, while at the same time he was led to importune Heaven for every desired good.

As to which of these sources he was most indebted, although he had bewildering doubts, yet fearing lest through some mistake offense should be given to and vengeance taken by the great unknown and higher power, he usually adopted what appeared the safer alternative of giving to it the benefit of all doubts, and according to it all praise and reward. Under such belief in, and dependence upon an arbitrary and capricious God as the almighty controller and giver of all things, how natural that some plausible, crafty, aspiring leader should come forward and under the pretence of being the specially appointed agent of this Almighty God usurp his accredited power and in his name levy tribute, dispense favors, inflict judgments, and through threats of his almighty vengeance upon the transgressor, compel unquestioning and slavish submission to his alleged Heaven-directed decrees.

Out of just such a crisis in human affairs, the so-called divine revelation of the Bible had its beginning.

It is probable that sometime, some thousands of years ago, there was in Egypt a race of slaves whose ancestors came there to escape one of those deadly famines so common to the semi-desert lands of southwestern Asia. One of this slave race, called Moses, more learned and presumptuous than any other of his fellows, conceived a plan for their liberation by flight to the half-mythical land of their fathers, where they should again enjoy liberty and the fruits of their toil. But when Moses made known his plan to his brethren they very naturally hesitated. They knew their own weakness and the power of their masters, which from the long grinding and merciless servitude they had come to regard with most abject fear.

No persuasion or promise of Moses could induce them to hazard a flight which they feared could only end in capture and a return to even more grievous hardships and suffering at the hands of their enraged masters.

Ignorance, superstition and credulity, the result of long, degraded and helpless servitude, shrouded this people like a fog. This Moses understood. He also knew well their cherished traditions respecting the land of their fathers and the intensity of their all-pervading belief and faith in the might of their god, Jehovah.

In all this, Moses saw his opportunity. He thought that if he could only inspire them with a belief that their invincible and almighty Jehovah had espoused their cause and had pledged himself to be their guide and protector, under the leadership of Moses they would venture a flight to their traditional land of promise.

Moses, discomfited, returned to the attendance of the flocks of his father-in-law in Midian—an occupation peculiarly adapted to revery and romancing. In the course of time he came again to his brethren, when he relate to them, with spectacular effect, the marvelous story recorded in Exodus, chapters III, IV, VII, how while attending his flock in the land of Midian he heard a voice from out of the midst of a blazing bush, calling, "Moses, Moses, Lay off your shoes and come hither." Moses meekly obeyed, when the voice announced itself as "I am that I am, the Jehovah and god of Abraham, Isaac and Jacob," and said, "I have surely seen the affliction of my people which are in Egypt and have heard their cry by reason of their taskmasters. For I know their sorrow and have come down to deliver them, and I have chosen you, Moses, to be my instrument for their deliverance. Go thou, therefore, down to Egypt and thus shalt thou say unto the children of Israel, The God of Abraham, the God of Isaac, the God of Jacob hath sent me unto you." (Exodus III, 15.) "And he has said he has seen what is done unto you in Egypt and he will bring you up out of your affliction in Egypt into a land flowing with milk and honey."

Now, says Moses, why should you longer fear to follow me? for have you not heard in the very language of Jehovah himself how I am now come to you not merely as Moses but as the meek and humble instrument of the great and almighty Lord God of Israel—the great "I am," by whose fiat earth and heaven are, and who smiteth with thunderbolts, earthquakes, floods, plagues, famines; against whose omnipotent power none can stand and from

whose all-seeing eye there can be no hiding, and before whom Pharaoh and his hosts will be as stubble before the consuming flame?

Moses' story took: the slaves ignorant and credulous believed; superior intelligence, cunning and craft exercised in the name of the great Jehovah triumphed. The firm of Moses, Jehovah & Co. had gained recognition and the Israelites, now fully assured, hastened to make ready for their flight as recorded in Exodus XVII to XVIII, and after much hardship and many tribulations they came out of Egypt into the semi-desert lands beyond the Red Sea. There was no milk and honey, but a dearth of everything, and they murmured and besought of Moses and Aaron why they had led them into the wilderness to starve (Exodus XVI, 3). "And the children of Israel said unto them, would to God we had died by the hand of the Lord in the land of Egypt when we sat by the fleshpots and when we did eat bread to the full: for you have brought us forth into this wilderness to kill this whole assembly with hunger."

From these and other murmurings, it was manifest to Moses that the faith of Israel in his firm of Moses, Jehovah & Co. had become greatly shaken and rebellion against its authority was imminent, and if the firm was to survive and accomplish its purposed mission a reorganization on a more comprehensive and authoritative basis had become a necessity.

Before their encampment towered Mt. Sinai to the clouds, where there were frequent and terrific displays of thunders and lightnings. To a people just from a land where such displays were unknown, this was, indeed, awe-inspiring. Surely, thought they, there is the voice and presence of Jehovah. Here again Moses saw his opportunity. He retired to the cloud-hidden heights of Sinai, where he tarries until there should be such a display of thunder and lightning as should strike the people with awe and terror, when he hastened to descend, and the result is recorded in Exodus XIX, 17 to 26: "And it came to pass on the third day in the morning that there were thunders and lightnings, and a thick cloud upon the mount, so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount." (Exodus XX, 1 to 7.) And God

spake to Moses all these words, saying, I am the Lord God which have brought you out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me. For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers unto the third and fourth generation of them that hate me." (The same chapter, 18 to 23) "And all saw the thunderings and the lightnings; and they removed and stood afar off. And said unto Moses, Speak thou with us and we will hear; but let not God speak with us lest we die. And Moses said unto the people, Fear not, for God is come to prove you, and that his fear may be before your faces that ye sin not. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel. Ye have seen that I have talked with you from heaven."

Again ignorance and fear trembled and was prostrate before self-seeking cunning and fraud, and accordingly the firm of Moses, Jehovah & Co. (Unlimited) became re-established; articles of co-partnership, perpetual; powers, omnipotent; capital, infinite; scope, realms terrestrial and celestial; Moses, its general manager, financier and treasurer. To Jehovah was to be all honor and praise and the sweet odors of burning incense and of roasting bullock, mutton, etc. Record of the peculiar laws of the firm, its ways and means, pains and penalties and wondrous doings will be found set forth with great and oft-repeated detail in Exodus, Leviticus, Numbers and Deuteronomy. If any of you have not read it, you should not fail to do so and to him who can lay aside prejudice, and regard it as he would a new story, presented for his consideration and belief, it will seem surpassing strange that it could have been so long accepted by the Christian world as "thus sayeth the Lord."

Perhaps the most remarkable and significant episode in this strange drama is that recorded in Exodus, beginning with Chapter XXIV, 15, and through succeeding chapters to the XXXIII. There it is related how Moses went up into the clouds of Sinai, where during forty days and forty nights he remained in communion with God, devising ways and means, detailing plans and specifications for the construction and furnishing of altars, tabernacles, arks, etc.; the manufacture of robes and perfumes for the dignifying of priests and rules for their consecration; prescribing the manner and forms for burning of incense and the sacrifice of

rams, bulls, etc., for burnt offerings to the Lord—all this specifically tending to bestow reverence and aggrandizement upon Moses and his priests, the record of which was alleged to have been engraved on stone by God himself. (Exodus XXXI, 18.) "And he (God) gave unto Moses when he had made an end of communing with him upon Mt. Sinai two tables of testimony, tables of stone written with the finger of God." Exodus XXXII relates how, when the people saw how Moses delayed his coming they waxed very impatient and gathered before Aaron and demanded that he make them gods that should go before them, "For as for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him." So Aaron collected their gold and made for them a golden calf. Now when Moses came down from the mount and found them dancing and making merry about this "new God," he was mightily wroth. He saw here rebellion, indeed, treason, not only against his authority but against his firm. They had characterized him as "this man that has led us up out of Egypt," etc. Jehovah, they had not only repudiated but actually supplanted by another god, a golden calf—a little fellow, it is true, only a sorry substitute for the bull-god of the Egyptians. But it was sufficient, apparently, to arouse not only the fear and anger of Moses but the jealousy and wrath of his alleged god, Jehovah; for God said to Moses (Exodus XXXII, 10 to 30,) "Now let me alone that my wrath may wax hot against them and that I may consume them. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Remember Abraham, Isaac and Israel, thy servants, to whom thou swearest by thine own self, and said unto them, I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which he thought to do unto his people." (Not an incredible story when related of a cunning, self-seeking leader to deceive and frighten ignorant followers, but how does it sound when ascribed to the great Architect of the Universe?) "And Moses turned and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side

and on the other side were they written. And it came to pass as soon as Moses came nigh unto the camp, he saw the calf and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands and brake them beneath the mount. And he took the calf that they had made and burnt it in the fire and ground it to powder and strawed it upon the water and made the children of Israel drink of it. (This is the first recorded instance of the "Gold Cure.") Then Moses stood in the gate of the camp and said, Who is on the Lord's side, let him come unto me. And all the sons of Levi gathered themselves together unto him." Now it should be remembered that the Levites were the near kinsmen of Moses, his trusted friends and confidants. "And he said unto them, Thus saith the Lord God of Israel, put every man his sword by his side and go in and out from gate to gate throughout the camp and slay every man his brother and every man his companion and every man his neighbor. And the children of Levi did according to the word of Moses. And there fell of the people that day about three thousand men." This was indeed, an example well calculated to strike terror to any murmuring or rebellious subject of the firm.

(TO BE CONTINUED.)

JUDGE WAITE ON THE GOSPELS—A CRITICISM.

By REV. J. R. KAYE, PH. D.

THE FREE THOUGHT MAGAZINE, publishes in the late July issue an article by Judge C. B. Waite on the "Authenticity of the Bible." Judge Waite is best known in a literary way by his book entitled "History of the Christian Religion." In this magazine article he discusses both the external and internal evidences of the Gospels. Under the first part Professor Stowe is catechised respecting the early Fathers, the whole thing assuming a court scene in which the "Court" and "Plaintiff" are respectively heard from.

But it is with the second part of the article we are especially interested, in which discrepancies and contradictions of the four Gospels are set forth. The whole statement under this head is virtually taken from his book alluded to, being simply a con-

densed statement of that former criticism of the New Testament books. The alleged contradictions which we here meet with have often been made to do duty against the authenticity of the Bible, and have been as often answered. Judge Waite apparently feels that they did not do sufficient duty in his book, and should find restatement in this latest form. There is nothing new about them. They come forth from their grave in the old garb in which they have been buried, while their burial has in no manner improved their looks, for they are more ghostly than when they first appeared. Contradictions of the Gospels have often been assumed by a certain class of writers, but there is an antiquity about the methods pursued that carry with them some suspicion.

Returning for a moment to the first part of the article, I was surprised that Judge Waite should call forth Prof. Stowe of 1867 and place him on the witness stand instead of choosing Prof. Curtiss who answered his book in so scholarly a manner, and who is alive, as Prof. Stowe is not.

Judge Waite informs us that "The contradictions in the four Gospels are so important, so numerous and so thoroughly interspersed throughout them all, that it is not too much to say, that every one of the four Gospels contradicts, in important particulars, not only itself but every one of the others."

In the first place it is necessary that we understand what is to be meant by "contradiction" or "disagreement." When two writers make a statement of a certain fact in such a manner that the one necessarily excludes the other, there may be said to be a contradiction. But when a statement is made in such a manner that certain particulars may be indicated by one, that from choice or ignorance were not stated by the other, but were possible of occurrence, no sensible man would regard as a contradiction. Two men look upon the same thing; they relate it from different points of view, and may not in one particular touch the same points of notice, but choose entirely different phases of the thing. Is that contradiction? Again, two persons relate an affair in such a manner, that both touch upon certain incidents, while one or both may indicate certain facts not a part of the observation of each other. Is that contradiction? There is but one sensible answer to give to these questions.

It is along this very line that Mr. Ingersoll makes all manner

of ridiculous assumptions, that are simply disgusting to any honest and intelligent reader of the Gospels. One example is sufficient: Mr. Ingersoll tells us that the accounts of the Ascension of Christ in Mark and Luke are interpolations. That Matthew and John say nothing about it, and then declares, "As to the Ascension, the gospels do not agree." He also informs us that Christ himself contradicted the fact of the Ascension for he said: "Lo, I am with you always, even unto the end of the world." Such reasoning will always meet with intelligent pity.

We divert to Mr. Ingersoll in these statements simply to illustrate the kind of logic we meet with in much of the superficial skepticism that is current, and that is not wanting in the article by Judge Waite. Believing that intelligent readers understand what constitutes real contradiction, we may proceed with some of the instances adduced by this critic.

First Contradiction: "According to the synoptic gospels . . . the ministry of Jesus lasted but one year. According to John it lasted about three years."

It is a well understood fact by every critical student of the Gospels that there was no object in these books to confine the writers to any definite chronological order; nor will any person of a proper understanding of them and their purpose condemn them as misplacing events or mutilating history. The purpose of the Gospels is specifically religious, and not historical or biographical, notwithstanding the inability of many skeptics to appreciate the fact. John himself states accurately the object of the Gospels: "These are written, that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name." If a strict chronological order is to be adhered to, and all the facts of Christ's ministry related, then John has more than the others most deplorably failed in his task, notwithstanding the peculiar necessity on his part to maintain such an order, because of the logical unity of the plan of his Gospel. He fails equally in the second requirement since his Gospel is silent respecting a large portion of the Master's life, even the large part recorded by the Synoptics. Dr. Conder has therefore very properly remarked: "With the Evangelist as with the preacher, the object is to furnish, not a manual of facts and dates, but a picture which shall live in the memory and heart. It is,

therefore, a pedantic and inappreciative, not to say ignorant, criticism which censures or slights the Gospels as 'fragmentary.' That they leave unnoticed large spaces of our Saviour's ministry, as well as nearly thirty years of his life, is in perfect harmony with their practical object, and with the purpose of the inspiring Spirit who was preparing not a text-book of scientific history, but a practical guide to faith, to be studied in all languages to the end of time."

With what has already been said, Judge Waite is a very bold man to declare it to be a contradiction even supposing his statement to be true as to the length of Christ's ministry as treated in the Gospels. But it will bother him to make a critical observation of his own claim on the basis of the Four Gospels and maintain in the eyes of scholars his thesis. With reference to the second year of Christ's ministry, a critical comparison of the following passages and events may be detrimental to the position under criticism: (1) Luke 6: 1; Matt. 12: 1; (2) Luke 9: 51; (3) Matt. 22: 16; (4) Mark 3: 13-19; Luke 6: 12-49; 24: 47; (5) Mark 3: 21, 31-35, Matt. 13: 1; Mark 4: 35; (6) Mark 3: 19; Luke 7: 1-10; (7) Matt. 11: 20-27; Luke 10: 13-15, 21, 22; (8) Matt. 12: 22-50; Mark 3: 22-35; Luke 11: 14-26; 8: 19-21.

We might add to these instances that fall within the second year of our Lord's ministry with more certainty than that they do not, but these are abundant. With reference to the third year, John's remark (7: 1) shows his ministry to have extended considerably beyond the miraculous feeding of the five thousand, and which is in harmony with Matt. 14: 34-36 and Mark 6: 53-56. We may condense some scholarly observations of an English writer and again oppose various sets of passages to Judge Wait's claim. (1) Matt. 15: 21-28; Mark 7: 24-30; (2) Matt. 15: 29-31; Mark 7: 31-37; 8: 19-20; (3) Matt. 15: 32-39; Mark 8: 1-10; (4) Matt. 16: 20; Mark 8: 30; Luke 9: 21; (5) Matt. 16: 21-28; Mark 8: 31-38; 9: 1; Luke 9: 22-27; (6) Matt. 17: 1-8; Mark 9: 2-8; Luke 9: 28-36.

These references respecting the third year might be greatly extended but there is no necessity. On two grounds the alleged contradiction will take its place with unscholarly statements like those of Ingersoll.

Second Contradiction.—"According to Luke, Joseph descended from Nathan, a son of David; according to Matthew he de-

scended from Solomon, brother of Nathan." A true Biblical scholar would have no difficulty here, as he has the choice of two or three explanations sufficient to satisfy any honest man, although Judge Waite can despatch the whole thing by a stroke of the pen and brand it a "contradiction." No one should have difficulty in understanding the matter of Jewish inheritance which was in the *male line*. One explanation of this seeming discrepancy and that which has been quite universally adopted by ancient and modern commentators is, that the genealogy given by Luke is that of Mary, while Joseph became the legal heir of Eli, being the adopted son, since Mary was the only child. Julius Africanus has given another explanation which has also been adopted, which allows for Eli having died childless while Jacob married his widow. Thus Joseph his first son, as stated in Matthew, was legally the son of Eli according to Luke's account. Another explanation is to the effect "That Matthew gives the real genealogy of Mary, inserting the name of her husband, in accordance with the usage of the Jewish genealogical registers. and Luke the real pedigree of Joseph." It makes not very much difference which of these explanations we adopt, any of them would be sufficient evidence with the Jew that official registers had been properly regarded. And yet, this is another reason why the Gospels should be given up as being seriously contradictory. How credulous is Unbelief!

Third Contradiction:—"According to Luke, After Jesus was born in Bethlehem, as soon as the days of the purification of Mary had expired, the child was taken to Jerusalem and publicly presented in the temple; while according to Matthew, the angel of the Lord had appeared at Bethlehem to Joseph, had warned him that Herod would seek the young child to destroy him, and had directed him to take the young child and his mother and flee into Egypt, which Joseph had done. Accordingly while, according to Luke, Jesus was being publicly presented in the temple at Jerusalem, where Herod would have no difficulty in finding him, according to Matthew the parents of the child were fleeing with him into Egypt, lest Herod should find him and destroy him."

If Judge Waite will pardon us, we would like to borrow his

method of discussion in the FREE THOUGHT MAGAZINE when he had Professor Stowe and others on the witness stand.

The Court:—You do not regard it any contradiction that Christ should be presented in the temple, and subsequently taken into Egypt, if the other facts are left out of account?

Plaintiff, Waite:—Not at all.

The Court:—Your claim then, is, that either Matthew and Luke are contradictory in their statements, or else Herod was a great fool for not using the opportunity at hand to seize Christ in the temple?

Waite:—Yes.

The Court:—And you know positively that Herod was not such a fool and that the Gospels are mistaken?

Waite:—Yes, I know positively.

The Court:—And you also know positively that no circumstances could enter in to alter any of these situations?

Waite:—Yes, positively.

The Court:—And how do you know all this?

Waite:——

Fourth Contradiction:—"According to Matthew Jesus was born during the reign of Herod. According to Luke he was not born until nine years after the death of Herod."

"The somewhat obscure meaning of the passage (Luke 2:2) as well as the likelihood of Quirinius having been procurator in Syria about the time of Christ's birth make dogmatism as unsafe on the side of hostile criticism as the difficulties of harmonizing the account of Luke with that of other sources render it unsafe on the side of friendly. The utmost that either party can safely say is that the matter is still under investigation."

Fifth Contradiction:—"According to Mark, Jesus was crucified at the 'third hour. According to John, it was after the sixth hour."

It can scarcely be supposed that Judge Waite or any other man, unless predisposed to see "contradictions" in almost anything, should overlook certain things of a most reasonable and simple character. Three of the Gospels read alike, i. e. *third* hour. John reads *sixth* hour. All the circumstances and transactions accord with the first reading. Is Judge Waite ignorant of the extreme similarity of the Greek letters that were used to express

these two points of time, (T' and F'). Is it unreasonable to suppose that an ancient copyist by mistake wrote F' instead of T' ? Dr. Bloomfield informs us that "This reading, (the third hour) is found in seven of the best MSS., some fathers, as Eusebius (who says it was so written in the autograph), Jerome, Severus, Ammonius, and Theophylact." These are old difficulties that have been answered a hundred times, and their revival shows very forcibly what some critics regard as "important" contradictions of the Gospels, and at the same time indicates the mental strength of the scepticism that undertakes to establish the unauthenticity of the Scriptures.

Sixth Contradiction.—"According to Matthew and Mark there was darkness over all the land from the sixth to the ninth hour; and Luke says the sun was darkened."

Luke XXIII: XLIV, "And it was about the sixth hour, and there was darkness over all the earth until the ninth hour." Ver. 45, "And the sun was darkened." The keen analysis of Judge Waite may see a contradiction here, but good people who have no case to establish at all hazards may feel amused or disgusted.

Seventh Contradiction.—"Matthew, only, says there was an earthquake, the rocks were rent and the graves opened."

At this point Judge Waite remarks that "It is sometimes said that it is no contradiction, merely for one to relate what others do not mention." And we are surprised to hear him say that much, or even notice the fact, when, as shown above, he will declare the three Gospels to be contradictory when they all make the same statement identically, the last of whom he does not even quote. Matthew makes a statement. Three others say nothing about it. It is contradictory. Matthew, therefore, contradicts nothing, and nothing contradicts Matthew. This is the substance of our critic's reasoning. Judge Waite has been so little accepted or regarded in matters of criticism and history, we would advise him from this last sample of dialectic to turn his hand to a treatise on Logic.

Eighth Contradiction.—Respecting the Resurrection. "The accounts of the resurrection are no more harmonious than those of the crucifixion." But if they are that harmonious the point is wholly against Waite and not the Gospels.

I. "According to John, one woman came first to the sepulchre;

according to Matthew, two; according to Mark, three; according to Luke, a larger number."

Judge Waite is very careful to make John say that one woman came "first," John says nothing of the kind, any more than Luke failed to tell about the darkness of the earth. And this little difference of a word makes the whole difference in what this critic wants to build up as a "contradiction." Add Judge Waite's "first" and there might be some difficulty; but leave it out as John does, and he loses his case.

2. "According to all but Matthew, the women, upon arriving at the sepulchre found the stone rolled away. According to Matthew, after the women had arrived at the sepulchre, there was another earthquake, and an angel descended from heaven, rolled back the stone, and then addressed the women."

The critic necessarily supposes from the reading of Matthew, "there was a great earthquake," that it was while the women were standing there. That in no sense follows, while the Greek verb means more strictly "had been." That being the case the situation is somewhat changed.

3. "According to Mark . . . they saw a young man, etc." According to Luke there were two men in shining garments. The statement, according to John, is quite different in various particulars from any of the others."

As in the other instances, Judge Waite is reading these various statements without any regard to different persons and appearances for which there is scarcely any warrant, and certainly no ground for what could be called a positive contradiction. But there is another thing that is wholly overlooked: The greatest matter was not the particular number coming to the sepulchre, nor the order in which they came, but the resurrection itself. These were moments of tremendous interest and excitement to the disciples, and four witnesses stating the case will state it from different points of view, while the main facts will be kept distinct. It is not, therefore, strange that the order of the statements, and certain forms in which they have been put, should be different from the statement of but one individual. Were the facts stated alike as to the various particulars thrown out of their present natural form, the critics would then rise up and demolish the whole account on the charge of collusion. We have, there-

fore, attempted to show by the most natural handling of the various statements, wherein Judge Waite's claims will bear no criticism, as also to present these things in their natural and common-sense light. The burden of proof has rested with the critic, and all he has succeeded in doing has been, as before stated, to revive some old exploded difficulties that others long before him had paraded, upon which they imagined like him the authenticity of the Bible depended. This being the best that Waite, Ingersoll, Oswald and all that class of critics can bring forward, we naturally have no apprehension about the "Authenticity of the Bible," while we have a feeling of pity for the critic.

MRS. STANTON ON THE WHEEL.

—Elizabeth Cady Stanton at the advanced age of eighty, is more susceptible to advanced ideas than many young people. She says of the bicycle, in *The American Wheelman*:

Some self-indulgent, non-progressive people sit twirling their mustaches and waving their fans with a complacent smile over "this fad," as they choose to call the wonderful new style of locomotion. They seem wholly oblivious to the varied and desirable reforms it is now inaugurating.

First. It will give us good roads throughout the country; clergymen will make excursions with their wives and the deaconesses in their churches; lawyers with their clients; physicians with their patients; editors with their contributors; legislators with their constituents; teachers and professors with their students—male and female—and all will preach, lecture, write, legislate and clamor without ceasing for good roads and exercise in the open air.

Second. It will entice women outside to spend more time in this most exhilarating amusement, and to adopt a more rational dress; the big hat and sleeves and trailing skirt will gradually fall into disrepute. The bicycle will cultivate all the cardinal virtues;

it will inspire women with more courage, self-respect and self reliance and make the next generation more vigorous of mind and body; for feeble mothers do not produce great statesmen, scientists and scholars.

Third. The economic view of the bicycle is deeply interesting to the financier. Horses, grooms, oats, hay, carriages will all be supplanted by the wheel that lives on a gill of oil a day and outstrips the fleetest horse on the race course.

Fourth. The humanitarian view of the wheel recommends it to the philanthropist. Now the laborer can ride to and from his work six days in the week and in the parks on Sunday, fathers carrying the lunch basket and mothers the baby. The wheel is a missionary of peace and good-will, teaching democracy in politics, charity in religion an equality in social relations without distinction as to color or previous conditions of servitude. The 14th amendment of the National Constitution is prophetic of the "Era of the Wheel" and may be read: "All persons born and naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and the States wherein they ride," and may whirl their wheels on any street of the Metropolis or on any highway in the State.

LITERARY DEPARTMENT.

THE FATE OF PIOUS DAN,

By SAM WALTER FOSS.

‘**R**UN down and get the doctor, quick!’
Cried Jack Bean with a whoop:
‘Run, Dan, for mercy’s sake be quick
Our baby’s got the croup!’
But Daniel shook his solemn head,
His sanctimonious brow,
And said: “I cannot go, for I
Must read my bible now;
For I have regular hours to read
The scripture for my spirit’s need.”

Said Silas Gove to Pious Dan:
“Our neighbor, ‘Rastus Wright,
Is very sick. Will you come down
And watch with him tonight?”
“He has my sympathy,” says Dan,
“And I would sure be there
Did I not feel an inward call
To spend the night in prayer.
Some other man with Wright must stay,
Excuse me, while I go and pray.”

“Old Briggs has fallen in the pond!”
Cried little Bijah Brown;
“Run, Pious Dan, and help him out,
Or else he sure will drown!”
“I trust he’ll swim ashore,” said Dan.
“But now my soul is awed,
And I must meditate upon
The goodness of the Lord;
And nothing merely temporal ought
To interrupt my holy thought.”

So Daniel lived a pious life,
As Daniel understood.
But all his neighbors thought he was
Too pious to be good.
And Daniel died and then his soul,
On wings of hope elate,

In glad expectancy flew up
 To Peter's golden gate,
 "Now let your gate wide open fly;
 Come, hasten, Peter. Here am I."

"I'm sorry, Pious Dan," said he,
 "That time will not allow,
 But you must wait a space, for I
 Must read my bible now."
 So Daniel waited long and long
 And Peter read all day.
 "Now, Peter, let me in," he cried,
 Said Peter, "I must pray;
 And no mean temporal affairs
 Must ever interrupt my prayers."

Then Satan, who was passing by,
 Saw Dan's poor, shivering form
 And said: "My man, it's cold out here,
 Come down where it is warm."
 The angel baby of Jack Bean,
 The angel, 'Rastus Wright,
 And old Briggs, a white angel, too,
 All chuckled with delight;
 And Satan said: "Come, Pious Dan,
 For you are just my style of man."

—*New York Sun.*

THE FOUNDATIONS OF BELIEF.

[Editorial, N. Y. Tribune, June 23, 1895.]

MR. HERBERT SPENCER'S health is, unfortunately, precarious; but his answer* to certain criticisms of him in Mr. Arthur J. Balfour's recently published book† shows that his intellectual strength has suffered no decline. Indeed, it is not too much to say that he has driven the brilliant statesman into a corner whence he will find it difficult to emerge with the honors of war. One of the striking assumptions of Mr. Balfour's book was that there are certain needs and aspirations in man's nature which make the belief in a Ruling Power necessary. Mr. Spencer shows that this is purely an anthropocentric argument, which proves too much. It would force us, he says, to accept the Mahometan's belief in a paradise of houris, and the Hindoo's belief that he may ascend to heaven by placing himself under the wheel of

*See Article, "*Mr. Balfour's Dialectics*," in *Fortnightly Review*, June, 1895, and *Popular Science Monthly*, July, 1895.

†"The Foundations of Belief."

Juggernaut's car. It rests on the ludicrous assumption that the universe exists solely to satisfy man's needs and aspirations, whereas man is "an infinitesimal bubble on a globe that is itself infinitesimal compared with the totality of things." The surrounding world has not been arranged to fit the physical nature of man; but, conversely, the physical nature of man has been moulded to fit the surrounding world.

But Mr. Balfour falls into a still greater inconsistency. While assuming that there must be a God because the "ordered system of phenomena is otherwise inexplicable," he proceeds to make the negative assumption that man cannot understand how God created and sustains the universe. Why should we assume an explanation for the one mystery and not for the other? asks Mr. Spencer. If Mr. Balfour is content to let one ultimate difficulty remain without solution, why should he feel impelled to tax our credulity by evolving out of his own inner consciousness a solution for another ultimate difficulty? The question is a searching one, and exposes the pitfalls that are always to be found in the path of those who reason from assumptions to facts.

One of the strongest positions in Mr. Balfour's book was his demonstration that in many things our conduct is decided by authority rather than by reason. Mr. Spencer admits this, but calls attention to the fact that it is only by the exercise of reason that the claims of authority are admitted, so that in the last analysis reason must always be the final authority. Moreover, waiving for the time being the question of reason, we are confronted today by two conflicting sources of authority, that of religion and that of science. And taking Mr. Balfour on his own ground, it will have to be admitted that the world today is coming to pay more regard to the authority of science than to that of religion. Investigation is constantly tending to confirm the postulates of science, and just as constantly tending to disprove or make less certain many of the postulates of theology. "Hence," concludes Mr. Spencer, "if reason, whenever it abdicates in favor of authority, has to choose between the two, it is compelled to accept the authority of science rather than that of theology when they are in conflict. So far from strengthening his own position by showing how large a share authority has and ought to have in determining our beliefs, it seems to me that Mr. Balfour strengthens the position of his opponents."

Mr. Spencer again agrees with his critic in the postulate that out of the depths of unfathomable mystery the certitudes of religion as well as of science may emerge. But he combats the further assertion of Mr. Balfour that they actually do emerge. Or, rather, he maintains that so many contradictory conceptions of God have emerged out of the mystery that surrounds us that they mutually destroy each other. Besides this, it is to be remembered that while time and investigation confirm the dicta of science, they rob many of the assumptions of theology of their most robust attributes. The world to-day has dropped the old idea of God as a magnified man; the conception of a Power which manifests itself in thirty millions of suns making a bargain with Abraham, and being swayed by anger, jealousy and revenge, is to-day unthinkable. Yet that was the primal conception of God when it "emerged" out of the mystery of things.

Those who accept religion on the authority of a divine revelation will not be troubled by Mr. Spencer's brilliant article; but to those who try to prove religion as they would a problem in geometry it will suggest many difficulties.

POVERTY OF KNOWLEDGE.

Editor Free Thought Magazine :

One cannot but marvel at the poverty of knowledge which Rev. J. R. Kaye, Ph. D., displays in the field of his own choice and life study. The virulence, the unmannerliness and amazingly vulgar spirit which he manifests in his articles, are sufficient to condemn them in the eyes of any unbiased audience; but when with these are coupled inexcusable ignorance then the condemnation must be doubly severe, and his case should be non-suited without further ceremony. On page 379 of the July number FREE THOUGHT MAGAZINE Dr. Kaye takes Ingersoll severely to task for his ignorance because he insinuates that the stories in Genesis are derived from Oriental sources which antedate the Pentateuch. He makes a long quotation from one author only, and one who is famously prejudiced in favor of the Christian religion, and writes as an advocate for the purpose of sustaining that religion against the attacks upon it which grew out of the investigation of Sanscrit discoveries about a half century ago. But Dr. Hardwick stands as very poor authority today among Oriental scholars. Max Muller says in a very generous criticism of Hardwick's great work: "Mr. Hardwick sometimes addresses himself to men like Laotse or Buddha, who are now dead and gone more than two thousand years, in a tone of offended orthodoxy, which may or may not be right in modern controversy, but which entirely disregards the fact that it has pleased God to let these men and millions of human beings be born on earth without a chance of ever hearing of the existence of the Gospel. We pity a man who is born blind—we are not angry with him; and Mr. Hardwick, in his arguments against the tenets of Buddha or Laotse, seems to us to treat these men too much in the spirit of a policeman who tells a poor blind beggar that he is only shamming blindness. However, if as a Christian advocate Mr. Hardwick found it impossible to entertain, or at least express, any sympathy with the Pagan world, even the cold judgment of the historian would have been better than the excited pleading of a partisan."

This much for Dr. Hardwick. After such a condemnation by such an author as Max Muller, in a discussion demanding as much historical accuracy as the present one, Dr. Kaye must look for safer supporters.

On page 383 of the same Magazine Dr. Kaye attacks Ingersoll with much pious vituperation because the latter remarked of the book of Ecclesiastes that it is the most thoughtful book of the Bible and is written by an unbeliever, a philosopher—an agnostic. Dr. Kaye undertakes a most labored defense of the religious faith of the author of Ecclesiastes and then with an eloquent guffaw seeks to turn the laugh on Ingersoll. But suffer me to quote a Rev. Dr.'s authority against that of Mr. Kaye.

Dr. James Freeman Clarke, the learned successor of William Henry Channing, says in his "Ten Great Religions," "The book of Ecclesiastes is a wonderful description of a doubt so deep, a despair so black, that nothing in all literature can be compared to it. It describes in the person of Solomon, utter scepticism born of unlimited worldly enjoyment, knowledge, and power." What better corroboration of Ingersoll's characterization of Ecclesiastes could one ask for?

Again Mr. Kaye makes another long quotation from Hardwick (who seems to be the only author on this subject with whom he is acquainted) to show that Ingersoll's statements that the cosmogonic stories of the Persians, Etruscans, etc., are older than the Pentateuch, are all wrong. Now in these quotations from Hardwick the point is emphasized that the Scriptures are the real origin of all the spiritual knowledge and inspiration of all the ancient books of the Pagan religions. To disprove the accuracy of these insinuations let me quote from authors whose scholarship and impartiality are beyond dispute.

Rhys Davids, in his Hibbert lectures of 1881 remarks on this subject: "For such purposes comparisons are no longer of any service; and they will be worse than of no service if we imagine that likeness is any proof of direct relationship, that similarity of ideas in different countries shows that either the one or the other was necessarily a borrower. It would of course be going too far to deny that coincidences of belief are occasionally produced by actual contact of mind with mind; but it is no more necessary to assume that they always are so, than to suppose that chalk cliffs if there be such in China, are produced by chalk cliffs in the Downs of Sussex. They have no connection with each other except that they are both the result of similar causes. Yet this method of reasoning is constantly found, not only through the whole range of literature of the subject from classical times downward, but even in the works of the present day."

Touching upon the same point and likewise answering the insinuation of Hardwick that the ancients were devoid of all truly religious conceptions till they came into contact with the Christian gospels, Prof. Roth remarks in "The Journal of the German Oriental Society," Vol. 4, after quoting some passages from the Veda referring to immortality: "We here find, not without astonishment, beautiful conceptions on immortality expressed in unadorned language with childlike conviction. If it were necessary we might find here the most powerful weapons against the view which lately has been revived, and proclaimed as new, that Persia was the only birthplace of the idea of immortality, and that even the nations of Europe had derived it from that source. As if the religious spirit of every gifted race was not able to arrive at it by its own strength."

Max Muller has shown that the Indian Vedas express the same faith, the same belief in God, the same belief in personal immortality as did the Christians ages and ages before their gospels were heard of, notwithstanding the confident assertions of Dr. Hardwick.

I might quote scores of authors to the same effect, to show that Col. Ingersoll's statements are accurately correct, even though I am myself utterly unwilling to accept the conclusions to which the amiable and eloquent colonel arrives.

And now, to use the language of Rev. Kaye, Ph. D., which he so impertinently throws at Col. Ingersoll, let me say, "if he is really capable of appreciating a good thing," I advise him to post himself a good deal more thoroughly in the scholarship of the subject which he so vauntingly and defiantly champions, by reading not only one or two of the orthodox treatises relating to it, but to peruse all of Max Muller's works, and those of Sir William Jones, and Burnouf, and Bunsen, and Spence Hardy, and Legge, and Lenormant, in short, the vast literature, or a decent portion of it, which has been published upon this theme, before he ventures to continue this discussion in the presence of a most critical audience, and thus avoid making a still further exposition both of his own ignorance and the weakness of his side of the question in issue. I say this in all charity. Let him remember the words of Max Muller: "No one who has not examined patiently and honestly the other religions of the world can know what Christianity really is or can join with such truth and sincerity in the words of St. Paul, 'I am not ashamed of the Gospel of Christ.'"

If Mr. Kaye is really desirous of maintaining the dignity of a Christian minister in this discussion, and has any thought of making any converts to his faith, he should at once give up the vulgar balderdash and vituperative insinuation in which he so freely indulges, and, remembering that if Col. Ingersoll is nothing else he is certainly a gallant and courteous gentleman, he should forthwith seek in this respect to become his disciple and follower.

28 W. 119TH STREET, N. Y. CITY.

HENRY FRANK.

INGERSOLL LECTURES FOR MONEY, ETC.

Editor Free Thought Magazine:

It is seldom I am prompted to enter a religious discussion with Infidels and blatherskites, but noticing the fact that the latter, although inferior in scholarship, are superior in point of numbers, I feel inclined to take up Rev. Kaye's side and assist him a little. I shall follow his example in the courteous treatment of opponents. Now, although the following questions have been answered many, many times, I proceed to answer them again for the benefit of those champion forgetters who call themselves freethinkers. It cannot be argued that these questions do not bear on the subject because they may not all appear in "About the Holy Bible." Indeed, they may not all be Ingersoll's, for I have only consulted my memory, but they are just such nonsensical questions as he is in the habit of asking (at \$500 a night), and, therefore are pertinent:

"Why doesn't God kill the devil?" It is a well known fact (among those who take the word of ministers for it) that Ingersoll is in favor of the dissemination of indecent literature. And this same man goes around the country lecturing at \$100 to \$3,000 per night.

"Who was Cain's wife?" It is said this same Ingersoll is in favor of easy divorce laws. He lectures for money, too.

"How can the Bible be a good book when it says the Lord commanded the slaughter of women and children?" Ingersoll is the apostle of suicide. He

thinks all a man needs to do when he is tired of living is to kill himself. Besides, he lectures for money, which is very unkind.

"How can it be true when it contradicts itself—when St. Matthew's genealogy of Christ is entirely different from St. Luke's?" The things which are hidden from the wise and prudent are revealed unto babes and suckers. And if any further answer to this question is needed you will find it in the fact Ingersoll charges from 50 cents to \$2 admission fee to his lectures.

I am glad that Rev. Kaye has called attention to the fact (it must be a fact) that the inmates of gambling dens, the saloon gang, thugs, footpads, etc., are always enthusiastic freethinkers and that they read such books as "Rube Burrows," "The Dalton Gang," "Age of Reason," and "About the Holy Bible." I cannot myself bear witness to the truth of this statement, since I do not associate with such people; but I have no doubt Rev. Kaye knows what he is talking about and would not make a false statement. Ingersoll has been known to receive over \$3,500 for a single lecture. Did you ever hear of anything so disgraceful?

I am also glad to see that Rev. Kaye includes Ingersoll, Voltaire and Tom. Paine (I am a good Christian and would be suspected of heresy if I said Thomas Paine) in the list with thugs, footpads, anarchists, etc. He should also have included those friends and companions of Paine—Franklin, Lafayette, Jefferson and Washington. They were no better than Paine. People are known by the company they keep.

Infidels are all alike. They are all scoundrels, rascals, thieves, villains, pirates, murderers, torturers, vivisectionists, manslaughterers, bullies, cowards, prizefighters, sneaks, liars, drunkards loafers, hobos, tramps, bums, slums, horse-thieves, kidnappers, bunco-steerers, forgers, counterfeiters, embezzlers, shell-workers, traitors, gamblers, touts, blackguards, wife-beaters, cattle, asses, rubbernecks, tyrants, bigots, fanatics, fools, suicides, runts, quillers, toughs, roughs, train-wreckers, house-breakers, safe-blowers, lock-pickers, midnight prowlers, pick-pockets, ghouls, hirelings, hypocrites, lynchers, bribers, conspirators, felons, hemp-stretchers, convicts, defaulters, vagrants, saloon-keepers, poisoners, ruffians, skinflints, misers, frauds, freaks idiots, plagiarists, incendiaries, cutthroats, half-breeds, vagabonds, hoodlums, hayseeds, henchmen, onery cusses, and people who lecture for money. There now, I think that answers any question an infidel can ask. I would not, however, have any one think that these remarks are not made in a spirit of kindness. Neither should any of those on the other side imagine that there is any bitterness of feeling, and by no means should any one mistake sharpness of criticism for a spirit of animosity.

I hope no one will accuse me of copying my style of writing from Dr. Kaye. It does not belong to him. He did not originate it and has no copyright on it. Ministers have used it for years and it is common property. Besides, I don't think they will care, for imitation is flattery.

I have before alluded to the fact that Ingersoll lectures for money, but I cannot close without calling especial attention to this disgraceful proceeding. I wish every one to pause and think of the monstrosity of it. Very respectfully,

FRED W. RAPER, P. B. M.

CHILLICOTHE, OHIO.

A STRIKING EXTRACT FROM FREDERICK DOUGLASS' BOOK.

Editor Free Thought Magazine :

In his deeply interesting autobiography, "Life and Times, etc.," published in the winter of 1881, by Park Publishing Co., Hartford, Conn., Frederick Douglass, on pages 468 and 469, records a memorable incident. It seems pertinent to supplement your extract-reprint from *Chicago Tribune* in July Magazine, "*Abou Ben Adhem Ingersoll*," with the following recital which may be, and doubtless is, the keynote to that intense and unique tribute.

I have pleasure in making a *verbatim* copy for your current issue. The title it bears is that given it in the volume by the author.

LOUIS LEVINE.

July 8, 1895, E. M.

"THE HUMANITY OF AN 'INFIDEL.'"

* * * * "A dozen years ago, or more [1868 or earlier], on one of the frostiest and coldest nights I ever experienced, I delivered a lecture in the town of Elmwood, Illinois, twenty miles distant from Peoria. It was one of those bleak and flinty nights, when prairie winds pierce like needles, and a step on the snow sounds like a file on the steel teeth of a saw. My next appointment after Elmwood was on Monday night, and in order to reach it in time, it was necessary to go to Peoria the night previous, so as to take an early morning train, and I could only accomplish this by leaving Elmwood after my lecture at midnight, for there was no Sunday train. So a little before the hour at which my train was expected at Elmwood, I started for the station with my friend Mr. Brown, the gentleman who had kindly entertained me during my stay. On the way I said to him, "I am going to Peoria with something like a real dread of the place. I expect to be compelled to walk the streets of that city all night to keep from freezing." I told him "that the last time I was there I could obtain no shelter at any hotel, and that I feared I should meet a similar exclusion tonight." Mr. Brown was visibly affected by the statement and for some time was silent. At last, as if suddenly discovering a way out of a painful situation, he said, "I know a man in Peoria, should the hotels be closed against you there, who would gladly open his doors to you—a man who will receive you at any hour of the night, and in any weather, and that man is Robert G. Ingersoll." "Why," said I, "It would not do to disturb a family at such a time as I shall arrive there, on a night so cold as this." "No matter about the hour," he said; "neither he nor his family would be happy if they thought you were shelterless on such a night. I know Mr. Ingersoll, and that he will be glad to welcome you at midnight or at cock-crow." I became much interested by this description of Mr. Ingersoll. Fortunately I had no occasion for disturbing him or his family. I found quarters at the best hotel in the city for the night. In the morning I resolved to know more of this now famous and noted "infidel"! I gave him an early call, for I was not so abundant in cash as to refuse hospitality in a strange city when on a mission of "good will to men." The experiment worked admirably. Mr. Ingersoll was at home, and if I have ever met a man with real living human sunshine in his face, and

honest, manly kindness in his voice, I met one who possessed these qualities that morning. I received a welcome from Mr. Ingersoll and his family which would have been a cordial to the bruised heart of any proscribed and storm-beaten stranger, and one which I can never forget or fail to appreciate. Perhaps there were Christian ministers and Christian families in Peoria at that time by whom I might have been received in the same gracious manner. In charity I am bound to say there probably were such ministers and such families, but I am equally bound to say that in my former visits to this place I had failed to find them. Incidents of this character have greatly tended to liberalize my views as to the value of creeds in estimating the character of men. They have brought me to the conclusion that genuine goodness is the same, whether found inside or outside the church, and that to be an "infidel" no more proves a man to be selfish, mean and wicked, than to be evangelical proves him to be honest, just and humane." * * * * *

S. W. WETMORE, M. D., RESENTS DR. KAYES' INDICTMENT OF
LIBERALS.

Editor Free Thought Magazine:

In the Kaye-Oswald controversy, the Rev. Kaye attributes the "proximate and ultimate causes of phenomena" of vice as evinced in the "saloon gang, the gambling den, the thug, footpad, Chicago anarchists, French anarchists, the whiskey trust, the common infidel, Tom Paine, Voltaire and Ingersoll" to be due to the want of Christian discipline or the ennobling influence of the Bible.

Is it possible that this *learned Rev. gentleman* is ignorant of the fact that "Rube Burrows," the entire "Dalton gang,"—to whom he refers—and every one of the Chicago anarchists who were convicted were *Christians*? They all claimed to be Catholics but one, and he averred that he was brought up in the *Congregational* church.

If he thinks Christianity makes men *honest* how does he account for more than nine-tenths of the convicts in sixty-six prisons in the United States and Canada alone to-day, are entered upon the records as Christians? In these same prisons the records show that for a limited period there were 41,335 commitments, consisting of 16,431 Catholics, 24,791 Protestants (of the various denominations) 110 Jews, Chinese and Mormons, and but three *infidels*—two so called, one avowed. What an appalling history of the ennobling influence of Christianity. Still more appalling is the history of the priests and preachers, more than 1,000 having been arrested, many of whom were convicted, fined, or sent to prison since 1876. Some of their crimes are too revolting to mention. Suffice to say that forgery, theft, adultery, elopement, rape, embezzlement and intemperance were common charges. These statistics do not sustain the allegations that *Infidelity* is coupled with dishonesty and im-

purity, or that the Holy Bible is the great factor in the uplifting of humanity, the educator of true manhood, of virtue, honesty, and usefulness. Ah! yes indeed. As the Rev. Kaye says, "*Truly a man is known by the company he keeps.*"

S. W. WETMORE.

BUFFALO, N. Y.

WHAT IS IT ALL WORTH?

Editor Free Thought Magazine:

Two papers from the Rev. Dr. Kaye and one from Prof. Oswald have been carefully read.

I laid the magazines down and turned toward the "eternal hills" whose sacred shadows veil our city once a day. They whispered sweet words of inspiration but no "desultory splurge," "rhetorical splash" or "trashy invective" was heard.

I am sorry, but I was disappointed in the papers from Dr. Kaye, and when I had finished his articles I could not help thinking, "What is it all worth, anyway?" I could still see our dear old Col. Ingersoll with his silvery head towering majestically and untouched above the clouds of the insignificant storm as I have seen our own snow-capped and honored peaks a hundred times.

There is conspicuous a tide of uncomplimentary language that it seems would not flow from the shores of a "Ph. D."

There is nothing particularly inviting in such language to a lost wanderer on the plains of life—to one seeking purity of thought and a living ideal. But above all else is this: His cause remains as little defended as before.

I am directly descended from a long line of clergymen and it might be expected that I would naturally defend the Dr. and his cause but there is nothing in his papers to induce me to do so.

Prof. Oswald's paper struck me very differently. He retains his dignity untouched by uncomplimentary language and seems to realize that the subject under discussion is worthy of any man's reverence and best thought.

The optimism of Free Thought is magnetic and sweet, and I hope to see it steadily continue its work of leavening in the world.

ERNEST KINYOUN.

DENVER, COLORADO.

A WEAK DEFENSE.

Editor Free Thought Magazine:

In his second reply to Dr. Kaye, Prof. Oswald has greatly disappointed our expectations that he would sustain Ingersoll's charge of the contradictory statements of Genesis. It devolved upon him to show the correctness of Ingersoll's claim, and that Kaye's pretention that it has been refuted is false. He has not alluded to this important point with one single word. Will his failure to uphold the position taken by Ingersoll not be regarded as a virtual concession by our opponents that theirs is impregnable? Will it not tally one in their favor unless the oversight is rectified?

In response to Ingersoll's calling upon "some Christian scholar to tell us the value of Genesis" in view of its many contradictions the champion of the Bible produced Dr. Curtiss, who has made a vain attempt to reconcile them. Ingersoll points out three flagrant contradictions in the first and second chapters, and the only really valid point made in refutation of the Colonel's position is that "the facts mentioned in the second chapter are put in logical rather than in chronological order." The remainder of the quoted paragraph is irrelevant to the question at issue. To expose the weakness and untenability of Dr. Curtiss' attempt requires more space than is allotted to non-contestants, hence cannot duly analyze his futile effort to bring order out of chaos. Would only ask: Why cannot an inspiring mind, or a deity, record "the facts of creation in both a logical and a chronological order?" The contempt for chronology evinced in the second chapter in its relation of these alleged facts—presuming that those of the first chapter are true—is certainly not in accordance with our concepts of a divine and infallible mind. Either inspiration is a delusion or a snare, or Moses got things badly mixed. Which horn of the dilemma do you choose, gentlemen? Either your joss or Moses is sadly at fault. In total disregard of this impotency of your "divine master" to relate anything in logical and chronological order you have the monumental cheek to throw the most contemptuous flings at Ingersoll for pointing out these inconsistencies in the first chapters of the Bible. Judge Waite is right in considering our champion "altogether too tender of Dr. Kaye, who, for his gross and unmanly abuse of the Colonel, ought to be rhetorically cut to pieces." I for my part don't believe in handling such antagonists with kid gloves.

HERMAN WETTSTEIN.

BYRON, ILL.

DR. BARTON TAKES ISSUE WITH MISS PROCTOR.

Editor Free Thought Magazine:

It has been said that in the absense of facts we found our opinions upon reasoning. This may apply to *Life in Other Worlds*, by Mary Proctor. Your correspondent has no time or disposition to consider only one idea to wit, that intense heat in the second stage of the world's growth, and in the "absence of facts," would say, that the world has never acquired or lost any heat, for it is utterly impossible for the earth's heat to radiate into space, or in other words, beyond its atmosphere. Again, in as much as all matter with its attendant laws has always existed it is evident that planetary decay becomes an absurdity, for to admit that a planet can loose heat and thus die, would be a sad commentary upon natural law; and quite equal to the twaddle about the radiation of heat from the sun which never warmed the earth by its heat but by the unknown law of electrical action. It is evident and generally admitted that there is neither light or heat, but a few miles beyond the earth's surface, and the ninety odd millions of space is as much colder than the north pole as that is colder than the equator. Nature's equipoise utterly forbids the loss or acquisition of planetary heat or anything else.

P. BARTON.

INNER GROVE, MINN.

ANOTHER CLARK BRADEN.

Editor Free Thought Magazine :

After reading Dr. Kaye's credentials I was not prepared for a repetition of Father Lambert's peculiar style of argument. I had hoped that in his second article he would, at least, not forfeit the respect of his constituents. But his own paucity of ideas is not redeemed by the company he keeps,—Curtiss, Kidd, Hardwick, et al. Rev. Kaye should remember that he is not in a pulpit, but in a mart where *such* coin does not pass current. They are all believers in "the snake story." Kidd is an aeronaut who travels without ballast. Why does not Kaye quote Colenso, Robertson Smith, Samuel Davidson, or Dr. Driver? Perhaps he is not acquainted with them. If so let him take a little of his own medicine and read up a little. It might improve his mind, if not his manners. I have compared Dr. Kaye with Father Lambert. I now beg pardon of the priest. I had expected to meet a Rev. Henry M. Field; instead I encounter a Clark Braden.

"O, what a fall was there, my countrymen."

HARRY HOOVER.

63 MELROSE AVE., ALLEGHENY CITY, PA.

RIDICULE AND SARCASM PURE AND SIMPLE.

Editor Free Thought Magazine :

In his introductory Mr. Kaye leads his readers to believe that argument will constitute at least a considerable portion of his articles in this discussion; but that impression wanes after reading the first, and vanishes altogether after reading the second. His fighting material is ridicule and sarcasm pure and simple, with an occasional word of argument which he has undoubtedly overlooked. In all likelihood, had he reviewed what he has already given us before it went to press, he would have completely stripped it of all argumental vestige whatsoever.

If possible his second article is characterized more than the first by bitter invective and absence of anything substantial. Personalities is the weapon of petty politicians and is used only to please the rabble. Doctor Kaye is being read by a class of intelligent men who are capable of discriminating between sense and nonsense. They are probably as familiar with the writings of Curtiss, Kidd, and others as he is and are looking for something from *him*. If he be the scholar and logician his friends claim him to be, why so little worth in his discussion thus far? All his ironical and slanderous wits at the character of unbelievers has no effect save to please the common herd of Christians and to further prejudice them against their own right to investigate.

Come, doctor, meet your opponent with fair and honest argument. A thinking and attentive world is waiting to hear you.

A. H. BURKE.

ITALY, TEXAS.

GIVE US PROOF.

Editor Free Thought Magazine :

Having read Bro. Kaye's first and second installments, I must confess that I am disappointed. From the eulogistic recommendations endorsing the Brother, I looked for something original, grand, inspiring—something new, tenable, convincing—I *looked for argument*. But I find the Brother traveling in the same old road that is worn so smooth by his predecessors. The rut is so deep that it is almost impossible to get out. For hundreds of years the main argument (?) used by the majority of orthodox apologists has been ridicule, vituperation, contempt, and that to such an extent that most of these champions have come to the conclusion—and *really believe*—that such rot *is argument*.

I had hoped that the Rev. Dr. Kaye would prove an exception; but so far he has walked in the "old path." Bro. Kaye, don't be a clam. Get out of the rut. Most of the readers of the FREE THOUGHT MAGAZINE are familiar with the *sayings* of Kidd, Curtiss, Lambert, *et al.*, so please give us something *new*—give us more Kaye and not so much quotation. You are replying to "About the Holy Bible," confine yourself, and do not build a "man of straw" that is so easily blown down. If Ingersoll has made false statements about the Bible, calling him "liar," "ignoramus," and other contemptible epithets will not convince. *Give us proof.*

A. B. BRINEY.

BOTLAND, KY.

TREMBLES FOR THE RESULT.

Editor Free Thought Magazine :

I am sorely disappointed with the opening chapter of Dr. Kaye's "argument," if it can be dignified with such a title.

The better and more highly developed class of Christians were disgusted at the time with the coarse and vulgar attack of "Lambert" which was paraded as a defense of Christianity. There was a belief that Christianity was in no need of bar-room epithets in its defence. But here comes one who in coarseness and vulgarity, out "Lamberts" "Lambert." It would seem if Ingersoll's character and reputation were such as to make such epithets applicable, he would certainly be too contemptible to merit the notice of self-respecting people. Mr. Kaye seems to forget that he is pleading before an enlightened public opinion which cares nothing for the personality of Ingersoll except as his utterances seem to bear the inherent stamp of truth. Inasmuch as some of the giant intellects of the Christian faith have measured lances with Ingersoll, however much we may regret it, he can scarcely be regarded as a candidate for an idiot asylum as Dr. Kaye would attempt to persuade us. And I for one had fondly cherished the hope that the present controversy would be conducted on a higher plane than the opening chapter would seem to foreshadow. When the intellectual guns of so acute a logician

as Prof. Oswald begin to thunder against the weak points in our champion's armor, I cannot but tremble for the result. I trust I am mistaken and that my fears will prove ungrounded.

BRADFORD, PA,

T. SWEESY.

MUCH SHORT OF EXPECTATION.

Editor Free Thought Magazine :

The opening article of Rev. Kaye in the bible controversy is examined with interest. I regret to see it much short of expectation. The objective point is to prove that Mr. Ingersoll's assertions about the book are unjustified and untrue. The Rev. ought to make the best of space to show where Mr. Ingersoll is wrong by plain statement of facts involved in the case. Mr. Ingersoll is not on trial personally, his crime of lecturing for money is no greater than that of the whole Christendom. The sarcastic venom poured upon him may appeal to prejudice but will not convince just reason that he made wrong deductions from the bible. There are many good scholars who understand the bible as Mr. Ingersoll does that would like to know where their error lies. I think better and more honorable defense of the bible could be made of dropping the bad and protecting the good instead of defending the whole by philosophical jugglery of phrases as practiced by theology. The Rev.'s reference to Huxley Curtiss and Kidd as authority count for little, authority is out of date. We had authority for every error that ever afflicted mankind, which sometimes men of smaller caliber than a criminal lawyer exploded. We now want facts for authority or the benefit to doubt and investigate. There are plenty of statements in the bible to bear out Mr. Ingersoll's position and judging from Rev. Kaye's first article, his opponent should have no difficulty in vindicating him.

A. SLAMAN, M. D.

LENOX, S. D.

JUDGE WAITE'S AUTHENTICITY.

Editor Free Thought Magazine :

The judge wishes first, to "glance" at the manuscripts. A grand thing to glance at, even for us all. As these venerable old manuscripts he speaks of will land us safely beyond modern hypocrites, prevaricators and quibblers, I would say for his information, that there have been recently MSS. brought to light that will cover his eighteen hundred years and more, too. If the judge will more carefully read Justin Martyr's epistles and those of Irenæus, (the former having written only forty years after St. John's death, and the latter having been personally acquainted with Polycarp, John's disciple,) he will find they do record the Gospels and so does even the heretic, Marcion and others in first century. Talk of Josephus not mentioning Christ! Why would he? He was a Jew, and these reject Christ. Again, "read history," and you will find that Heli, of Luke's Gospel was the *reputed* father of Joseph, (father by lawful marriage) and this accounts for the

apparent discrepancy in Joseph's, (or Christs) genealogy. Furthermore, Cyrenius was governor of Syria twice, (B. C. 4 and A. D. 6.) so this will do away with the judge's "nine years" of "a lie," in chronology. So Luke's nine wrong years are right ones. Friends, read up in sacred or Bible history and you will not make such ridiculous blunders.

ALBERT S. RUSSELL.

JEFFERSON, IOWA.

THE BIBLE CONTROVERSY.

Editor Free Thought Magazine :

Dr. Kaye's articles are, in my opinion, a failure. I do not care to defend Col. Ingersoll's methods of dealing with the Bible. Ingersoll is a great orator, poet, wit and humanitarian, but his estimate of the Bible is a little behind times. I think that at this day the old methods should be abandoned, and the Bible should be discussed from an evolutionary standpoint of view. But no matter whether one may or may not agree with Col. Ingersoll's methods, he should criticize his opinions, not his personality.

Dr. Kaye's "arguments" are given mainly in quotations from other writers, the doctor's own share of the work being devoted mostly to epithets and abuse. Some of the quotations contain a grain of truth, others are entirely pointless. For instance, in reply to Col. Ingersoll's question: "Will some Christian scholar tell us the value of Genesis," Dr. Kaye quotes a "Christian scholar," Dr. S. I. Curtiss, to the effect that the two accounts of the creation of the world are not contradictory. Will some Christian scholar tell us what has this "reply", to do with Col. Ingersoll's question?

It is amusing to see Dr. Kaye establish the existence of God by quoting the opinion of Mr. Kidd. Mr. Kidd may be an authority on social and economic questions, but he knows no more about the existence or non-existence of God than a naked African savage.

On the whole, Dr. Kaye's "examination" is very disappointing and entirely unworthy of a doctor of philosophy.

CYRUS W. COOLRIDGE.

OYSTER BAY, L. I., July 12.

IMPORTANT ITEMS.

We will send this Magazine to trial subscribers until October 15th for six months for 50 cents.

C. J. Curtis, Esq., of Bradford, Pa., has sent us from that city a club of forty subscribers. Who can do better than that?

EDITORIAL DEPARTMENT.

THE MISSIONARIES AND THE HEATHEN.

RECENTLY the secular journals have contained horrible, blood-curdling accounts of how Christian missionaries have been mobbed and murdered in China, and the religious press has taken up the subject and are working these reports for all that they are worth as bugbears to alarm the American people, so that they will empty their pocket-books into the treasury of the missionary societies. These stories, probably, have mostly been manufactured for that purpose. We have noticed that they appear about so often and that they prove a valuable aid to the "missionary cause."

The fact is that the missionary movement is one of the most gigantic frauds and humbugs in this country. As a dishonest, false and fraudulent institution, all the great secular trusts that we hear so much about, when fairly compared with the missionary trust, appear like humane benevolent institutions. There is not one honest thing connected with the missionary movement. It is built up, maintained and sustained by lies, deception, false representations and fraud. The real object of the missionary movement is to provide places and good salaries for dilapidated ministers and their families, and pious old maids and half-crazy fanatics who are too lazy to get a living by honest labor.

A few years ago we were going from Ithaca to Cayuga on a steamboat and fell in with a learned Chinaman, who had been visiting his son at Cornell University. He informed us that the respectable people of his country paid no attention to the Christian missionaries who came there to save their souls and supplant their religion. That the only converts that these missionaries ever made were from the low, depraved criminal classes, who were not allowed to join the religious or respectable social societies of China. That the class of people who are known in this country as tramps and outlaws flocked around the Christian mission stations and pretended to be converted for the sake of

the "loaves and fishes" that were dealt out to them—and they remained Christians just so long as it *paid* to be Christians, and no longer. That so soon as the missionaries left, these hypocritical vagabonds were worse than before their conversion to Christianity.

Dr. Francis Ellinwood Abbot, then editor of the *Index*, a number of years ago published a very valuable pamphlet on the missionary movement, showing up its depravity and false pretensions in a most admirable style. The special object of the pamphlet was to show how much money was squandered by the society, or in other words to prove how the millions of dollars raised for the ostensible purpose of helping the "poor heathen" went into the pockets of the missionary agents. We cannot remember so as to state definitely, the statistics that were there given but think about one dollar out of every one thousand raised reached the heathen and that every convert to Christianity cost about twenty-five thousand dollars.

There is probably some truth in these stories about missionaries being mobbed by the heathen whose souls the missionaries are trying to save and we wonder that these collisions between the missionaries and the heathen do not take place oftener than they do. The heathen certainly must be a patient, forbearing, long-suffering people—much more so than Christian people. For we remember a few years ago in some of our Pacific States the heathen who came from China, merely as laborers, were set upon by the Christian people and beaten and killed as if they were dumb brutes and most of them were compelled to leave this country. What would have been done to them if they had come as missionaries for the purpose of supplanting our religion with theirs?

For the sake of the argument we will admit that every missionary who goes to China to convert the heathen is a good, sincere, orthodox Christian. What will be the messages that such a missionary must carry to that God-forsaken people? Here is a few of them:

1st. He must say to the poor Chineseman, "All your sacred books are false, your religion is spurious and there is but one name given under heaven by which you can be saved and that one name is Jesus the Christ. As your ancestors never accepted the

religion of Jesus, known as Christianity, there is no salvation for them. Your father who cherished you, and your mother who nursed you and loved you and tenderly brought you up are now burning in the fires of hell. That is the case with your grand-fathers and great-grand-fathers all the way back. Unless you repent and accept of *our* religion and discard your religion you will, at death, go where all your ancestors are—into the flames of hell. But there is still a chance for you to escape hell and go where all Christians go if you will bid farewell forever to the joss-house and join the Christian church.” Then if there should be a few heathen who are a little inquisitive and inclined to make inquiries as to this Christ saving religion, the missionary, if honest, will be compelled to tell him in explanation the following “well authenticated” lies:

“This book that we bring to you known as the Christian Bible is the only genuine word of God in existence. In this book, written by God himself, you will find the only path that leads to Heaven. All who reject this book are sure of hell. Jesus the Christ is revealed in this book, a man who was born of a virgin, who was crucified on the cross, but thereafter came to life and ascended to heaven, up through the clouds.” And the missionary, if an honest Christian, must also tell him much more such lying nonsense—the Adam and Eve story—the flood story—all about miracles—how Jesus manufactured good wine out of water, when the wine gave out at a wedding; how he fed five thousand men and their wives and children with five loaves and two fishes, and how at the death of this son of a Holy Ghost the sun refused to shine, the earth did quake, the rocks were rent, and the graves were opened, and many of the saints came out of their graves and marched down into the city in their grave clothes, and called for dinner, probably at a first-class hotel. Also all about Samson, the strong man, who lit with fire brands, as you would candles, the tails of some three hundred foxes, and by that means set fire to all the corn fields belonging to the Philistines—how this man, whose great strength was not in his muscles but in his hair, killed a thousand men with the jaw bone of an ass—how the whale swallowed the preacher Jonah, but was unable to digest him he was so tough, and on the third day vomited him up on dry land. The missionary must of necessity tell him many

other interesting narratives from God's book and then cap the climax with the pious assertion: "You must believe every word in this sacred volume or be damned." By this time we should suppose that a level headed heathen would be ready to lead an insurrection in the form of a mob to drive out of their country such lunatics. We are very sure the American people, who have been for all their lives under the peaceable and forgiving religion of the Gospel of Christ would not stand such nonsense from missionaries from some other country. They would not allow their cherished convictions and holy religion to be thus insulted by foreigners, and can we expect better things from the "heathen Chinees?"

POSTSCRIPT.

Since writing the above we have read a statement in the *Chicago Times-Herald* of August 21, from a Mrs. William Ashmore, Jr., a missionary just returned from China, which plainly shows the forgiving spirit of these followers of the meek and lowly Jesus, who is reported to have said, "Love your enemies, bless them that curse you," also, "Resist not evil, but whosoever shall smite thee on thy right cheek, turn him the other also." This missionary sister who is so troubled about the souls of the poor heathen, that she can't sleep nights, expresses her love for them in the following style:

"This government ought to teach China such a lesson now that such terrible outrages will never be permitted to occur again. They have been going on in an intermittent sort of way now for years---ever since Americans first *tried to do something for the Chinese*---and what has ever been done to give the Americans reparation?

* * * * *

China should be humbled. It should be taught that the United States has as much regard for the safety of its people 10,000 miles from home as England or any other country has, or even more, if necessary. A few good, large-sized warships, with plenty of guns, calling once or twice a year at the ports of China, would be a good object lesson."

There is the true "Spirit of Christ" for you. This female missionary, supported with the money of dupes, fools and superstitious bigots, "wants to do something" for the poor Chinese. She wants to force the Christian religion onto them, and if Chinese men refuse to accept it, then she desires that they be compelled to accept it with warships, powder and balls. If these

missionaries could have their way they would have the whole United States navy put at their command to "protect them" in promulgating among the heathen the "Gospel of Christ." Nothing would please them better, as can be seen by the spirit exhibited by this missionary woman, than to see ten thousand Chinamen who refuse to accept the Christian religion shot down. This is the way Christians have always "loved their enemies."

ERNEST MENDUM.

THE BOSTON INVESTIGATOR is the oldest and by far the ablest Free Thought weekly paper published in this country, and probably in the world. It is now in its sixty-fifth volume and is doing a splendid work for Free Thought. It is published in the Paine Memorial Building on Appleton street in the city of Boston—a most appropriate place for a Free Thought journal to be issued. Its first editor was Abner Kneeland, a brave and fearless champion of Mental Liberty, who had charge of its editorial columns from 1831 to 1839. Its next editor was the well-known and greatly beloved Freethinker, Horace Seaver, who was editor from 1839 to 1889, when he died. Soon after the death of Mr. Seaver L. K. Washburn, a most worthy, enthusiastic, scholarly advocate of Free Thought, was chosen editor, and he held the position until a year ago, when, to the regret of his numerous friends, he resigned the position, and Mr. Ernest Mendum became editor.

The publisher of the *Investigator* from 1838 to 1891 was Josiah P. Mendum, the father of the present editor, and he was the man, who, by his superior business talent and qualifications, built up and established the paper on its present firm basis.

Each one of the men above mentioned was an intelligent, honest, high-minded citizen, whose character would compare favorably with the best men of this country. They were all "Infidels," with unblemished reputations in all the various walks of life. Their great crime was with their orthodox neighbors, that they each valued Truth above Superstition. Those of them who have passed away, we are glad to know, have each a fine monument

marking their resting place, but far the best monument they have is the fruits of their lives represented in the brave, independent, truth-defending journal, *The Boston Investigator*.

We are pleased to present to our readers as the frontispiece of this number of this Magazine the portrait of the present editor of the *Investigator*, Mr. Ernest Mendum, and the following interesting sketch of his life by our greatly esteemed young friend, Ralph Washburn Chainey:

ERNEST MENDUM.

Mr. Ernest Mendum, the editor and publisher of the *Boston Investigator*, was born in Boston, Mass., August 1, 1853. He is the only son of Josiah P. and Elizabeth Mendum, who gave him the name of Ernest as a mark of respect for their old-time Liberal friend and pioneer in the Free Thought movement, Ernestine L. Rose. On his father's side Mr. Mendum traces his ancestry to the early settlers of New England, when, in about 1630, these hardy pioneers landed at Kittery, in what is now the State of Maine, and honorably acquitted themselves in the early wars in which the colonies were involved. His mother, whose maiden name was Elizabeth Munn, came to this country from England in her early childhood, and was married to Josiah P. Mendum at the home of Ernestine L. Rose in New York City, in October, 1847.

The most of Mr. Mendum's life has been passed in Melrose, Mass., a suburb of Boston, where his father removed when he was about one year of age, and in this beautiful town he now resides. At the age of eighteen he had the misfortune to lose his excellent mother, who, after a long and painful illness, died of consumption. She was a woman of rare and beautiful character, loved and esteemed by all who knew her; and the death of such a mother could not have failed to be an irreparable loss to the son to whom she was so warmly attached. Within a year after her death he graduated from the Melrose high school and entered Harvard University. At the close of his freshman year it became necessary for him to enter the *Investigator* office, so as to relieve his father of some of his increasing burdens. It was owing to his advice and encouragement that the Paine Memorial Corporation was organized as the only means of saving that glorious monument to Thomas Paine—the Paine Memorial Building—for the Liberal public; and the success of this undertaking is due as much to his careful, painstaking consideration as to any other cause.

In March, 1887, Mr. Mendum was united in marriage with Miss Isabel Crowell, of West Yarmouth, Mass., and the circumstances surrounding this union were the sweetest, the tenderest, the saddest, which can befall the lot of man. Her father was Capt. Gorham Crowell, of West Yarmouth, an old subscriber of the *Investigator*. After a courtship of a year and a half they were married at her father's home on old Cape Cod. But alas! in ten days the young bride was no more. A slight cold rapidly developed into typhoid pneumonia, and the frost of death nipped this bud of joy at its very blooming.

Mr. Mendum's work has been and is in the *Boston Investigator* Office and Paine Hall, where, since the death of his honored father, which occurred on January 2, 1891, the whole business management of the *Boston Investigator* has devolved upon him. Like his father, his duties were more behind the scenes than before the footlights, until a year ago when he was obliged to assume control of the editorial department; and his present position as editor and publisher is giving him a wider prominence in the Freethought world. He is a thorough radical, and brings to his work an inspiration born of a love for the truth, believing that the great principles espoused by the *Investigator* are sufficient incentives to the highest conduct. He was one of the organizers of the Ingersoll Secular Society of Boston and has been an active spirit in all of the Liberal work which has been carried on in Paine Hall since its erection.

In November, 1890, Mr. Mendum was again united in marriage to Miss Alice M. Black, a young lady of rare and nameless worth and well known to the liberal public, with whom he has since enjoyed a life of exceptional happiness.

Mr. Mendum is a frequent contributor to the Liberal press, and is also a worthy successor of Horace Seaver and of L. K. Washburn in the editorship of the *Investigator*. He has lectured before the Ingersoll Secular Society on several occasions, and has often been invited to contribute editorials to the Boston press. He wrote the very just and beautiful biographical sketch of Horace Seaver which appeared in the "Horace Seaver Memorial," and is the author of "Immorality of Christianity," and many short stories and poems. He believes in outdoor exercise, takes long rides on the bicycle, and is always ready to participate in any exhilarating recreation.

Personally, Ernest Mendum is of about medium height, with a fine, clear complexion and blue eyes which change with every varying emotion, from light blue to a very dark violet shade. He is proud, but not reserved, and is easily approached. Although he has won a host of friends and admirers throughout the Liberal world, and is constantly in demand for all public occasions incident to his position, and in private life is the recipient of many invitations, he is not at all a society man. He prefers a quiet life in his own beautiful home; and anyone who has ever visited him and his lovely and estimable wife can never forget the exquisite picture of domestic bliss there presented.

No lines describe him so well as these by James Russell Lowell:

Great feelings hath he of his own,
Which lesser souls may never know;
To him are given they alone,
And sweet they are as any tone
Wherewith the wind may choose to blow.

Yet in himself he dwelleth not,
Although no home were half so fair,
No simplest duty is forgot,
Life hath no dim and lowly spot
That doth not in his sunshine share.

He doeth little kindnesses,
Which most leave undone, or despise;
For naught that sets one heart at ease,
And giveth happiness and peace,
Is low-esteemed in his eyes.

Blessing he is; he was made so,
And deeds of week-day holiness
Fall from him noiseless as the snow,
Nor has he ever chanced to know
That aught were easier than to bless.

He is a man: one in whom
The springtime of his childish years
Hath never lost its fresh perfume,
Though knowing well that life hath room
For many blights and many tears.

Ernest Mendum cares little for fame or for popularity, his one object being to do his duty. Others have reaped to a large extent reward and glory; but he has been content with the simple doing, and has ever been ready and equal for any emergency which force of circumstances has placed upon him. To use the words of his life-long friend and associate, Horace Seaver, he has "the courage which impels a man to do his duty, to hold fast his integrity, to maintain a conscience void of offense, at every hazard and at every sacrifice, in defiance of the world."

Gifted with a genial, generous nature, and with a heart filled with warm and brotherly sympathy toward all human beings in the great struggle for existence, Ernest Mendum is a man whom to know is to love and to respect. His life lays many a sacrifice on the altar of duty; and those who have come within the charmed circle of personal acquaintance have learned to love him for this, as well as for his disinterested services in the cause of mental freedom. He carries on this work with great self-sacrifice, his only compensation being the satisfaction of perpetuating the glorious career of the *Boston Investigator* in its efforts to destroy superstition, and to inaugurate an era of reason and common sense.

RALPH WASHBURN CHAINEY.

ALL SORTS.

—Hereafter no criticism of the Kaye-Oswald discussion containing over two hundred and fifty words will be published.

—Mr. James A. Greenhill, of Clinton, Iowa, will furnish a valuable article on "The Precision of the Equinoxes" for the October Magazine.

—Henry M. Taber, we are glad to

announce, will furnish an able article for the October number of this Magazine entitled, "*Immortality*."

—T. Theo. Colwick, of Norse, Tex., a stanch Free Thinker and a good friend of this Magazine, recently passed away. An obituary notice by his son of the same name will appear in our next issue.

—"Little boy, does your father fear the Lord?" asked the new pastor.

"Yessir, I guess he does, 'cause he takes his gun whenever he goes out on Sunday."—*New York Recorder*.

—*The Blue Grass Blade* at the low price of one dollar a year ought to be subscribed for by every Freethinker in America. It is published in Lexington, Ky.

—Dr. T. J. Bowles, of Muncie, Ind., has sent us some twenty-five subscribers the present year. The doctor is a good worker in the Infidel vineyard. He will receive his reward.

—Rev. Dr. Kaye's criticisms of Judge Waite's article, the "Authenticity of the Bible," that appears in this number of the magazine, will be replied to by Judge Waite in the October magazine.

—The two greatest obstacles to human progress in this country are *superstition* and *intemperance*. We are glad there is one journal in this country that plainly sees this, viz.: *The Blue Grass Blade*, and is making a brave fight against both.

—William Thomas, of St. Charles, Minn., is one of those Freethinkers who has faith in his honest convictions, and therefore desires to spread the light of Free Thought. During the present year he has procured thirty subscribers for this Magazine.

—We are glad to announce that new subscribers are coming in very fast from all sections of the country, and our good friends everywhere seem to be determined that the Magazine shall have a large circulation. Friends, keep the ball rolling

—Rabbi Schindler, of Boston, was recently asked if Jonah was really swallowed by a whale. "Ah," said the rabbi, with his agreeable accent

"I don't know anything about Chonah, and I don't know anything about the whale—it's all the same as 'Drilby'—it's a noffel."

—Rev. J. R. Kaye requests us to publish the following:

"In the August issue Mr. J. S. Kirk accuses me of inexactness in quoting Mr. Ingersoll, and suggests that my extracts had better be examined. I wish to ask Mr. Kirk if he will kindly furnish for the magazine the inexact quotations in my articles."

—When we look over this "Christian country" where, from the first Christianity has been the all pervading religion and see our cities and large towns filled with rum shops and houses of prostitution, our state and city governments saturated with corruption, our prisons filled with criminals and our streets with tramps, is it not about time that we looked around for a better religion?

—Helen Wilmans edits a little paper in Boston, Mass., entitled, "Freedom." Under the title, at the head of it, she has two mottos. One from the pen of Emerson and on the other side, to balance it one from Helen Wilmans. That surpasses any self glorification that we ever before witnessed. As Helen often receives communications from the spirits, no doubt Emerson has before this thanked her for the honor conferred.

—The fact, officially announced, that Queen Victoria has given her consent to the bill passed by the Parliament of South Australia, enfranchising the women of that country upon equal terms with men, and that it has thus become a law, will encourage the friends of woman's enfranchisement in our own land, and other countries, to persevere in their efforts

to secure for all, irrespective of sex, equality before the law.—*The Philanthropist*.

—SIOUX CITY, Iowa, July 17.—Sloan, a town eight miles south of here, is greatly excited over a fight last night at a revival camp meeting, in which several people were badly hurt. The revivalist, in the course of his remarks, became so personal that about 100 members of the congregation left the tent where he was preaching. This aroused the indignation of the few who remained, and they went out to expostulate. The crowd responded with a shower of rotten eggs and a rush, in which the tent was torn down and a number of people considerably battered. The fight was finally quieted by a posse of special constables sworn in for the purpose.

We are sorry to learn that our Christian fellow citizens will thus conduct themselves, it is no wonder there was once a war in Heaven. When these Sloan Christians all get there there will probably be another. We propose to make our "calling and election sure" for the other more peaceful locality.

—Henry M. Taber, our well known contributor, writes us that Col. Ingersoll has thus early commenced his fall campaign against ignorance and superstition. He has a new lecture entitled "The Foundations of Faith." Ingersoll spoke in Atlantic City, N. J., Aug. 4th on "The Holy Bible;" the 8, 9, 10 and 11th of August at Burlington, Vt. It seems he held a kind of "protracted meeting" there. He lectured the 16, 17 and 18th of August at Lake Pleasant, Mass. On the 7th of this (Sept.) month he attends a reunion of his old regiment the Eleventh Illinois Cavalry, on Oct. 6th he is to give his new lecture in Boston. "The Lord permitting" the Col. proposes to shake up the dry bones of

orthodoxy the coming fall and winter.

—Just as the choir was singing the closing hymn at the 6 o'clock service in the Rev. Dr. Moses D. Hoge's church, in Richmond, Va., Sunday evening the congregation was startled by a pistol shot in the building. Investigation showed that Miss Minnie Wilkinson, a teacher in the Sunday school and an active church worker, had shot herself through the heart with an old-fashioned pistol in the infant class room in the rear of the church.—*Elmira Telegram*.

There can be no doubt that Ingersoll's lecture, "Is Suicide a Sin?" was the cause of the death of this "active church worker." To prove the truth of this charge they have been making against the Colonel we fear some of the clergy will be taking themselves off in this manner.

—A long step in advance:

MADISON, Wis., July 17.—A mild sensation was sprung in the Columbian Roman Catholic Summer School to-day by the lecture delivered by Rev. Dr. J. A. Zahm, professor of physical sciences at Notre Dame University, Indiana. The lecture is the third of a series of five being delivered by Dr. Zahm on matters appertaining to evolution and dogma. The first two lectures served but as an introduction to that delivered to-day. He defended the theory of evolution in a scholarly manner and held that it was not, as commonly supposed, in conflict with the teachings of the church.

The learned "Father," like some of the Protestant clergy, is compelled to move forward a little, but they insist that God *commenced* the work of creation—got it started a little, then evolution steps in, as it were, and carries on the work to completion; but science does not propose to let the priests and clergy off so easy.

Science insists that evolution does the whole thing. As to the "beginning," science knows of no beginning.

—Eight honest, conscientious Seventh-day Adventists of Rhea County, Tenn., have been condemned to serve terms of from twenty-five to ninety days in the county jail at Dayton, Tenn., for the offense of doing common labor on Sunday—labor which disturbed no other person's private or public devotion. It has also been decided to work these honest men in the chain-gang and by the time this reaches our readers this will doubtless be accomplished.—*American Sentinel*.

"Infidels" are called the worst people living by popular Christians, notwithstanding their Christ said there were worse people than Infidels. But as bad as they are there is not an Infidel in this country that upholds the above mentioned outrage, or the law that sustains it. It is the popular Christian people of this country who are thus punishing *honest Christians* for obeying the plain commands of the Bible, which distinctly says: "The seventh day (of the week) is the Sabbath." And there is not a line in the Bible that shows that this command was ever repealed or changed. Christians surely, to say the least, are curious people.

—"Infidel" publications have nothing but mankind to support them, and as but few people are highly developed the support is meagre, but as anti-Infidel publications have God back of them one would naturally think they would be liberally supported. But it would seem from the following item that we clip from Bro. Hastings Christian journal *The Armory*, that is not the case:

"Fair words butter no parsnips." God bless you's pay no printers's bills

buy no paper, print no tracts. At every step of the work, *expenses must be met and bills must be paid*. If a tenth part of the money wasted in sectarian rivalries were put into Anti-Infidel literature, it would drive much of the current infidelity into its hiding holes, and save many among the young men from the dangers and snares which are spread for their feet in these days of unbelief. And if a hundredth part of the money people are hoarding which will be spent in lawsuits, or squandered by greedy lawyers and quarrelsome heirs, were turned into the work of God there would be no lack of funds to carry it on.

To an unregenerated heathen it appears from the above that God does not take much interest in Brother Hastings anti-infidel work.

—The Rev. W. E. Broadhurst, late methodist preacher of Arkansas City, Kan., has recently been convicted of improper conduct with one of the pious sisters, and has finally confessed the crime in these words published in a local paper:

"It is due to the public that I make this confession. I am a fallen preacher, after twenty-one years of acceptable work in the Methodist Episcopal church. *I have resisted thousands of temptations*, but was caught at last. My sin is such that I make no defence."

Brother Broadhurst is entitled to the sympathy of every friend of humanity. Christ's temptation on the mountain was merely nothing compared to what this man has been resisting for the last twenty-one years. *Thousands* of the sisters have been constantly trying to entice him from the paths of virtue but he would not be enticed. It would be interesting to know why this last one had better success than the thousands who proceeded her. These pious sisters

in the Methodist Episcopal church must be a bad lot, worse than any of the new women, and Brother Broadhurst ought to have every one of them arrested. Who knows how many good pastors they have ruined in the past, and how many they will ruin in the future if they are not looked after.

—The genial Chauncey Depew we do not always agree with, but the following from the *New York Sun* has more truth in it than any five chapters of the "Holy Bible":

"Free lunches!" exclaimed Mr. Depew. "Well, I did say something about free lunches, didn't I? And if I'm not mistaken I referred to them as ingenious preparations too. Well, they are. Now, seriously, although these poor people have twisted my remarks into all sorts of shapes, I meant all that I said about young men becoming slaves to drink. It's a terrible thing, and I think the free lunch is largely responsible for it. It's a most ingenious contrivance, and do you know that it's simply put in a place to make a man thirsty? Yes, sir, I tell you that the free lunch is composed of food of such a character that it keeps a man thirsty and forces him to buy liquor to keep himself comfortable. It is made up of pickled herring, corned beef, fish cakes, salted potatoes, pretzels, cheese, smoked beef, potato salad, and dozens of other dishes the main ingredient of which is salt. And as sure as a man eats free lunch just so sure will he be a drinking man, unless he is possessed of rare self-control. Why, I tell you the free lunch is more to blame for the number of drunkards around than anything else. A man takes a drink and a bite. The bite makes him thirsty, and the drink makes him hungry, and many a man who would leave a saloon after having imbibed one drink, will stick all day as long as the free lunch is there. It isn't the drink that keeps him, but the ingenious make-up of the free lunch, and that's why I say it's a blotch on civilization and should be wiped out."

—Our Christian friends do not like to admit that "Honest Old Abe" was an infidel and has therefore gone to hell, although Hon. W. H. Herndon, his law partner for twenty years, says that he was not a Christian, and John E. Remsburg in his late admirable work, entitled, "Was Lincoln a Christian," has proved conclusively that he was not. Mr. A. B. Barrett, a subscriber of this Magazine sends us a tract by one Wm. M. Perkins, who, because Lincoln occasionally used the word God, insists that he was certainly a Christian. Friend Barrett also sends us the following letter in connection with the said tract:

LONGOKE, Ark., Aug. 11, '95.

DEAR BRO. GREEN.—The inclosed explains itself. I do not know W. M. Perkins, I did know Abraham Lincoln and have proof positive that I enjoyed to some extent at least his confidence. As one of the delegates at the Illinois State Convention held at Decatur, Ill., last, prior to the National Republican Convention held at Chicago, at which Lincoln was first nominated for president; I drafted and presented the resolution instructing our delegates to vote as a unit first, last and all the time for Abraham Lincoln.

It was adopted unanimously by a standing vote, followed by the shouts of 10,000 voices. Mr. Lincoln was carried to the stand, his feelings so wrought up that tears coursed down his cheeks.

He could not, at least did not speak. It was a triumph any conquering hero might envy. I met Mr. Lincoln several times, never heard him utter one single word touching his belief in a future state. Never heard him mention anything about any other world, the people or the affairs of any other world but this.

He could not have been a sectarian, he was too great a man for that. His conversation was always about men, measures and probable results when I was present. Sincerely,

A. B. BARRETT.

FREE THOUGHT MAGAZINE.

HOSPITABLE TO ALL TRUTH AND DEVOTED TO THE EXPOSING OF ANCIENT
ERROR BY THE LIGHT OF MODERN SCIENCE AND CRITI-
CISM. LIBERAL IN ALL THINGS.

H. L. GREEN,
EDITOR AND PUBLISHER.

H. G. GREEN,
BUSINESS MANAGER.

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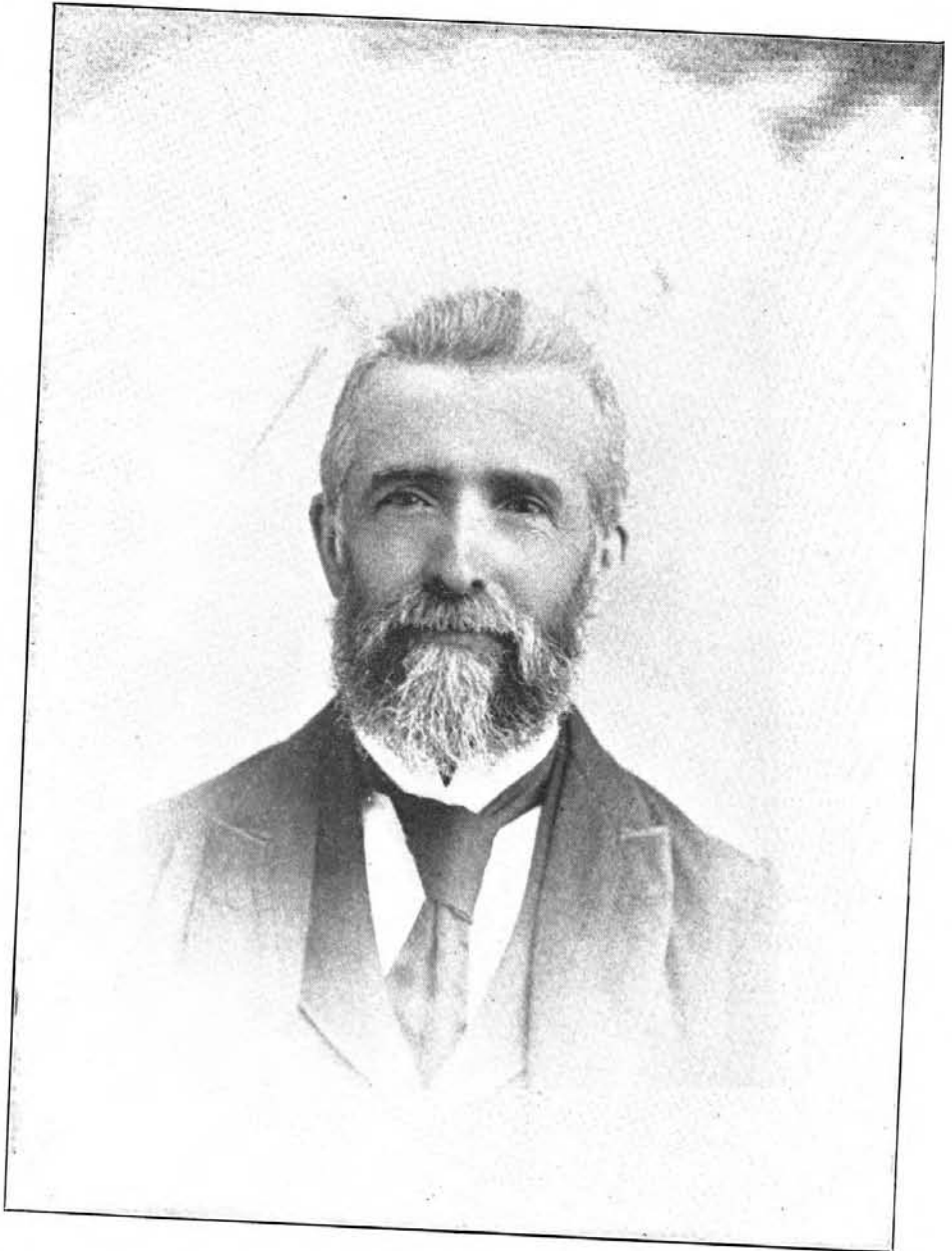
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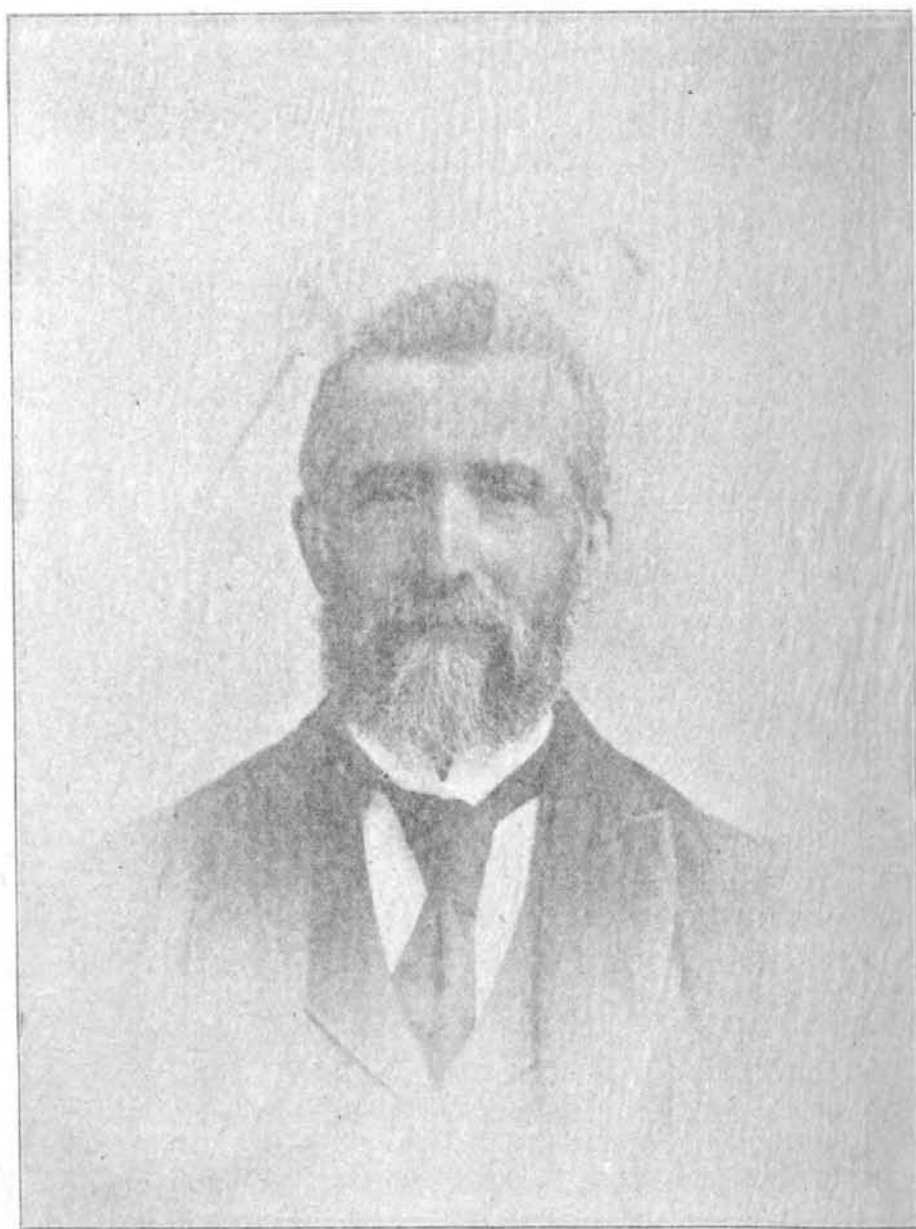
Yours truly
J. Spencer Ill.

OCTOBER 1941

1. FILE SAVE END

UNFOLD the head of "The Philosopher" and Christ has delivered himself. But what is to be done, if we are freed from the charge of considerable non-philosophical disposition, at the hands of some-minutes of the philosopher, another question. We shall risk the charge of being a little out of giving, that no agnostic community would care to suspend the reputation of a philosopher. Mr. Russell's philosophical comment is:

Of course we must not make the mistake of thinking that there is any sense in which Emerson does not know the Man of the Ills. It is nothing to the point that, in writing these wonderful statements, he was not thinking of the Man of the Ills, and the best scholarship has not been able to get rid of it all without leaving a hole in which drops so much philosophy, science, and medicine as to make some *tantum de fe*. Take one example, the



Yours truly
J. Spencerillo.

THE
FREE THOUGHT
MAGAZINE.

OCTOBER, 1895.

INGERSOLL'S PHILOSOPHY OF THE BIBLE—AN
EXAMINATION OF THE LECTURE ABOUT
THE HOLY BIBLE.

By REV. J. R. KAYE, PH. D.

IV.

THE CHARACTER AND TEACHING OF CHRIST.

UNDER the head of "The Philosophy of Christ," Ingersoll has delivered himself. But whether he can deliver himself from the charge of considerable nonsense and shallowness of exposition, at the hands of sober-minded readers of Christ is another question. We shall risk the statement without any feeling of misgiving, that no agnostic commentator of the Gospels would care to imperil the reputation of his book by borrowing Mr. Ingersoll's philosophical comments on the sayings of Christ.

Of course we must not make the mistake of supposing, that there is any sense in which Ingersoll does not comprehend the Man of Galilee. It is nothing to the point that century after century these wonderful statements have been expounded, commented upon, and the best scholarship brought to their elucidation. Ingersoll can get rid of it all with a stroke of his pen from which drips so much philosophy, science, wisdom, and once in a while some "*auto da fe*." Take one example of keen exegesis:

"Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his foot-stool; nor by Jerusalem, for it is His holy city." *Ingersoll*:—"Here we find the astronomy and geology of Christ. Heaven is the throne of God, the monarch; the earth is His foot-stool. A foot-stool that turns over at the rate of a thousand miles an hour, and sweeps through space at the rate of over a thousand miles a minute." This is a fair sample of what he has to ladle out as a critic of the Gospels at a good sum per lecture.

Ingersoll—Is it possible that he who said "Resist not evil" came to bring a sword? That he who said "Love your enemies" came to destroy the peace of the world? To set father against son, and daughter against father—what a glorious mission. He did bring a sword, and the sword was wet for a thousand years with innocent blood. He divided nations and families, put out the light of reason, and petrified the hearts of men.

Huxley—That one should rejoice in the good man; pity and help all men to the best of one's ability, is surely indisputable. It is the glory of Judaism and of Christianity to have proclaimed this truth through all their aberrations.

We shall take one example from this chapter of Mr. Ingersoll's understanding of his subject—his method of interpreting the Bible: "The Pharisees said unto Christ: Is it lawful to pay tribute unto Cæsar? Christ said: Show me the tribute money. They brought him a penny. And he saith unto them: Whose is the image and the superscription? They said: Cæsars. And Christ said: Render unto Cæsar the things that are Cæsar's."

Ingersoll—Did Christ think that the money belonged to Cæsar because his image and superscription were stamped upon it? Did the penny belong to Cæsar or to the man who had earned it? Had Cæsar the right to demand it because it was adorned with his image? Does it appear from this conversation that Christ understood the real nature and use of money?

No, but it appears from this nonsense that you cannot see a simple situation, and that you are deplorably ignorant of a simple historical fact. Any school boy having a general knowledge of history would get huge fun out of this silliness of statement. But since Ingersoll has made as many amusing blunders in the field of history as in any other, it may be kind to inform him somewhat

on this particular point. Ordinary students of the New Testament will have no difficulty in understanding Christ's language respecting the tribute money. The most ticklish political point with the Jew in that day were the relations he sustained with Rome, and especially the necessity of paying tribute, when the only sovereign to whom he owed a tithe was Jehovah. The Pharisees joined by the Herodians (not a religious but a political sect intimate with Rome) are anxious to entrap Christ, (Matt. 22: 15). They call for an interpretation of the law concerning the tax levied by Rome. He is placed between two fires: Should he advise unqualifiedly that they pay the tax, he must lose his prestige among the people; should he declare that they had no right to pay it, the Herodians are ready to carry it to Cæsar, and have him brought to judgment for stirring up sedition among the people. Apparently there was no way of escape. Jesus calls for the tribute money bearing the image of Cæsar. There is evidence at once of the relation of the Jews to Rome by the circulation of Roman money among them. They asked him is it lawful to "give"—"Shall we give or shall we not give." Jesus replied Render—"give back," etc. In other words, the question of the tax is secondary. The first question is, is it right to be under Roman authority? Should the Roman yoke be submitted to? This was already a settled question as seen in the circulation of the Roman coin. But to accept the coin of another nation was to accept its authority; and having done this, there is but one proper answer for Christ to make—"Give back to Cæsar the thing that is Cæsar's, and God the things that are God's." The answer completely defeated the combined scheme of Herodians and Pharisees, and at the same time showed out in its true light the legal responsibility of the Jewish tax. It was perfectly understood among the Jews, and established in the most obvious language by their leading teachers afterwards, that to accept the coin of any king was to acknowledge his sovereignty.

Now, with this explanation clearly in mind, read Ingersoll's comment again and see how much common sense it contains: "Did Christ think that the money belonged to Cæsar because his image and superscription were stamped upon it? Did the penny belong to Cæsar or to the man who had earned it? Had Cæsar the right to demand it because it was adorned with his image? Does it appear from this conversation that Christ understood the real

nature and use of money? Can we now say that Christ was the greatest of philosophers?" Heavy! isn't it? Such a mouthful of foolish jargon is enough to disgust any child. It reminds us of a boy's first essay at school. And yet in all this splurge this blasphemer really imagines he has said something of importance, and can night after night pawn off this trash on large audiences as something seriously to the point. This exposition just noticed is a good example of the manner in which the body of scripture is treated throughout the whole talk. Any ordinary intellect can gather up the whole bundle of shoddy and test its merits. Place it in the sun of a little criticism and soon it begins to fade. Any person dealing to any degree with judgments, propositions and statements of fact, can easily scatter the bloom of rhetoric and find the worms eating away at the heart.

Ingersoll—He never uttered a word in favor of industry, economy. . . . Christ cared nothing for painting, sculpture, music.

But for many years he gave mankind a true example of industry by working at the bench. Actions speak louder than words in the leading instances of real nobility and worth. Because *Ingersoll* bottles up his wisdom on science, philosophy, history, pathology, ethics, etc., and then sells it off at the rostrum at so much a head—talking all the time—I presume he thinks Christ should have done likewise. He has an idea that the crowning virtue is simply to keep on talking. The question of veracity and substance is altogether secondary, but by all means talk. With all thy getting get gab, and if it is of the right desultory character mixed up with the proper proportions of rhetoric and brass, you may sell it off anywhere and find a good market.

I wonder (in the spirit and language of *Ingersoll*) why Christ did not take to the lecture field up and down Palestine, talking on education, science, economy, the telegraph, and all the other "graphs," hiring himself out at a stipulated per cent of proceeds to a lecture bureau at Jerusalem under the direction of some of those "whited sepulchres" of whom, strange beyond measure, *Ingersoll* has very little to say. Is it not strange on a New Testament basis, that in those three memorable years which have revolutionized the ages, Christ did not have time for a "painting" class, or an art gallery to teach the principles of "sculpture," or a conservatory to give instruction in "music"? These now are

some of the things that Jesus of Nazareth did not do—never mind about what he did do—but look at these sinful omissions in the public relations of Christ!

But of one thing I am certain, of which every other person is who has been out in the world a week: that if Mr. Ingersoll thought and talked one-millionth part of what constituted the purpose and system of Jesus, his book would not be associated so much with questionable things and questionable characters—anybody who wants to get a God buried out of sight, and a Christ disposed of, and a holy Bible dispatched, so that he might with ease of mind do his devilish business in human society. Ask any criminal on the scaffold or in the prison what was the nature of his reading from which he drew inspiration for crime; ask any scoundrel wishing to keep himself in the contemplation of crime, which book he would daily read for that purpose—the Holy Bible itself, or “About the Holy Bible”? I have never yet met a skeptic, or the most enthusiastic Ingersollian (for we have a few of that species) who has risked his reputation for truthfulness by refuting these facts. But here is a very peculiar and practical test of the nature of a thing, and a very excellent ground of judgment. And when these same dainty criminal fingers we have referred to would not touch a Bible with a ten-foot pole, and they are never accustomed to carrying a copy of it in the pocket with a dynamite bomb, the whole case is strangely turned, and we very naturally and intuitively turn away from the “Mistakes of Moses” to the “Mistakes of Ingersoll,” and at once we find this serious difference: the “Mistakes of Moses” are all in Ingersoll’s book on the subject; but the “Mistakes of Ingersoll” are to be found in the jail and state’s prison, around the “Hay Market” and the French guillotine. Is there not a very specific difference here?

Ingersoll—He never said a word in favor of education.

Leconte—The most powerfully attractive ideal ever presented to the human mind, and therefore the most potent agent in the evolution of human character, is the Christ.

How refreshing it is to hear the truth again. Prof. Leconte knows something of Science and Christ, and the exact student of Biology and Geology is the keen observer of the Divine. In him as one of “loving, generous, noble” ideals, Christ takes his right place.

[TO BE CONTINUED.]

REPLY TO PROF. OSWALD'S ARTICLE OF THE SEPTEMBER NUMBER.

BY REV. DR. KAYE.

I HAVE read Prof. Oswald's September criticisms with attention, and once more run across his old and ever-present friends—the Middle Ages, Mental Prostitution, and the Jesuit, not to speak of Buddha and some others. The Middle Ages, however, appear less in this article as our critic has business in South Africa and the Moon, and we are glad of this change as it was getting monotonous hanging around the Middle Ages, and especially when we had no interests there just now. With the stories, epitaphs, figures of speech, illustrations and new localities of this article, it would be difficult for one to keep his bearings if it were not for the sign boards hung around and that he has consulted before:—"Middle Ages," "Mental Prostitution," "Antinaturalism," "Galilean Buddhist." We are greatly obliged that the Professor left up these signs while he took his excursion to the various regions hunting up many ancient characters, all their "gospels" and the thousands of variations they contained etc., for we knew that any one of these familiar marks would get us back to the subject, while it was a question for a long while whether the critic would or not. But we took our stand at "Mental Prostitution" and at this point he drew up with an arsenal of figures, facts and frauds, enough to blow the early Fathers to atoms. But there was this amusing feature about the whole fusilade—he burnt all his gunpowder on the wrong men and the wrong books. The fact is, that the early Church had laid the cartridge beneath the various "Acts" that my poor friend had taken so much pains to gather together, long before he was around.

Prof. Oswald gives us his "guesses" and "supposes" with reference to the formation of the Canon and the eliminations that he *thinks* were made so that the gospels might appear more decent. People who understand the question of the New Testament Canon are in no manner dependent upon these guesses. Indeed it would be an interesting thing to have him, in a *real critical* manner attempt to state the case of the Canon. Now respecting these early witnesses some of whom Prof. Oswald has

briefly referred to, we smile to see how readily he will believe Justin Martyr respecting his list of "cures" and Irenæus in his statement of "miracles" and yet laugh at the credibility of their statements concerning the gospels. It is very evident that they are trustworthy enough when the Prof. wants to use them.

Concerning the "proof" for the authorship of such books as Cæsar's Commentaries, my critic thinks I did not strike a parallel case, but there is no question about his case being parallel, I presume, which he immediately puts together and transports us to the Bar-Tantees and the Moon. The question was and remains unanswered. What is the *proof* that Cæsar wrote the Commentaries? It will now appear evident to the reader that Prof. Oswald failed completely in discussing the real issue of my article of the August number. That was in no manner concerned with the content of the gospels, whether they were foolish or wise, divine or idiotic. Ingersoll made a claim as to the time when mention was made of the gospels. I replied with testimonies to the gospels with reference to the point of time and not the divinity of the records. Prof. Oswald practically sets aside the issue and treats us to an interesting side-show of Darkest Africa, the Moon, the Bar-Tantee, Mount Kilimanjaro, and some other points of interest. He slides off the Moon or the Mount into "contradictions of the gospels" in the easiest manner, and considers that important transit a part of the game for this month.

There is really nothing to reply to in this fanciful conglomeration, and Prof. Oswald has my sincere sympathy for the amount of steam he got up, to run into a side-track, while he imagined all the time he was on the main road.

REPLY TO PROF. OSWALD'S POSTSCRIPT OF THE SEPTEMBER ISSUE.

By REV. DR. KAYE.

CONCERNING Prof. Oswald's "Postscript" in last month's issue, it is as discreditable as it is amusing, to see a man raise a little point covering nearly a page as in the case of "italicized words" in which an entire mistake was made, and then when corrected, ask why *some other point* was not discussed. This is a

sample of the "arguments" the agnostics are howling about to be "answered."

Again, the sober question as to how Agnosticism has a right to maintain and state the Universal Law of Causation is kicked out of court by saying—*I mean proximate causation*. So do I. As an agnostic will you kindly tell us about the thing in a manner consistent with your agnosticism? If you know as much about these vital situations as you do about The Middle Ages we would like some evidence of it. It will have this advantage: The agnostics are wild because of a lack of "strong arguments" in my discussions. Wherein there is a call for such respecting Ingersoll and yourself I have failed to appreciate; while a sober treatment of this point at issue may induce some good thought on both sides.

In other words, Prof. Oswald thought it worth while to criticise this point of Causation and state his distinction between "causes," but when it devolved upon him to state the relation of Agnosticism to Causation he then thought it worth while to choke it. Will the agnostics open their guns on their champion and demand that he speak to his own point? Well, hardly.

I am glad that the Professor informed us of the Royal College of Surgeons as a depository for monstrosities, for I would not have known to whom I might send his "Postscript" for preservation.

THE BIBLE CONTROVERSY.

By F. L. OSWALD, A. M., M. D.

IV.

IN the fourth chapter of his epistle to the Americans, the Rev. J. R. Kaye treats us to a momentary departure from his scheme of bushwhacking around the outskirts of the circus, and almost for the first time fairly enters into the arena of vital issues.

But the results of his venture only serve to illustrate the difficulty of reconciling logic with the defense of insanities and frauds. Every attempt to use the language of reason is apt to commit a champion of that sort to a heresy against the doctrine of his own oracles. The electric lights of modern science cannot be made to subserve the interests of obscurantism.

"Ciel! what shall I do?" exclaimed the disguised interpreter of the French fugitives from Moscow, when he saw the Cossacks bearing down upon him: "If I talk Russ those fellows will cross-examine me; if I talk French they will knock me in the head."

"Ingersoll's statement that Matthew, Mark and Luke knew nothing of the Atonement, and salvation by faith," says Bro. Kaye, "is enough to make the whole three of them turn over in their graves and groan. Can we credit Ingersoll with honestly believing this statement himself? Does he imagine for a minute that any one who had ever read the synoptic Gospels to understand their underlying principles" (many readers would prefer to omit the *under*) "their principles and plain statements of facts, would believe such an expression? Can he in this position clear himself of both of two charges—supreme ignorance and misrepresentation?"

As a prop to this pile of pious vituperations, Bro. Kaye suggests that the doctrine of atonement is implied by the circumstances of the "Lord's Supper," where the breaking of bread, as it were, foreshadowed the dissolution of a savior's body and the drinking of wine the spilling of his blood, and where certain words used in prescribing the ceremonial of a memorial feast might also be construed to inculcate a belief in the doctrine of vicarious atonement. The words addressed by the Man on the Cross to one of his fellow sufferers, we are told, might similarly imply the possibility of salvation by faith.

Now, from a rationalistic point of view, it would not matter the value of a shred of Wisconsin cornshuck paper what an ignorant Asiatic miracle-monger did mean or not mean by stuffing his tramp-followers with a lunch of barley hoe-cakes and alcoholic fuddle, but from the Rev. J. R. Kaye's own standpoint of Christian supernaturalism the authors of his "Synoptic Gospels" (how often he uses that word to give an air of Grecian scholarship to the ravings of his Buddhistic spook-fakirs!) those authors, I say, had no right to risk the possibility of a misunderstanding about a doctrine involving for countless millions the alternative of eternal bliss or eternal blisters. They evinced a shameful and unaccountable indifference to the importance of their high trust if they left their readers to draw vague conclusions about ceremonies with a possible significance in symbolizing a dogma that ought to have been stated in the most positive and unequivocal terms.

"I'm going to spend my vacation in the huckleberry mountains," said a Kentucky clergyman in his controversy with a correspondent of the *Blue Grass Blade*, "and if Bro. Moore behaves himself, I will send him a slice of berry pie when I get back." "What! is that his method of reclaiming souls?" justly retorts the editor of the *Blade*—"is that the way he trifles with my heresies when he knows that the flames of eternal torment are already singeing my whiskers?"—though the question at issue had only referred to the trick of the donkey-rider in bestriding a she-ass and her foal at the same time.

But the doctrine of atonement, which Mark, Luke and Matthew forgot to specify is the very keystone of the Christian creed, and the quarrels about the tenet of salvation by faith have drenched whole continents with the blood of frantic disputants. Would it not have been worth the while of three inspired writers to state that dogma a little more explicitly than in the form of an equivocal remark addressed to a dying thief?

In Luke 23:39-43 we are, indeed, told that Christ promised resurrection in paradise to one of his cross-mates, but did he thus intend to reward the thief's *faith* or only his moral courage in rebuking an abusive fellow culprit? Mark, by the way, does not mention the episode at all, and Matthew distinctly states that Christ was reviled by both his cross-fellows.—Matthew 27:41-45.

"Likewise also the chief priests mocking him, with the scribes and elders said: He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross and we will believe him, for he said I am the Son of God. *The thieves also which were crucified with him cast the same in his teeth.* Now from the sixth hour there was darkness," etc.—not one word about a dialogue implying at least the possibility of a hint at the world-redeeming doctrine of salvation by faith!—but rather a *dementi* of the passage embodying that dim allusion in Luke. A fine illustration of the "underlying principles" of the New Testament and its "plain statements of fact."

The moralists who for centuries inculcated the duty of intellectual prostitution would perhaps have gloried in such opportunities for swallowing two contradictory versions of a scriptural fish story. When Philip the Second of Spain had already deposited the bones of St. Laurentius in a silver shrine of the Escorial he

was informed that his agents had shipped a complete set of bones of the same saint from a town in southern Italy. "What shall we do about it?" inquired the chief commissary of sacred relics. "Enlarge the shrine," said the pious king, "since it has pleased the heavenly dispenser of miracles to vouchsafe us a duplicate skeleton." The Rev. J. R. Kaye will perhaps expect his sabbath-school class to double their donations for a chance to credit two divergent "statements of plain facts,"—or shall we say candid statements, in Matthew and Luke's "Revelations for Religious Purposes," which our versatile Ph. D. asks us to distinguish from secular facts.

"What does Christ mean by the symbol of the remission of sins?" shrieks our champion of revealed truth. "The average Sunday-school scholar knows so well that it needs no further elucidation. . . and yet Ingersoll is foolish enough to suppose that intelligent people can be humbugged by such low misrepresentations. Should not any man feel his cheek tingle with shame that he can in so dastardly a manner cover up the truth? And this is the man that told a Milwaukee audience that it was necessary he should tell the truth about the Bible."

Wonder if Bro. Kaye has ever read Sidney Smith's burlesque of the debate on the Irish Coercion Bill?

The traveler Palgrave in his *Journey Through Arabia*, tells us that the Wadi Dowasir sect of the Wahabees is beginning to supplement the Koran with revelations inculcating the duty of total abstinence from tobacco, and in their revival meetings screech themselves hoarse in commenting upon the warning that "Salvation is the portion of those only who flee the accursed" (Nicotine smoke). In the course of another generation that passage may be smuggled into an appendix of the Mohammedan scriptures, and zealous dervishes will howl down disbelievers in the harmony of the Koran: "What? Salvation by flight not hinted at in any other passage? Such statements are enough to make the founders of our faith turn over in their graves and groan. Can we credit Yani-Hafiz with honestly believing this statement himself? Does he imagine for a minute that anyone who has ever read the Koran to understanding its underlying principles and plain statements of fact would believe such an expression? Can he clear himself of the charge of supreme ignorance and

misrepresentation? At the beginning of the 28th chapter the prophet (whose name be exalted) states that he rode to heaven on the back of the sacred steed Borak. All who doubt his account of that adventure are, of course, infallibly lost. Now, is it not clear that a ride of unprecedented rapidity might be fitly described as a flight and that in ascending to heaven the miraculous quadruped left the regions of torment far behind? 'Salvation is the portion only of those who flee the accursed.' No harmony, eh? What is the meaning of the Sheolifugal excursion? The average Friday-school scholar knows so well that it needs no further elucidation. . . . And yet skeptics can be foolish enough to suppose that intelligent people can be humbugged by such low misrepresentations. Should not any man feel his cheek tingle with shame that he can in so dastardly a manner cover up the truth?' "

One of the unanswerable indictments of Ingersoll's Bible lectures is his protest against the absurdity of the stories describing the resurrection of dead people and the cure of otherwise incurable patients, who all appear to have accepted their good luck as a matter of course, and became neither followers of their miraculous benefactor nor believers in his divine mission.

"Why does he have such unbounded confidence in human nature?" asks his Christian critic; "if moving through American cities of the twentieth century is a man who is unwilling to read the words that fell from the lips of Christ?"

Plain case of total depravity, isn't it? "Your effrontery," as Sidney Smith would say, "is equalled only by your ingratitude." Does this citizen of the new world not enjoy free air and free sunlight in unlimited quantities? Why hanker after such pagan luxuries as free holidays and the privilege of free speech? Will he not seduce thousands to go fishing on Sunday instead of contenting themselves with scriptural fish-stories in a manner becoming the duty of humble, tithe-paying Christians?

"Why then does he have such unbounded confidence in human nature?" asks Bro. Kaye, insinuating that the cured cripples and corpses of Palestine were too selfish to trouble themselves about the subsequent proceedings of their redeemer. But would not that very selfishness have insured a forty ream's purchase of free advertisements? Would the witnesses of the miracles not have

hastened to the centers of wealth to sell the address of a specialist who could recover optic nerves as one would redeem a pair of pawned spectacles, and agreeably surprise life-insurance companies with the re-appearance of defunct policy holders? The road from Alexandria to Damascus would have been blocked by health-seekers and their caravans of presents; ship-loads of sweetmeats would have obviated the trouble of wasting curses on withered fig-trees and quoting the market-prices of sparrows; and millions, anxious to negotiate for a new set of teeth or prevent the revival of a departed mother-in-law, would have endorsed the dogma of the Holy Trinity and swallowed the precepts of antinaturalism as our dyspeptics guzzle the hideous nostrums of the brandy-quack. For the price of a resurrected child the very Stoics would have revised their system of philosophy. A vicar of Christ, boodle-collectors and all, would have been installed in Rome without a moment's loss of time, and the Christianizers of Europe could have saved a delay of five hundred years.

In trying to parry Ingersoll's knock-down blows at the fable of a bodily ascension, our champion of Christ sprawls about in a pitiful welter of quibble-sophisms: "Will Ingersoll define what he means by 'agree'? When one person makes an assertion and a second person says nothing about it, do they disagree? When two persons make an assertion and the other two are silent with reference to it, is there disagreement?" Now the writer of this passage, a Ph. D. handicapped by the impossible task of reconciling rank contradictions, knows as well as every other intelligent reader that Ingersoll referred to the disagreement of the two "evangelists" who did mention the ascension. "As to the Ascension," says Ingersoll, "the Gospels do not agree," and in the next twenty-seven lines illustrates his meaning by literal quotations from the Bible itself. As usual, our pious brother could not "counter," as our pugilists call it, without first rigging up a man of straw. He had to betray his readers into a misconception of Ingersoll's meaning to get an objective point for his repartees. "Why," he continues, "is there any absolute necessity about Matthew recording the Ascension? By what canons of logic is Ingersoll governed in demanding these records of this event to maintain the authenticity of the Gospels? Would not four persons

who should repeat the same story *word for word* in court excite suspicion?"

Another hit at a man of straw. Who would have objected to occasional difference in the *mode* of statements, if those statements themselves were not hopelessly irreconcilable, and moreover vitiated by the suspicious fact of a compurgator's silence on matters of supreme importance. If a gang of Italian wharf-pirates should entertain the court with a story about an encounter with a shoal of Mediterranean tunny-fish in the water of Long Island Sound their statement *per se* would look sharply suspicious; but now suppose one of the defendants should spice his tale with a description of a gorgeous mermaid rising up from the depths of the sea, and after frightening the fish with the glitter of her golden rings, entrusting the sailors with a message to the Chief of Police. Would it be credible that an event so deeply impressive and so important for the cause of the defense, should have escaped the memory of the other witnesses, or could have been considered too trivial to mention? Would it better the case if one other defendant had recollected that a sea nymph peeped up for a moment, but sank out of sight again after giggling at the boat's crew? Mark and Luke differ in their account of the Ascension. Matthew and John do not as much as allude to the most stupendous miracle recorded in the history of the human race, though they waste whole pages on the description of petty juggler tricks. Can any sane man help suspecting that the whole story is as impudent and ridiculous a lie as anything mentioned in the career of Jack the Giant-Killer?

That the "Patristic Era," the incubating period of Hebrew-Buddhism, dealt in still more preposterous fictions can, however, not be denied, and that fact offers a simple explanation of the mystery treated in Prof. Gregory's work devoted to the question, "Why We Have Four Gospels." The narratives of Matthew, Mark, Luke and Apocalyptic Jack, absurd as they were, appear plausible in comparison with the rant of such rival products as the "Gospel of the Infant Christ," (attributed to one of the apostles and translated into Latin by St. Jerome, the terror of the Pelagian heretics.) In that now suppressed portion of the "great, stupendous system of truth struggling forward through the ages," we are informed that "when Jesus was in his fourth year he was playing

one day in the River Jordan with other children, making pools of clay. One of his playmates destroyed the pools that Jesus made, so the angry Son of God cursed the mischievous fellow, calling him a 'son of Satan,' and straightway he fell down dead. The parents of the dead boy raised an uproar. Joseph, the step-father of Jesus, dared not interfere, but asked Mary to reprimand her son. She did it gently. Then Jesus, not wishing to grieve his mother, gave the dead boy a kick, saying, 'Rise, oh son of iniquity,' and he rose and went away." . . . "On another occasion the son of a priest broke down the clay dams which Jesus had made, and Jesus cursed him, saying, 'O, most wicked seed of iniquity; O, son of death; O, workshop for Satan.' " Straightway the naughty boy died. Joseph refrained from personal comments (probably not wishing to provoke another torrent of sacred billingsgate) but carried Jesus home to his mother. On the way—"another boy ran against Jesus, either in fun or mischief. Jesus cursed him also"—and floored him at the first volley. The neighbors (now naturally alarmed) "implored Joseph to take Jesus out of town," or—well to make him moderate the exercise of his expensive talent. Others joined in the tumult, and Joseph was in mortal fear of violence. But the infant Son of God set things right by "lifting the dead boy by the ear," forgetting, however, to redress matters in the case of the other youngster, the son of the priest. How often the Pagan readers of such stories must have been tempted to "set things right," by taking one of those ghastly old liars by the ear and make him swallow his own manuscript! But St. Jerome discusses the "Gospel" of the Infant Jesus as gravely as the *evangelia* of Mark and Jack.

The author of one passage quoted by our Christian apologist naively admits that the "Gospels" cannot be regarded as histories in the strict sense of the word, but only as, "glad tidings, good news for *particular classes of people*."

The truth is that the New Testament has no historical value whatever, but it cannot be denied that it opened a new field of enterprise for at least one particular class of people; the hirelings of mental prostitution who for centuries dedicated a few hours of each seventh day to the enunciation of sophisms in defense of a life-blighting delusion, and for the rest of the week were permitted to enjoy the fruits of that scientific progress which their rabid

opposition had failed to prevent, and which—aided by the results of the Protestant Revolt—has finally compelled their successors to devote a portion of their abundant leisure to the promotion of Temperance, and other secular interests of their neighbors.

REPLY TO REV. J. R. KAYE, PH. D.

By C. B. WAITE.

DURING a lecture of Colonel Ingersoll at Detroit, a few months ago, he was interrupted in the midst of one of his most eloquent sentences by some one occupying one of the front seats. It was intended as an annoyance, and was received by the audience with indignation. Cries of "put him out" were freely indulged in. Ingersoll bent his head toward the individual, who then repeated his remark. Bending his head still lower, and craning his neck as if to pay the utmost attention, the Colonel suddenly straightened himself up, and turning to the audience, said: "I didn't hear anything." The deafening applause that followed, saved him from further interruption.

So now if he were to read attentively all that has been published by Dr. Kaye up to this time in the *FREE THOUGHT MAGAZINE*, he would probably turn round and say: "I don't see anything." Neither could much be discovered by any one, even by the aid of a powerful magnifying glass. Probably never before in the history of literature has so little been said in the same number of words, in any discussion of questions of vital importance, as has been said by Dr. Kaye in these articles. The calumnious stuff with which they have been crammed, might possibly be overlooked if we could only pick out from the malodorous pile some grains of solid argument. Even the little that has appeared in the semblance of argumentative matter, has been furnished by others, principally by Rev. Samuel Ives Curtiss of this city, who has been so often quoted and who appears to have acted as mentor for the doctor on this special occasion.

In the *FREE THOUGHT MAGAZINE* for September appeared an article of Dr. Kaye, entitled, "JUDGE WAITE ON THE GOSPELS—A CRITICISM."

This purports to be a reply to my article in the July number, "*Authenticity of the Bible*." But after stating that I had discussed both the external and internal evidences of the gospels, he passes by the first part and confines himself to the internal evidence. Perhaps he considered that he had said sufficient concerning the external evidence in his third Ingersoll article entitled, "THE NEW TESTAMENT." A few words, therefore, in reply to that:

Ingersoll is quoted as saying that the four gospels were first named and quoted from, about 170 years after the death of Christ. They were first named by Irenaeus, Bishop of Lyons. The time is generally put at 190, or, say about 160 years after the death of Christ. But what difference does it make whether it was ten years earlier or later? In either case it was a hundred years or so after the death of all the apostles. What evidence are the gospels, of the transactions related in them, which are said to have occurred more than 150 years before the gospels themselves appeared? We have only the conjecture of some German critics, that they were written some fifty years earlier than when first mentioned.

Suppose these critics were correct. Suppose the Gospel of John was written between 130 and 140, as Hilgenfeld thinks, instead of 150, according to Zeller and Scholten, and 160 to 170, according to Bauer and Schweigler; or even suppose Renan is right in assigning it to 125 or 130, and Keim at 130; and suppose the other gospels were written a few years earlier. There is still a lapse of about a hundred years from the time of the apostles. What do you do with that? Why were not the miracles recorded when they took place? How is it that we have to depend upon tradition and upon a few loose manuscripts floating around, for evidence of facts upon which was to be based a religion which was to damn the greater part of mankind?

It cannot be shown that Justin Martyr had the four gospels, or any one of them. He does not mention one of them, but does mention some of the apocryphal gospels, and cites them as authority. Now, after the four gospels appeared, though the apocryphal gospels continued to be used in the churches, they were discountenanced by the bishops and by the leading fathers of the church, of whom Justin was one. The very fact, therefore, of

his quoting from the apocryphal gospels, shows that the others had not yet appeared. That was about 150.

The answer to this is, that a man who takes the platform, and lectures from this standpoint, is "a notorious blasphemer," and "a profound ignoramus," while a man "who has been all his days a lawyer," and who "writes a book" which causes some to ask "if the foundations have not been moved," is the "veriest quack," and "an ignorant fool." This is the easiest and perhaps the best way to prevent the foundations from being moved. It is very easy to say "Thou fool;" nor do I believe either of the reverend doctors is in danger of hell fire for so doing, their own scriptures to the contrary notwithstanding. Perhaps the hell fire is for the eminent German scholar, who sent to Dr. Curtiss the famous postal-card. This same postal-card has done service in public print before, Dr. Kaye; you need not bring it in now, in this sly, halting sort of way. Bring it boldly forward. The writer of the postal-card had no idea it would be published, Dr. Kaye says. But surely he cannot object to such free public use of a private writing, considering what it is likely to effect in the interest of truth and of true religion.

But let us proceed with Dr. Kaye's article on the New Testament.

As an early "witness of the gospels," he introduces Polycarp, who said:

"For neither I nor any other such one can come up to the wisdom of the blessed and glorified Paul."

What has that to do with the gospels? Paul knew nothing about the gospels.

Again, he produces Ignatius, and quotes:

"I do not, as Peter and Paul, issue commandments unto you. They were apostles."

What has that to do with the gospels? There is nothing in the Epistles of Peter to indicate that he knew anything of the gospels.

Again, he quotes Papias. Papias said that John the Presbyter, (who lived a hundred years after the death of Christ) said that Mark wrote down what Peter said. He said also that Matthew, wrote the Oracles in the Hebrew language. These Oracles,

whatever they might have been, were not the Gospel of Matthew, which in its present form appeared in the Greek language.

He then quotes Pliny to show that Christians were numerous in his time. But what has that to do with the gospels?

As to Tertullian, Clement and Origen, they all wrote after the commencement of the third century. Dr. Kaye is careful to tell when they were born, but what has that to do with it? They were not then testifying about the gospels.

"We know that we do not know who wrote the four gospels." Dr. Kaye tries to be sarcastic over this statement. But tell us, Doctor, who wrote them? That would be more edifying than your fine sentences. You surely do not pretend that they were written by Matthew, Mark, Luke and John? They do not even purport to be, on their face. It is "the Gospel *according* to Matthew," etc. Somebody, more than a hundred years after Matthew was laid in his grave, wrote a gospel which was supposed to be "according" to statements Matthew had made when living. Dr. Kaye, who wrote the four gospels? Huxley said, "We do not know."

We will now take up Dr. Kaye's criticism on "Authenticity of the Bible."

First, DURATION OF THE MINISTRY OF JESUS.—The Doctor says I am "a very bold man to declare it to be a contradiction," even supposing the statement to be true as to the length of Christ's ministry as treated in the gospels. Elsewhere he says, "When two writers make a statement of a certain fact in such a manner that the one necessarily excludes the other there may be said to be a contradiction." Exactly so. Let us apply the rule. If three of the gospels represent the ministry of Christ as lasting only one year while the other gospel represents it as lasting three years, is there not a contradiction? Does not the one necessarily exclude the other? If his ministry lasted only one year can it be true that it lasted three years? If at the end of one year he was crucified, could his ministry last two years after that? The passages cited prove nothing. According to the synoptics, Jesus went to Jerusalem to only one passover. But according to John, he went up to three or four. The author of John weaves various incidents into the other years. Dr. Kaye, assuming this gospel to be true, uses it as an argument for extending the other gospels.

This he does by inferences drawn from various passages cited, but he substantially admits that the inferences are merely conjectural.

THE BIRTH OF JESUS—In answer to the statement that according to Matthew, Jesus was born during the reign of Herod, while according to Luke, he was not born until nine years or more after the death of Herod, Dr. Kaye answers by saying, in quotation marks, that "the matter is still under investigation." He does not even tell us who is investigating it. That will not do, Dr. Kaye. Such an answer will not be accepted. Tell which is correct? Which gospel historian tells the truth? The author of Matthew when he says Christ was born during the reign of Herod, or the author of Luke when he says it was more than nine years afterward, when Cyrenius was governor of Syria? Herod was succeeded by Archelaus, who reigned nine years, after which his country was added to Syria, and Cyrenius was sent out as governor. If, as many commentators think, Jesus was two years in Egypt before the death of Herod, then there would be at least eleven years between the time when Jesus was born according to Matthew and the time according to Luke. Which of these accounts is true?

THE CRUCIFIXION—According to Mark, Jesus was crucified the third hour; while according to John, it was after the sixth hour. Dr. Kaye thinks Mark was right and that "some ancient copyist," mistook the mark meaning 3 for the mark 6. But this ancient copyist must have been the author of John. If it was John himself, the apostle, what business had he to be making mistakes in copying the account of somebody else? It must have been a mistake, says Dr. Kaye. Well, that is just what we claim. That all these gospels are tissues of mistakes and falsehoods from beginning to end.

As to the eclipse of the sun, which according to Luke, took place at the crucifixion, the subject is fully treated in the History, in giving an account of the forgeries of Eusebius. Something may there be found, to the "amusement or disgust" of "good people who have no case to establish."

THE EARTHQUAKES OF MATTHEW—That the author of Matthew tells of two earthquakes, neither of which the other gospel historians knew anything about, is of no consequence in the eyes of

Dr. Kaye. And that according to Matthew the graves were opened, and dead people came forth, walked about the streets and were recognized by many of their acquaintances, all of which the other historians knew nothing about, or did not deem of sufficient consequence to mention, that also does not trouble him at all. "Matthew contradicts nothing and nothing contradicts Matthew."

Suppose Matthew had said that after Jesus was crucified, and had given up the ghost, he came to life again—came down from the cross—struck dead all the soldiers—rose in the air with his disciples—with them sailed over to Jerusalem—that they there descended in the midst of a vast concourse of people; and that all this was well known by everybody in Judea; the accounts of the other gospel historians being the same as they now are. Dr. Kaye would not see anything contradictory in the account. It would only be a case where Matthew had touched upon some incidental matters which the others did not deem it necessary to relate. In fact the Doctor would look upon this slight divergence on the part of Matthew as confirmatory of the truth of all the gospel accounts. Matthew would contradict nothing and nothing would contradict Matthew. Then it would be manifest that there was no collusion in the accounts.

THE RESURRECTION OF JESUS—Here, again, to explain discrepancies and contradictions, the same old theory is advanced. Different parties have the same thing a little differently, and it is not to be expected that in the excitement of the moment, the witnesses should narrate the facts alike. Ah, but the witnesses are the gospel historians who are supposed to be inspired. They ought to know the facts, and cannot shield themselves behind the perturbations of those who visited the sepulchre.

HEROD AND JESUS—TRIP TO EGYPT—THE CATECHISM—According to Luke, 40 days having passed after the birth of Jesus, he was brought to Jerusalem and publicly presented in the temple; while, according to Matthew, Joseph obeying the command of an angel, was fleeing into Egypt, lest Herod should seize the young child and destroy him.

In reply to this, Dr. Kaye institutes a catechism of question and answer. This I will follow; answering the question, however, my own way, instead of his way.

The Court—You do not regard it any contradiction that Christ

should be presented in the temple, and subsequently taken into Egypt, if the other facts are left out of account?

Answer by W.—If the facts stated by Matthew were left out of account, there would be no contradiction in the history as given by Luke. But you cannot leave Matthew out of account. Therefore there is a direct contradiction. One or the other has told a falsehood. I regard the idea that Jesus should be first presented in the temple and subsequently taken to Egypt as a particularly brilliant one. Though Herod "and all Jerusalem with him" were troubled over the birth of Jesus, and were on the lookout to find him and destroy him, and though Joseph had been warned of this in Bethlehem by the angel, and had been commanded to arise and flee into Egypt, instead of obeying this command, Joseph and Mary arise and—bring Jesus deliberately to Jerusalem, where Herod and his soldiers were lying in wait. Here, having in the day-time, with Herod's soldiers all about, publicly presented Jesus in the temples, in the most public place in Judæa, they then, "by night" flee with him into Egypt!

The Court—Your claim, then, is that either Matthew and Luke are contradictory in their statements or else Herod was a great fool for not using the opportunity at hand to seize Christ in the temple?

Answer—Yes.

The Court—And you know positively that Herod was not such a fool, and that the gospels are mistaken?

Answer—It is not a question of mistake. It is a question of veracity. Herod was no fool. Therefore if the author of Matthew told the truth the author of Luke told a lie.

The Court—And you also know positively that no circumstances could enter in, to alter any of these situations?

Answer—Of course no "circumstances" would enable Jesus to be in the temple at Jerusalem, being presented to the public, with Herod's soldiers all about, and at the same time to be fleeing into Egypt lest Herod should find him and destroy him.

The Court—And how do you know all this?

Answer—I know it by my common sense. It takes but little sense to know that Jesus could not be in Jerusalem and on the road to Egypt at the same time. Even Dr. Kaye ought to know that.

The fact is, one or the other of these gospel historians told a falsehood. And we have no guaranty that either of them told the truth. Probably, without any reference to each other, each related what he thought would be an entertaining story. It is very likely that the author of Matthew drew upon his imagination for events in the days of Herod, while the author of Luke drew upon his imagination for events supposed to have taken place from 9 to 11 years afterward, when Cyrenius was governor of Syria. They were not telling the same story, and did not pretend to be. Neither felt under any necessity to make his story correspond with the story of somebody else.

THE GENEALOGIES—According to Luke, Joseph descended from Nathan, son of David. According to Matthew, he descended from Solomon, brother of Nathan.

Of two or three explanations, either of which Dr. Kaye thinks ought to be "sufficient to satisfy any honest man," he prefers the one which makes Luke give the genealogy of Mary; although Luke says expressly that Joseph was the son of Heli, the Greek word used (*huios*), meaning always "son" and never son-in-law.

It is a favorite method of those adopting this theory to cite the Talmud as authority that such was the genealogy of Mary; that such was the Jewish tradition. Some twenty years ago when that citation was made in a discussion carried on in the columns of the *Chicago Tribune*, I procured from Rabbi Felsenthal, an eminent Hebrew scholar of this city, a letter saying there was nothing of the kind "in the whole voluminous Talmudical literature;" and that I might defy the whole learned world to point out the book and page.

Dr. Kaye, in his article on the New Testament, says in regard to the Muratorian Fragment:

"Waite recognized that the Fragment is regarded by some critics as being written not earlier than the third century; and in any case it cannot be looked upon as a very satisfactory evidence of the condition of the church in the second century. It is an essential fact, however, that the great body of American, English, and German critics are a unit, with few exceptions, in assigning the Fragment to the last quarter of the second century (170-180 A. D.)"

Here is a deliberate attempt to place the author of the History

of the Christian Religion in antagonism to "the great body of American, English, and German critics," in reference to the date of the Muratorian Fragment; while the fact was, as Dr. Kaye well knew, he was in substantial accord with them. The date given in the History is 190. Thus the author also placed it in the last quarter of the second century. This date is given repeatedly, and very conspicuously at p. 412, in the heading of the very passages from which Dr. Kaye quoted: thus:

"THE MURATORIAN FRAGMENT. ABOUT A. D. 190."

According to all writers on ethics, the suppression of the truth for the purpose of creating a false impression, is equivalent to a falsehood. Why did he suppress the fact that the History dated the Fragment in 190, and by cunning phraseology, in quoting what had been said in the History concerning some other critics, endeavor to convey the false impression, that the author of the History was in accord with those other critics, and not in accord with the great body of American, English, and German critics?

Why did he resort to falsehood when the truth would have answered his purpose better? Why did he not cite the History of the Christian Religion, as authority that the Muratorian Fragment was written in the last quarter of the second century; and then claim that the authority was so much the more important as coming from an opponent? It was scarcely possible for Dr. Kaye to do that. Because that would have been the fair, open and manly course, and would have been treating an opponent with some respect. But the idea of treating with respect any one opposed to him, is a conception too broad to find lodgment in the brain of the Rev. Dr. Kaye.

In the light of what has occurred, I can now see the importance of the certificates of character produced by Dr. Kaye, and which were published in a former number of the Magazine. One might read his writings until doomsday, and never suspect that he possessed the qualities specified in the certificates. Hence their importance cannot well be overestimated. If the certificates were produced voluntarily, it shows that he appreciated the situation, and knew what was necessary. If they were required by the editor, it was a prudent thing for Brother Green to do.

In conclusion, if Dr. Kaye has anything more to say about the History of the Christian Religion or its author, let him be honest, fair and truthful, if he can. If he cannot, let him resume his favorite role of bespattering his betters with opprobrious epithets; an occupation in which he has shown himself such an adept.

CHICAGO, Sept. 10, 1895.

PRECESSION OF THE EQUINOXES.

By JAMES A. GREENHILL.

WRITTEN FOR THE LATITUDE OF CHICAGO.

THE astronomical student discovers early in his investigations that the inclination of the earth's axis to the plane of the ecliptic is one of its fundamental truths. And as he proceeds in his studies, he finds the direction of the axis to be in motion round the pole of the ecliptic, the two poles forming at all times an angle of $23\frac{1}{2}^{\circ}$. But this motion in no way interferes with the inclination of the axis to the plane of the ecliptic. In treating of the problem of the precession of the equinoxes in this article, it is not intended to introduce the problem of the motion of the earth's orbit, which shows that our earth is not always farthest from the sun at the summer solstice, and nearest at the winter. At present we will take no notice of the motion of the orbit, but proceed as though it were a fixture in space.

Although it is generally said the earth's axis at all parts of its orbit remains parallel to itself, it does not really always point in the same direction, but the change is so slow as to be imperceptible from year to year except by an expert, with very finely adjusted instruments, so that we say the axis remains always in the same direction. The gently swaying motion which amounts to only one sidereal revolution in about 26,000 years, causes what is known as the "Precession of the Equinoxes." If the axis had a wobbling motion, it would change the declination of the stars. Now their declination does not change, except by the above mentioned slow process. If I look for the dog star, Sirius, today, August 1st I have to do it in daylight, which shows me that the sun is between me and the star. If I look for it six months hence, I find it at night, I am then between the sun and the star, but in all cases I find it at the same declination, $16^{\circ}33'$ south, which it would not be, if the direction of our earth had perceptibly changed. I know that hundreds of your readers are intelligent enough to see the force of such logic. Now to any who are not familiar with the nature of the precession of the equinoxes, I might say:

The Equinoxial is an imaginary line around the heavens, its place being the plane of the earth's equator projected. We can

easily perceive that if the earth were to change the position of its axis, the plane of its equator would also change, and that would cause a change in the equinoxial. The Sun's apparent path in the heavens is known as the Ecliptic, and when the Sun is in that point in the ecliptic that crosses the equinoxial, it is said to be at its equinox, which is about March 20th and September 22nd of each year. If the earth's axis were to remain always in the same position in space, there would be no precession to the equinoxes, but from a very slight change, it brings the points in the Equinoxial and Ecliptic to meet 20 minutes and $17\frac{1}{2}$ seconds each year before the Sun has performed a full circuit of the heavenly vault. In other words: If the earth, the sun and a star, formed a straight line at the time of either equinox, the next time that equinox returned would be 20 minutes and $17\frac{1}{2}$ seconds before the three bodies formed a straight line in the same relation to each other again. This is caused by the slow sideward movement of the earth's axis, which amounts to less than one minute of arc in a year, or one degree in about seventy-two years, so that if an astronomer, at the age of 28 years, were to take particular notice of any star today, he would have to live to be 100 years old before he found it moved one degree (1°) from its present position. But the displacement is all the time slowly going on though not perceptible to the general observer.

Several years ago the writer had an interesting interview with a very intelligent young M. D., and upon the question of the nature of the precession of the equinoxes coming up, he advanced the theory that the axes of all the planets, our earth included, were parallel to the axis of the sun, and that the orbits were inclined. That our earth, in performing its yearly circuit, was six months above the sun, causing winter, and six months below, causing summer. That each year it fell behind a little in its circuit round the sun, so as to reach the equinox before it had completed its full circuit, but that its axis always remained parallel to itself. Now that logic would answer very well so far as the change of the seasons, and the precession of the equinoxes were concerned, but it would not account for other phenomena that must not be overlooked.

If the earth in its annual revolution were simply to bob up and down as it were, keeping its axis at all times parallel to itself, it

would always point to the same place in the heavenly dome. At the present time that is nearly in the direction of a second magnitude star, Alpha, Ursa Minoris, in the point of the tail of the Little Bear, called Polaris (The Pole Star), because it is the most prominent star close in the direction of the line of the pole of our earth, and for that reason is nearly stationary, and will be Polaris for 1,500 years to come. But 13,000 years ago the pole pointed to the constellation Lyre, and Vega was the pole star. Now that could never be if it were a fact that the axis of the earth never changed its position, because no matter when or where the equinox took place, the direction of the axis being unchanged, there would be no change in the place to which it pointed in the heavens, and the Zodiac would become greatly broadened to give the planets room to play. While the fact is, a displacement of the pole in the heavens is all the time going on, so as to make a circle of 47° in diameter in the dome round the pole of the ecliptic in about 26,000 years, and that slow change in the direction of the earth's axis, is the cause of the precession of the equinoxes.

Four thousand two hundred and fifty (4,250) years ago the equinoxial line passed through the Pleiades.

In 13,000 years the pole or line of the earth's axis will point $23\frac{1}{2}^\circ$ on the opposite side of the pole of the ecliptic from where it points today, and Vega will then be pole star as it was to our ancestors 13,000 years ago. Aldebaran and Antares will then have apparently changed places. The Bull will be south of the equinoxial, and the Scorpion in the north; while thousands of years before that time the blazing Sirius will have disappeared from view to the inhabitants of Iowa and Illinois but they will have the satisfaction of seeing our present pole star pass across their zenith. In 13,000 years more the pole will be near where it is today. The circle is moving a little sideways, so that it will not return to exactly the same place on account of our system being in motion toward the constellation Hercules.

The well known Sirius, who is seen in the south on the meridian, 31° above the horizon on the evenings of February and March, in 5,220 years will have disappeared from view to the inhabitants of Edinburgh and Glasgow in Scotland. In 7,500 years it will have dropped south so as to be visible to us for only a few minutes at each revolution of our globe, and in

about 200 more will have entirely disappeared to be seen no more till 10,000 more years have been added to the millions already past. The brilliant "Achernar" will come in sight in 2,200 years, to be visible for about 10,700 years. In 10,500 years the Southern Cross will come in sight to be visible above our horizon for about 13,000 years, but cannot appear above the horizon in Scotland for a longer period than 7,250 years, and its highest altitude there will be 6° . Achernar can never be seen as far north as Scotland. But these thousands of years though great to us, are but the footprints of time in the great omnipresent, ever existing eternity.

Although Polaris is to an inattentive observer apparently stationary, it describes a circle every day, having a diameter equal to five times the diameter of our moon, showing it to be about one and a quarter degrees from the pole. But it will get nearer to the pole and its circle will get less from year to year for 210 years to come, when the pole will pass near the star and it will begin to describe larger circles again as the pole recedes.

If anyone will look up facing north on the evening of October 15 at 10 o'clock, or November 1 at 9 o'clock, if clear they will see a third magnitude star on the meridian, due south of Polaris, and about one-fourth of the distance from the latter to the zenith. This is Gamma Cephei, and is near to the circle described by the pole of the earth in the heavens, and will be the pole star 4,000 years hence.

Twenty-six thousand (26,000) years ago, our present Polaris was pole star to our ancestors, for doubtless there were inhabitants on the earth at that time, although in all likelihood its topography has undergone many changes since then, and a great deal that is now dry land, was yet submerged. We can have no conception of their civilization, their religions or politics. The probability is, many thought then as many think today, that they had found it all out. That they were the thing of most importance in the universe, and that everything, Sun, Moon, and stars, were made and placed in the great vault for their benefit.

In 26,000 years more, Polaris will again be pole star, and in that cycle of years who can tell what wonderful events will come and pass. As our Antiquaries and Investigators of the present day, unearth from time to time evidences of the stone age, the Bronze

age, etc., etc., of which so many proofs have recently been collected. And of races and cities of which we have no historical record. Our descendants may then be unearthing long buried ruins on the banks of the Thames, or around the bay where New York now stands, perhaps uncovering long buried cannon and broken shells, and speculating as to what sort of savages they must have been who probably claimed to be the most civilized people living at that time, and yet used such terrible instruments to murder one another with. Let us hope, that before that time, the star of civilization will have shed such benign influences over the earth, that the dwellers thereon will be content to live in peace, and if any religion survives, may it be the religion of Ben Adhem.

A RATIONAL EXPOSITION OF BIBLICAL MYTHS.

BY PROF. DANIEL T. AMES.

[CONTINUED]

“AND it came to pass on the morrow that Moses said unto the people, Ye have sinned a great sin; now I will go up unto the Lord; peradventure, I shall make atonement for your sin; And Moses returned unto the Lord and said, Oh, this people have sinned a great sin and have made them gods of gold. Yet now if thou wilt forgive them their sin—and if not, blot me, I pray thee, out of the book which thou hast written. And the Lord said unto Moses, In the day when I visit, I will visit the sin upon them. “In the day I visit,” (as if omniscience would have to come around on visits to see and know when and upon whom to inflict judgments). “And the Lord plagued the people because they made the calf which Aaron made.” Ex. xxxii, 35. How is that for composition whose sublimity, as is alleged by our biblical friends, transcends human and betokens divine origin?

Is it not surpassing strange that any intelligent mind, thinking and reasoning in the present light of the 19th century, can conceive it to be possible that the great creative and controlling power of the universe, under whatever name or whatsoever form it may be imagined to exist, could at any time have spoken or inspired language befitting only a barbarian; burned with jealousy

toward other gods; he, filled with anger, hate and revenge toward all men save only his own little chosen band of Jews, in whose behalf, as is alleged throughout this so called divine and inspired record, he perpetrated acts alike petty, absurd and atrocious? The thought that the great Infinite was only a few thousand years ago a mere capricious and local personality, the daily attendant and champion bully of a cruel, savage, bloody despot—how monstrously absurd!

Upon the other hand, if the story be accounted for on the hypothesis that it was all the fabrication of a crafty, scheming, ambitious man, plotting in the guise of Heaven for leadership and despotic rule over his more ignorant and credulous fellows by appealing to their superstitious awe and belief in an arbitrary and almighty dispenser of all their good and evil—how natural and easy of belief!

The late experience of Moses respecting the fickleness of his followers, and their readiness under slight reverses to revile and rebel against his authority and that of his firm had taught him a lesson which he proceeded at once to carry into effect by adopting the most stringent measures for preserving its majestic dignity and fortifying its authority against all future revilers, false prophets or rebels. These measures he prefaced, as we have just seen, under the mutual orders of his firm, by the indiscriminate slaughter of 3000 of his followers without even an inquiry as to their respective guilt or innocence, and for no possible purpose other than to paralyze the survivors with fear and compel utter prostration and un murmuring submission to his ambitious and fraudulent usurpation alike of human and divine authority. What a man to be the companion and pet of the Almighty—the just, merciful and loving God of the present Christian world—and what a story to be studied and repeated in reverential belief and obeyed as of divine origin and authority in this day of boasted enlightenment! History fails to record a more atrocious example of savage injustice and cruelty. Further repressive measures are recorded in Leviticus XXIV, 11, to the 23).

“And the Israelitish woman's son blasphemed the name of the Lord and cursed. And they brought him unto Moses. And the Lord spake unto Moses saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon

his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God, and he that blasphemeth the name of the Lord he shall surely be put to death; as well the stranger as he that is born in the land when he blasphemeth the name of the Lord shall be put to death. And he that killeth any man shall surely be put to death. And Moses spake to the children of Israel that they should bring forth him that had cursed out of the camp and stone him with stones. And the children of Israel did as the Lord had commanded Moses."

Please observe that cursing or blaspheming the name of the firm is made a crime before murder in its consideration and equal in its punishment. Further precautionary and deterring acts and decrees are recorded in Leviticus XXVI. I quote briefly:

"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall you set up any image of stone in your land to bow down unto; for I am the Lord your God. If ye walk in my statutes and keep my commandments and do them then will I give you rain in due season and the land shall yield her increase and the trees of the field shall yield their fruit. And ye shall chase your enemies and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you by the sword. And I will walk among you and will be your God and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke and made you go upright. But if ye will not hearken unto me and will not do all these commandments, and if ye shall despise these statutes, or if your soul should abhor my judgments, so that ye will not do all my commandments but that ye break my covenant: I will do all this unto you; I will even appoint over you terror, consumption and the burning ague that shall consume the eyes and cause sorrow of the heart: and ye shall sow your seed in vain for your enemies shall eat it. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power. I will also send wild beasts against you, which shall rob you of your children and destroy your cattle and

make you few in number. And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places and cut down your images and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. These are the statutes and judgments and laws which the Lord made between him and the children of Israel in Mt. Sinai by the hand of Moses."

Again, nearly the same threats are repeated in Deuteronomy XXVIII. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations. But it shall come to pass if thou wilt not hearken unto the voice of the Lord thy God that all these curses shall come upon thee and overtake thee: The Lord shall send upon thee cursing, vexation and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed and until thou perish quickly; because of the wickedness of thy doings whereby thou hast forsaken me. And the Heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. And the Lord shall smite thee with madness, and with blindness and astonishment of heart. Thou shalt betroth a wife and another man shall lie with her. If thou wilt not observe to do all the words of this law that are written in this book that thou mayest fear this glorious and fearful name, the LORD THY GOD; then the Lord will make thy long continuance, and sore sickness, and of long continuance. Moreover, he will bring upon thee all the diseases of Egypt which thou wast afraid of. Also every sickness and every plague which is not written in the book of the law, them will the Lord bring upon thee until thou be destroyed."

(Deut. XXIX). "These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb. And Moses called unto all Israel and said unto them, "Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto

all his lands: the signs and those great miracles. Yet the Lord hath not given you an heart to perceive, and eyes to see and ears to hear, unto this day. And I have led you forty years in the wilderness; and your clothes are not waxen old upon you, and thy shoe is now waxen old upon thy foot, that ye might know that I am the Lord your God."

Here is truly the tone and air of a priest, and is it not somewhat remarkable how completely it has been perpetuated until now? Says Moses, "The Lord has not given to you a heart to perceive, eyes to see and ears to hear unto this day." And he might have added, reason that ye might reason. He has reserved that for me. And he adds, I have led you forty years in the wilderness and no change of garments in all that time. Think of infants brought out of Egypt in their swaddlings and children in their frocks, now men and women, fathers and mothers, in the same dress as when they started. Forty years since.

Through all these chapters of Deuteronomy, Moses cunningly and repeatedly rehearses to Israel the wondrous doings of their God for them from his miraculous call of Moses on Mt. Horeb to be their leader to the present, interspersing crafty and insinuating reminders of the tremendous obligations they were under to God; of his promised rewards to the obedient and loyal, and his terrible vengeance upon the unfaithful and rebellious. On all these occasions, no opportunity is missed to magnify and extol before the people the majesty and power of the great and only almighty Jehovah, the Lord God of Israel, to whom I (Moses) am only an humble servant and feeble mouthpiece.

(Deut. XI). "Take heed to yourselves that your heart be not deceived and ye turn aside and serve other gods and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth thee." Shut up heaven! Is that the philosophy of infinity or of human ignorance and deceit.

(Deut. XVIII) "But the prophet which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Does that sound like a god or a usurping man? human despot?

These are only samples. Their like is too numerous and extended even for reference. Of such are the entire books of Exodus, Leviticus, Numbers, Deuteronomy and their introductory book of Genesis. They are replete with examples of injustice, cruelty, intrigue, savage despotism, wars of extermination, murder and rapine, without parallel in human records, either as to their number or enormity. Again I urge you who have not done so to read thoughtfully these books. You cannot know them from any description.

Thus it was that Moses fortified the fame and authority of his firm, terrestrial and celestial. To rebel against the one, or to curse, blaspheme or deny the other was death, immediate and sure—no delay for trial or court of appeals.

Under authority thus entrenched, Moses continued more or less peacefully his despotic sway over Israel to his death, record of which is in the last chapter of Deuteronomy. I will quote briefly:

“And Moses went up from the plains of Moab unto the mountains of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed all the land of Gilead unto Dan. And the Lord said unto him, “This is the land that I swore unto Abraham, unto Isaac and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses, the servant of the Lord, died there in Moab, according to the word of the Lord. And he buried him in a valley of the land of Moab over against Beth-peor; but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated. And Joshua son of Nun was full of the spirit of wisdom; for Moses had laid hands upon him: and the children of Israel hearkened unto him and did as the Lord commanded Moses. (And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the land of Egypt unto Pharaoh, and to all his servants and to all the land, and in all that mighty hand and in all the great terror which Moses shewed in the sight of all Israel.”)

Is this not a remarkable story, especially when related by Moses, as his own obituary and eulogy, for it will be remembered

that biblicists have always held that Moses was the author of the first five books of the Bible? Certainly it has not been the custom of the world that men should write their own obituaries, he must have been mightily inspired, but the unknown manner, time and place of the alleged miraculous death and burial of Moses, as well as the unknown authorship of the record, is a fitting close of his whole alleged man and God career. In its history, it is, as Herbert Spencer would say, a falsity with only a nucleus of truth; while as an alleged divine revelation it is a strange compound of primeval ignorance, myth, credulity, savage cunning and fraud—the very climax of absurdity, unworthy of even equal consideration with the myths of other early races of men.

Moses' care for the perpetuation of his firm is manifest in his last recorded act. "And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hand upon him." How very simple and natural, and in what accord with present knowledge and experience respecting the source of wisdom! Just think of it! Moses places his hand upon Joshua and immediately the spirit of wisdom flows out of Moses into Joshua, whom the Lord at once accepts as Moses' successor in the firm. Business proceeds without interruption—not so much as a taking of stock or a declaration of dividends; Moses, minus his wisdom, which has flowed into Joshua, retires to a seat in the celestial office of the firm, which so far as the records show he never but once vacated—the occasion was 1,500 years later, record of which is in Matt. XVII, 1, 2, 3:

"And after six days Jesus taketh Peter, James and John his brother and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as light. And behold there appeared unto them *Moses* and *Elias* talking with him."

The old firm, Moses, Jehovah & Co., had experienced terrible reverses; its terrestrial adherents had been twice transported captives to foreign lands, and at this time they were under a servile allegiance and oppressive tribute to Rome. Jehovah had apparently retired from business or had been superseded by other more powerful gods and there was a great longing in Judea for the revival of the power of the old firm or the coming of a new one with power terrestrial and celestial to rid the land of the oppressor and

restore it to its former grandeur and glory. A few of the Jews believed that a terrestrial member for a new firm had arrived, the long prophesied Messiah, and seemingly Moses came to the christening of the new firm, Jehovah, Son, Holy Ghost & Co. Of this new firm I will speak later.

Let us here briefly consider the character and probable authorship of the first five books of the Bible, known as the Pentateuch or the books of Moses. That Moses was not the author of his own obituary would be conceded by any one but an orthodox believer. These books bear internal and incontrovertible evidence of having been written by some Israelitish priest many generations after Moses lived.

First, the solicitous regard for priestly dignity, authority, tithes and all that pertains to priestly offices and their perpetuation, bespeak priestly authorship. (Read Leviticus.)

Secondly, the inordinate aggrandizement of Moses; the utterly absurd and impossible things attributed to him and his God are too incredible for any man, even the most bigoted savage, to relate of himself, or to be related by his immediate associates; they are rather of traditional occurrences magnified and distorted during their descent through many generations into a grotesqueness possible only to the credulity of the barbarous age in which they originated.

The books of Exodus, Leviticus, Numbers and Deuteronomy are founded specifically upon the traditions respecting Moses as the leader, law-giver and founder of the Jewish nation. The book of Genesis is unique and was evidently written as a sort of introduction or preface to the subsequent books, and is simply a compilation of these strange and weird myths and long descended traditions respecting the doings of fabled gods and demi-gods, incident to the shadowy beginning of all the early races of men.

Thus viewed, the entire Bible becomes a very natural and consistent outgrowth of early ignorance, intrigue and credulity. On the other hand, if accounted for as an emanation of divine agency and inspiration, we are inevitably forced to the conclusion that God and all natural law has been utterly transformed since the occurrence of most of the alleged phenomena therein recorded. Else how could an infinite, almighty, omnipotent, om-

nipresent God have inspired a record of the creation in six days, 6000 years ago, of a flat and four-cornered earth and regarded it as the stupendous center of the universe and ascribed purposes and motion to all the heavenly bodies now known to be utterly false? How could he have spoken of thunder as being his own voice, and of rain as the out-pourings from his windows; and having made man perfect in his own image as the crowning work of creation, permit his immediate fall and alienation and the preposterous introduction of sin and death into the world because of the eating of an apple?

Under what known law or authentic human experience can we now think of the great infinite as a planter of gardens; as a manufacturer of human clothing (Genesis III, 21); as a sender of floods to depopulate the earth; the dispenser of plagues, of blood, of flies, frogs, locusts, lice, boils, murrain, darkness, and a butcher of innocent babes (Exodus XII, 26)? The counsellor, attendant and aid of robbers (Exodus XII, 26) and murderers; even staying the sun and moon in their courses for the absurd purpose of lengthening a day for more murder and rapine (Joshua X, 13)! A director of armies to the indiscriminate slaughter of all things human, save only the young maidens whom he orders saved for the possession of his soldiers and priests (Numbers XXXI, Joshua XXI)! Who would send bears to destroy little children for a most trivial offense; make ineffective the heat of extra hot furnaces; despoil hungry lions of their appetites; move asses to speak (I refer to quadrupeds); make incendiaries of foxes; rain fire and brimstone from heaven; enter into conspiracies with Satan to afflict his best servants (Job); open dry paths through the midst of the sea; throw down food from heaven to feed wandering multitudes of people day after day for forty years; tumble down solid walls of masonry by the blowing of rams' horns; command fathers to sacrifice their sons and daughters; fortify his sacred armies with hornets (Exodus XXII); convert whales into reformatories for his disobedient messengers; transport prophets to heaven in chariots of fire; cause fountains to gush from the jawbone of an ass after having previously made it the inspired instrument of slaughter of 1,000 Philistines, and perpetrate such meaningless tragedies on unsuspecting women as changing them into pillars of salt.

I have alluded to these few items merely as samples of divinely revealed science and excellence. To enumerate them all would require more time than has been allotted to this discourse. And on what evidence are we asked to believe these unnatural, monstrous and apparently impossible things, belief in none of which would we entertain for a moment on the testimony of any number of living witnesses of even well known repute? Yet, on the mere fact that they are simply found recorded in an old book emanating from a past so remote that no information is obtainable as to when or by whom they were recorded, we are commanded to accept them as axioms of truth above the right of reason and experience to even question.

Should you venture to remark that such things are impossible, you are told that nothing is impossible to God—well you know what the darkey said—"Dis darkey would des like to see de Almighty make a wagon wheel go round both ways at de same time." Yet this is very feasible compared with many of the things to which I have alluded and which the Christian world professes to believe.

[TO BE CONTINUED.]

IMMORTALITY.

By HENRY M. TABER.

"The cradle asks whence; the coffin asks whither!"—*Ingersoll*.

"To die and go—we know not where."—*Measure for Measure*.

"If a man die, shall he live again?"—*Job xiv:14*.

THE New York *Morning Advertiser* recently opened its columns to the discussion of the question, "Is the soul immortal?" For several weeks it printed daily many letters on the subject, which expressed the greatest variety of opinion. It was a courageous act of the editor, for it doubtless met the frowns of very many of its orthodox readers, who would gladly have ignored or suppressed any such discussion and some of whom, I doubt not, "boycotted" the paper in consequence of permitting it.

But why should not intelligent thought exercise itself on so

momentous a question as to whether man has a soul and as to whether it is, or is not, immortal.

The freedom of opinion on this, and on kindred subjects, cannot have too wide a latitude.

Every one should have a right to express any opinion which may be honestly held, without fear of the displeasure of those who are zealous in defence of the

“Unquestioned faith, unvitalized by thought,
of their mother's religion.

I maintain, though, that (if Spiritualists, who believe in ghosts and doubtless think they have evidence of their existence, be excepted) no one has the right to claim the possession of absolute knowledge as to what is called the soul, or spirit, of man; for how is it possible for any one to know positively anything about it, about its present or future existence? Not till we have tidings from that “undiscovered country, from whose bourn no traveler returns” can we know anything of another life.

Prof. Max Muller says: “We possess today no more materials for the satisfactory treatment of this problem (the present or future existence of a soul) than did the sages of Egypt, Palestine, India, Persia and Greece.”

Lazarus is reported to have been dead many days and, presumably, to have had experience in a future life (if there be one.) If he had such experience did he give his fellow man the benefit of that experience?

John Fiske says: “It is not likely that we shall ever succeed in making the immortality of the soul a matter of scientific demonstration, for the lack of requisite data. It must ever remain an affair of religion, rather than of science.”

The late Prof. Proctor says: “Herbert Spencer shows abundantly the nothingness of the evidence on which the common belief in a future life has been based.”

“The only basis for our faith in immortality must be found in revelation.”—Prest. Barnard, of Columbia college, New York City.

Rev. Minot J. Savage says: “Have we any proof of immortality? . . . I cannot think we have anything which may be called evidence concerning an immortal life. . . . Immortality is not susceptible of proof.”

The *Christian Register* of April 7, '87, gives the opinion of various scientists on the question of immortality, among others that of Prof. E. S. Moore, viz.: "I have never yet seen anything in the discoveries of science which could in the slightest degree support a belief in immortality."

Tyndall says: "Divorced from matter, where is life to be found?"

Haeckel says: "We can as little think of an individual soul, separated from our brain, as we can conceive of the voluntary motion of our arm apart from the contraction of its muscles, or the circulation of our blood apart from the action of the heart."

Rev. R. Heber Newton says: "We know nothing of life that is disembodied. . . . We know nothing of mind apart from matter. . . . I have no confidence in any faith which is not capable of a scientific basis."

"I do not deny immortality as a Christian—I only deny it as a philosopher."—Pompanazzi.

Whittier would peer into what may possibly be beyond this life, but is compelled to say:

"Death comes—life goes—the asking eye
And ear are answerless;
The grave is dumb, the hollow sky
Is sad with silentness."

"We do not know whether death is a door or a wall; a spreading of pinions or the folding forever of wings."—Ingersoll.

Every argument in favor of immortality is based on the (utterly improbable) supposition that Jesus Christ actually rose from the dead and that he ascended to heaven. The belief in the resurrection of Christ, and of the other dead is interdependent upon the truth of either—if we are to accept the statement which Paul makes in Cor. xv. 16:17, viz.: "If the dead rise not, then is Christ not raised. If Christ be not raised, your faith is vain."

But let us refer to the bible for proof that many of the writers in it were actual *disbelievers* in a future life. Solomon says: "They—the sons of men—are but as beasts, for that which befalleth the sons of men befalleth the beasts. As the one dieth, so dieth the other. Yea, they have all one breath and man has no pre-eminence over the beasts. The dead know not anything, neither have they any more a reward."

Job says: "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more."

Isaiah says: "They are dead, they shall not live; they are deceased, they shall not rise."

Paul says: "God *only* hath immortality."

The Bible is quoted from for evidence on this question by both believers and non-believers in immortality—as the Bible has always been appealed to by both the advocates and opponents of slavery, of temperance and of polygamy. Of course in so contradictory a book it is easy to find texts in support of either side of any of these questions.

Even if there be such a place as heaven, and even if all go to it, what assurance have we of it being any better than the present life? Why should we not expect the same contentions, strifes and conflicts there that exist here? for what has been may again occur, and we have the Bible as authority for such supposition, it telling us that once "there was war in heaven."

If the doctrine of immortality be true where are the billions on billions of souls which are supposed to have passed from the earth? Where is heaven? How many souls is it capable of containing? Where is hell? What is its capacity as regards accommodation for a far larger number of souls than become inhabitants of heaven? In view of the probability of others of our planets being inhabited, and of the further probability that every star has also a planetary system, teeming with life, somewhat, perhaps like that which exists here, it may again be asked where is the abode of the future life, and what its capabilities for the incalculable number of souls, which, according to the Christian religion, are engaged, continually, in singing, "Glory hallelujah," and of playing upon golden harps in the one place and of writhing in hopeless and eternal agony in the other?

A great variety of opinion exists on the subject of immortality. Some believe that only a few have eternal life and others that all have it. Some that the future life has no end, others that it is restricted in duration. Some that (what is called) the soul, immediately ascends to the heavenly abode, or enters the place of eternal torment. Others that it sleeps between death and resurrection. Some that it passes through a purgatorial state; others that it is transmigratory. Some that it is an immaterial;

others that it is a material soul. Some believe in a separate, distinct, identical spirit; others in absorption into universal spirit. Some say that heaven is a place, others that it is a condition.

Immortality is a conception of the brain regarding a future life for what is called the breath, spirit, soul, mind, intelligence, consciousness, animation or psychic force. There is no consensus of opinion, no definite idea regarding it.

It is a curious fact that those who profess belief in immortality, in a life of the most perfect joy, of infinite bliss, and who regard themselves as "poor worms of the dust," (or who say they do), and who call this life a "vale of tears," are in no hurry whatever to change it for the "better world."

"I have been struck with the fact that even those who have put their trust in the teachings of a future life, find that it has failed to give satisfaction in the hour of trial."—Rev. M. J. Savage.

If those who claim that they believe in a glorious immortality actually did believe in it, why should they not welcome death as a means by which they can enter the incomparable realms of felicity?

"Were the soul immortal, would the mind
Complain of death, and not rejoice to find
Itself let loose, and leave this clay behind?"

Herodotus says: "The Egyptians were the first who asserted the doctrine that the soul of man is immortal."

The Greeks had their Elysium where "the righteous dead inherit a tearless eternity." But the majority of educated people, of classical antiquity, especially during the highest period in Greek culture, had but little faith in the doctrine of personal immortality.

The Scandinavians had their Walhalla "where fallen heroes were and where the favorite horse and armor were ever ready for use."

The doctrine of immortality does not appear in the earlier accounts of Jewish history. "He slept with his fathers" is all that is said of the dead of that period.

Bishop Warburton says: "Moses failed to teach belief in a future life."

Rev. Dr. Charles A. Briggs says: "There is no evidence to show

that in old Testament times, there was any thought that there was everlasting life then for the individual."

Rabbi Vidaver says: "The resurrection of the dead and future reward and punishment are neither mentioned or even hinted at in any of the five books of Moses."

It was not till five hundred years after Moses (or one thousand years before Christ) that the idea of resurrection began to be entertained by the Jews and then rather in a national than in a personal sense. The book of Daniel was written about 165 B. C. and in it is the first trace of the doctrine of immortality in the Bible.

Bishop Tileston says: "The immortality of the soul is rather supposed or taken for granted, than expressly revealed in the Bible."

It is interesting to inquire as to what period in the process of evolution—from monera to man—did our ancestors become possessed of a soul (if such there be). Was it anterior to, or succeeding, the antheopoid state, or was it a gift to the dwellers in caves, or to the more advanced in civilized life? Who can tell? Is the soul an ante-natal or a post-natal acquisition? Who knows?

It is usual to speak of the human body as mortal, and of the soul (or spirit, or breath, or mind) as immortal. In the evolutionary process of nature from the dissolution of the body in the earth, giving vitality to vegetable growths and these again to the sustenance of animal life and so on through infinity (so far as we may know) is it not more reasonable to believe that the body through these natural processes continuously perpetuating life, becomes, in a certain sense, *immortal*? While the breath or spirit, ceasing to exist, at least apparently so, when separated from the body, is, therefore, the mortal part of man?

Buchner, in his "Force and Matter," says: "The phrases 'mortal body' and 'immortal spirit' are misnomers. Exact thought might possibly reverse the adjectives."

The doctrine of a future state of existence is claimed by Orthodox Christianity to be a comforting one. Is it comforting to believe in a doctrine that (according to Burns) "Sends one to heaven and ten to hell," and all for "God's Glory?"

The Nirvana of Buddhism, with its eternal and peaceful slumber, is a transcendently more comforting belief.

Rev. W. S. Ranisford, D. D., of New York City, says: "I would

rather believe in annihilation than eternal punishment. The latter is damnable."

"I would rather know that all the earth,
That every source of joy, of love or mirth,
And every thing of life that loved the light,
Would sleep forever in eternal night,
Than think one soul on which the light of reason fell
Should suffer torment in a Christian hell."

Prof. Haeckel says: "The idea that a conviction of personal immortality has a specially ennobling influence on the moral nature of man is not confirmed by the gruesome history of medieval morals."

Rev. John W. Chadwick, of Brooklyn, says: "Nothing is more common than for men to talk as if the idea of immortality had always been a source of comfort to mankind. But, so far as comfort is concerned, humanity would have been much better off without it. . . . To discourage thought, to encourage general immortality, was the natural operation of the idea of a future life, as cherished throughout Christendom. . . . Never has civilized society attained to lower depths of degradation than in those Christian centuries when the felicities of heaven and the agonies of hell were no mere figures of rhetoric, but were felt to be as real as the tortures of the Inquisition. . . . The hope of heaven or fear of hell withholds no dagger from its work, palsies no arm up-raised to shoot a foe, quenches no flame of lawless passion, arrests no hand intent to forge or steal, keeps back no slander of the innocent and chokes no conscious villain with his perjury. . . . It would seem that every thoughtful person must, at one time or another, in these later times, have thought, with painful earnestness, how different might have been this earth-bound world, if all, or even half, of the intellectual and emotional energy that has been spent upon another life had been spent on *this*. Why, in that case we should have had a real heaven here. . . . A salvation *for the present life*, in contradistinction from the popular salvation—from the penal tortures of a state beyond the grave—is a salvation infinitely greater than that of the great leading sects of Christendom; a salvation *now and here*. . . . *Now* is the judgment of this world and we propose to do what seems best *now and here*. . . . Let those who will, fling off their hats for the expounders of the creed of *other* worldliness, but be it our task and

joy to set our faces, as a flint, against these things and by speech and pen and life to counteract, as far as in us lies, their baneful influence."

There are but comparatively few *unbiased thinkers* who believe in the doctrine of immortality, and the number of those so believing is steadily diminishing.

At a recent gathering in Germany, consisting of seven hundred scientists, *not one* of that number believed in immortality.

It is claimed that because man has a *hope* of a blissful future life, *therefore* such life is assured. If hopes were, then, realizations, we would be surfeited with the realizations of the heart's desires; but we know, from the constant disappointments which our hopes experience, that this claim is most elusory.

John Stuart Mill says: "The desire for future life is no more an argument that there will be a future life than is the desire for food an argument that we shall be fed in a future life."

Another claim is that because immortality has been a belief in almost every past age, *therefore* we should give credence to it now. In past ages there were believers in the fables of the Bible, in witchcraft, in demonianism, in a false astronomy, geology and biology. If the argument that immortality must be true because of its having had believers in the days of antiquity, then, by a parity of reason, we should still believe in the effete tenets and pseudoscience of ancient times.

While scholars, thinkers, scientists, reject the doctrine of immortality, as not being probable or even, perhaps, possible, for the want of satisfactory evidence, there is a natural, even if unreasonable, longing of the heart to again meet with those dear ones who have been snatched from our embrace by the rude and unsympathetic hand of death. Something of this yearning is expressed in words, the beauty and pathos and sublimity of which has, probably, no parallel in the English or any other language, viz.: "The idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow, beneath the mists and clouds of doubt and darkness, as long as

love kisses the lips of death. It is the rainbow—Hope, shining upon the tears of grief.”—Col. Robert G. Ingersoll.

But there is an immortality for great thoughts, for good deeds, for noble aspirations, for heroism, for philanthropic and beneficent acts; and there is an immortality for the names of those who have done what they could to encourage whatever tended to make the human family wiser and better, to encourage whatever contributed to the intellectual development, to the material prosperity and to the general happiness of mankind. There is, indeed, immortality for

“those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring, rectitude, in scorn
Of miserable aims that end in self;
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge men's minds
To vaster issues. . . .

This is the life to come.”

And in this “life to come” will be perpetuated the achievements, and the names, of such benefactors of the race as Bruno, Shakespeare, Gibbon, Copernicus, Newton, Darwin, Voltaire, Paine and Ingersoll.

THE CHRISTIAN'S GOD.

—Geo. T. Angell is engaged in a good work publishing *Our Dumb Animals*, but we “are tired” of reading therein his laudatory words in favor of the orthodox God, who, judged from his own “word” is the most cruel of monsters. Because *man* had sinned he decided to kill every innocent animal (excepting a pair of each,) on the face of the globe. “*And, behold, I even I, do bring a flood of water upon the earth, to destroy all flesh, wherein is the breath of life.*” It is because the world has been taught to *worship* such a devilish God in the past that

mankind are so cruel to each other and to the dumb animals. The Christian's excuse for abusing the defenseless dumb animals is “they have no souls for which Christ has died to save.” “I came not to bring peace but a sword,” said Jesus, and now the Christians are putting guns and swords into the hands of our school-children and teaching them how to kill each other. Brother Angell, you are making a mistake. The greatest obstacles in the way of your righteous reform is the Christian's God and the Christian religion.”

LITERARY DEPARTMENT.

THE SPHINX.

BY J. A. EDGERTON.

THE sphinx sits ever by the stream of life,
Even as he sits amidst the pyramids
Within the narrow valley of the Nile.
The questions: What is life and what is death?
Who placed us here? What keeps us? To what end?
These questions ask we and no answer comes.
Man builds his creeds; and each creed disagrees
With all the rest. The old ones fade away,
And new ones come instead. Creed follows creed,
Till in the endless maze we grow confused,
And turn and face again the silent sphinx.

The brutes about us mock us with their forms,
Saying: "You sprung from us. The stream can rise
No higher than its source. Hold, hold, proud man,
Amid your dizzy dreams. Do not forget
Your kindred here, for you are one with us."

The earth, our mother, puts her silent force
Upon us and restrains us to herself,
Saying: "You are my children. You have grown
From out my elements. You rose from me,
From me drew sustenance; and unto me
You must return. My iron hand of law
Is on you. From it there is no escape"

The far-off sun looks at us from his throne
Saying: "I am your father. You have drawn
Your life and light from me; the energy,
Coursing in thrills electric through your frames,
You gained from me; the very tints you wear
Upon your souls, these also came from me.
All these must be surrendered once again."

The stars gaze on us from the shores of space,
Across the spatial sea; and seem to say:
"We are the emblems of the universe,
The blossoms of Eternity, but you
Are merely worms; and, like the worms, must die."

And then our creeds all melted from our minds,
 As melts the dew upon a summer morn,
 We turn once more and face the voiceless sphinx,
 That sits like a mysterious question mark
 Before the portals of Eternity,
 That silent sits and nothing says at all.

—LINCOLN, NEB.

OVEE COLWICK—OBITUARY NOTICE.

Editor Free Thought Magazine:

Ovee Colwick, my respected father, passed over the silent river that separates this breathing world from the great and unknown beyond, on July 12th, after a short illness. A large concourse of sympathizing friends attended the funeral obsequies, which was conducted by the Masonic fraternity, and which



took place at his residence on Neil's Creek, near Norse, Texas, on July 14th, 1895. His remains were interred in his family cemetery on the premises of his farm, or rather orchard. He was an avowed and uncompromising Freethinker, or Rationalist, who had the moral courage to express his honest convictions upon any and all questions. He was an old pioneer, having settled here in Bosque county, Texas, in 1859, when this section of the country was, comparatively speaking, still a wilderness. He thus endured the vicissitudes and privations incident to a frontier life. He was the first avowed Freethinker of this community.

Father was a self-made man, having received only a few weeks schooling, and this instruction was chiefly in the sectarian doctrines of the orthodox Lutheran Church. Endowed with great natural energy and endurance, although almost penniless when he arrived and settled here, he soon secured a farm upon which he established himself and family, and by his incessant toil and through his almost herculean efforts, ere many years had passed, he found himself in independent circumstances.

The following biographical sketch was composed by my brother, Alfred M. Colwick and myself, and this sketch of O. Colwick's life career was read at the funeral by his venerable and liberal friend, O. Olson:

LIFE SKETCH.

Ovee Colwick (or Kjolvig, as was the original name in Norway) was born at Kjolvig, near Stavanger, Norway (Europe), on March 27, 1825. He departed this life on July 12, 1895, and was consequently 70 years, 3 months and 25 days old at the time of his demise.

He was married to Miss Johanne Margarete Naadland, on July 7, 1857. The result of this union was eight children; four daughters and four sons, all

of whom are now grown and surviving him. Johanne, his first wife, after years of suffering and a long and lingering illness, passed away on March 25, 1881. One of his sons and three of his daughters are married and have families of their own. He leaves twenty-two living grandchildren.

The subject of this biographical sketch was engaged in the fishing trade before emigrating to this country—fishing, trafficking in and shipping fish, having a small vessel of his own. While on one of his fishing excursions off the coast of Norway, his ship was foundered and sunk in a storm, and he very narrowly escaped. He was rescued in an unconscious condition but revived again, and was thus saved from a watery grave, when in his early manhood's days he sailed upon the sea's tempestuous billows. He was sufficiently successful in the fishery trade to save a modest sum of money, and so determined to emigrate to America, that land of liberty, progress and prosperity. Accompanied by his devoted wife, he embarked for and arrived in this country in the year 1854. While on the passage across the Atlantic, which occupied thirteen long weeks, he fell sick, and a number of weeks of serious illness, with board and doctor's bills at a hospital in Quebec, Canada, consumed nearly all his means. On regaining his health he proceeded on to La Salle County, Illinois, where he lived until the year 1859, when he removed to Texas and settled upon this place situated on Neil's Creek, near Norse, in Bosque County, Texas, where he resided ever since. By dint of his great natural energy and persevering industry, combined with the most rigid economy, he became financially independent ere a great many years had passed. He again married on Nov. 3, 1881, when he was joined in wedlock to Miss Mattie Erickson, and there has since been born two boys and five girls, all living except one infant girl. On June 10, 1892, an unfortunate accident befel him which crippled him for life. He was gored by a vicious bull, and his left hip dislocated, and the bone fractured to such an extent that he was compelled to use crutches for the remainder of his days, and he was never thereafter free from physical pain.

Father joined the order of Free Masons a number of years ago, and has ever since remained a consistent member.

He was a member of the Farmer's Alliance, was a good and consistent advocate of that order for a number of years. In co-operation with O. Olson, he originated the Norse Mutual Fire Insurance Association. Ovee Colwick was raised and educated in the Lutheran Church. In his numerous voyages and active business association with the citizens of the different towns and cities on the coast of Norway, he came in contact with people of various nationalities, each holding different religious views, and all equally conscientious in their respective opinions,—this, combined with an active and thoughtful mind led him to believe in the practical religion of good deeds rather than of theoretical creeds. He held that the Universe is governed by law; and that as certain as effect follows cause, every moral action sooner or later brings its reward, while all violations of the moral law bring suffering upon the actor, just as surely as transgressions of the physical law.

Father was a man of positive convictions, and had the moral courage to express his honest thoughts upon every important subject, frankly and freely, no matter how much, perchance, it might clash with popular prejudices. While

living in a pro-slavery state, for instance, he did not hesitate even at the price of his life, to condemn the ownership of man by man. And the industrial serfdom of the present he likewise condemned.

He was a strictly conscientious man, intensely practical, and would not profess to believe anything that did not commend itself to his reason. Placing a firm reliance on natural morality, he ever impressed upon the minds of his children, both by precept and example, love for Truth and Right, teaching them to follow the path of duty in every relation of life. He was an honest, conscientious, and benevolent man; not wholly devoid of faults, it is true, but even his faults leaned to virtue's side. He was a good and accommodating neighbor; a true and faithful friend; a devoted and affectionate husband; a kind and considerate father; and a good and conscientious citizen.

"We live in deeds, not years;
In thoughts, not breaths;
In feelings, not in figures on the dial.
His life is greatest who thinks most,
Feels the noblest, acts the best."

T. THEO. COLWICK.

NORSE, TEXAS.

SOME QUESTIONS FOR MR. RUSSELL.*

Editor Free Thought Magazine:

Will Albert S. Russell please answer the following questions:

1. What are the MSS. "recently brought to light," which cover the eighteen hundred years and more too?
2. What are the passages in the writings of Justin Martyr, which refer to the gospels?
3. What is the evidence that Marcion recorded the gospels?
4. What is the evidence that "Heli, of Luke's gospel was the *reputed* father of Joseph (father by lawful marriage);" thus accounting for the discrepancy in Joseph's genealogy?
5. What is the evidence that "Cyrenius was governor of Syria twice, (B. C. 4, and A. D. 6)"?

C. B. WAITE.

CHICAGO, Sept. 10, 1895.

*See page 539, September Magazine.

DESIRES SOME THINGS EXPLAINED.

Editor Free Thought Magazine:

Evidently Rev. Kaye desires to please the "old ladies of both sexes," in the orthodox fold, since he deals so largely in Talmagian twaddle.

But he stands before the bar of Public Opinion and to maintain his position he must meet argument with argument and oppose facts to Ingersoll's

alleged sophistries. This he fails to do. Bombast, platitudes, slander and ridicule will not carry his present audience.

We are not asking the opinions of Huxley, Kidd or Curtiss. Nor does it matter what those opinions are. Suppose by quoting Beecher (now in heaven) we demolish Rev. Kaye's position. Does that give us the victory? Certainly not. The Bible is on trial.

Does "Bob" give Jehovah a fair show? That's the only issue.

Ingersoll says "the Bible upholds lying, robbery and murder." I repeat the charges and invite the Rev. gentleman to disprove them! It is customary with sky pilots when they meet an objectionable passage, to explain it away. Can Brother Kaye explain murder out of the thirteenth chapter of Deuteronomy? Can he explain murder, robbery and adultery out of the thirty-first chapter of Numbers?

And then please explain lying out of the following: II Thess. 2:11; Ezekiel 14:9; Jeremiah 4:10; Jer. 15:18; Jer. 20:7; II Chron. 18:22; I Kings 22:22-24.

H. J. HUGHES.

CASCO, WIS.

IT IS A FIGHT FOR LIFE.

Editor Free Thought Magazine:

With your kind invitation allowing individuals the right to review Rev. Jas. R. Kaye's criticism of Col. Ingersoll's opinion of the Bible, I take the liberty of addressing you my review of the merits of his first article, subject, however, to your judgment as to whether it is worthy of publication. I must confess that I am much disappointed with his beginning.

The burden of his complaint, as well as all the clergymen that attempt to answer Col. Ingersoll's arguments, is that there is nothing new in his productions. That they are only a rehash of brighter minds gone before. Think of that coming from the pulpit. He and the thousands of brother clergymen for fifty-two Sundays in the year give their flocks nothing absolutely new. Drop into some church where the brightest of their pulpit orators hold forth, and it is the same old story we all have heard since we became capable of understanding. I will venture the assertion that Col. Ingersoll has produced more new thought on the matter under discussion than any clergyman living. I mean new that the multitude can understand, not new that no person can understand but themselves.

Another thing he deplores, as well as all the clergy, is that he makes magnificent returns for spouting infidelity. He thinks that people that "blow their money in" to hear the Colonel had better give it to charity. What kind of charity? I suppose the church, that is the largest beneficiary of charity, and the church means the clergy to preach conventional Christianity with their mouths, while their lives, as well as the members of their churches, are a perpetual contradiction of the religion as taught by the man they profess to follow.

Col, Ingersoll, on the other hand, does not appeal to charity; he can rely on his merits. He can lay aside Infidelity and can make as much in anything else he chooses to follow. Can the clergy do the same? Their bread and butter is at stake in this contest, and it is a fight for life.

W. G. MELLINGER.

CUMBERLAND, MD.

DR. KAYE'S EASY CONTEST.

Editor Free Thought Magazine :

If that "scholarly" free thinker who was selected to answer Dr. Kaye's discussion of Ingersoll's lecture would stick to the point of the discussion, and not flounder around in the Middle Ages so much it might be more interesting and beneficial to those who are spending the time to read it. The Professor, in a cowardly manner, runs away from his position respecting causation which Dr. Kaye has shown to be untenable on agnostic grounds. It is the essence of weakness for him to hammer away at "proximate causes" when he knows well that that still admits of the principle of causation. Since he undertook to make a criticism along this line he ought to be a man and discuss the point. It is about time the learned Professor knew that the little children of the readers of the magazine had learned the lesson on the Middle Ages, the Galilean Buddha, mental prostitution, and would like something new and more to the real point of the discussion. To the crowd of agnostic grumblers, who want a gigantic philosophical and biblical discussion on the basis of Ingersoll's trash which is nothing more than wholesale ignorant negation and slimy insult, I would say that it is very evident, that the point of the Doctor's discussion is simply to expose the disgusting deformities of the lecture, and he certainly applies the most fitting epitaphs they can bear. The Doctor is abundantly capable of taking care of himself, and is equal to a heavier discussion when there is something heavier to discuss, which applies both to Ingersoll and Oswald. The latter has completely disappointed us in every respect.

Yours truly,

JOHN WILLIAMS.

CHICAGO, ILL.

SOULS.

—Orthodoxy has spent all its energy for the last two thousand years trying to save the "souls" of men—things that have no existence except in the insane imagination of religious fanatics. Let it be the work of Humanitarians, for the next two thousand years, to save the *bodies* of men here on this earth.

—Scarcely a day passes but we see in the streets of Chicago some brute in human form abuse the horse he is driving. The probability is that he was taught, in his Sunday school and church, that the horse has no soul, and therefore no rights that the animal known as the human being should respect.

EDITORIAL DEPARTMENT.

J. SPENCER ELLIS.

J. SPENCER ELLIS, whose portrait appears as the frontispiece of this number of this Magazine, the present editor of *Secular Thought*, of Toronto, Canada, is a native of London, England, where he was born in 1838, and he is consequently in his 58th year. His mother belonged to a well-known old Derbyshire family named Harrison, and his father, Charles Ellis, to another Derbyshire family, originally of Welsh descent.

Charles Ellis, in early life, was engaged in the useful occupation of cabinet making; but, being of a religious disposition, turned preacher, gathered a congregation, built a church, and conducted it for some years; but finally he was ejected from the pulpit he had himself erected, to make room for a regularly ordained minister. He then, with his wife and young family, went up to the great metropolis to seek his fortune. Whether he would have found it or not must remain an *x* quantity; for he and his wife fell victims to the then orthodox medical practice, both being killed by mercurial poisoning, which was at that time the authorized legal method of enabling the doctor and the undertaker to work together for the common good. Mr. Ellis, Sr., had for some years held a responsible position with the great engineering firm of the Maudslays, and had acquired some considerable property; but the death of the parents had a disastrous effect upon the prospects of the younger members of the family. The father died in 1849, the mother in 1850, and the younger children were taken charge of by the older, it falling to the lot of young Spencer to take up his residence with his brother, J. Harrison Ellis, then residing at Devonport, Devonshire. The latter was a pronounced Secularist, was on terms of intimacy with Robert Cooper, George Jacob Holyoake, etc., and took an active part in Freethought advocacy; and thus Spencer Ellis who had been brought up in the regulation go-to-Sunday-school-and-church fashion, though he had never really imbibed the orthodox ideas and made not the slightest

pretence of piety, became familiar with Freethought, and soon accepted it fully.

It was at Devonport that young Ellis was first put to the printing business; but, after serving about two years at it and finding matters unsatisfactory both at home and at work, he in the year 1854 made a bee-line for the great city of London, where he arrived in June, 1854, without a penny in his pocket, and possessing only the clothes in which he stood.

It would be tedious to attempt to sketch the struggles of the young printer in a great city; though, being engaged for nearly a quarter of a century almost entirely in the newspaper business, his reminiscences of this period would be full of scenes relating to the Crimean War, the war with Denmark, the Indian Mutiny and the China war, the Civil War in America and the great Franco-German war, and many other exciting times. When the Volunteers were organized as an answer to the petition by the French colonels to be allowed to invade England, Mr. Ellis joined the Queen's Westminsters, and served in the ranks for several years. All we need say is, that at the end of this period, having attained a position in the office of the great London newspaper, *The Times*, which promised to relieve him of any anxiety for the future, he in 1876 retired from it, seeking in emigration to Canada the means of recouping his health, somewhat shaken by many years of arduous work, most of it being night work.

In coming to Canada, Mr. Ellis' intention was to quit the printing business, and to engage in some more healthy or less sedentary occupation. Circumstances, however, seemed unpropitious; and, after working for Messrs. Hunter, Rose & Co. for about four years, he set up in business for himself in Toronto.

Until Charles Watts came to settle in Canada the subject of this notice had taken no active part in Secular or Liberal advocacy, only occasionally attending the meetings of the local Secular society; and when it was proposed to start a journal to represent Freethought principles, the managers of the new journal went to several other printers to obtain terms for a contract to print it. Some of them refused point blank to print any such sheet; others gave very high estimates; and there did not seem to be much chance of its making its appearance at all until one

of the managers suggested applying to Mr. Ellis, who was then printing a Church of England paper and a Roman Catholic paper, besides other orthodox sheets. Mr. Ellis offered to print the paper, and gave an estimate, which was at once accepted and a contract made; and, though subsequently a printing office was equipped to run the paper where it was "composed," Mr. Ellis has actually printed every issue of it up to date.

From a very early number of *Secular Thought*, Mr. Ellis contributed to its columns; and when R. W. Douglas ("Alastor") failed in business, he became a regular writer for it. During Charles Watts' occasional absences from Toronto on his lecturing tours, he also took charge of it; and when, in 1891, Mr. Watts finally left Toronto, Mr. Ellis took entire control of the paper. The task was a heavy one, for up to this time the paper has not reached a self-supporting position; but, being a printer, Mr. Ellis has been enabled to carry it on under circumstances which would ordinarily have been fatal to its existence. He has, indeed, made very heavy sacrifices for it—sacrifices which only those who know the heavy drain which the publication of a weekly newspaper necessarily entails can properly appreciate. Practically, it has caused the loss of a large business, with heavy financial loss. Thanks, however, to the generous support of a few staunch friends, he has been enabled to carry it on up to the present day without even once omitting publication; and he says that he sees no reason to fear for the future. If those who have promised to put their shoulder to the wheel, only perform according to their promise, he is prepared to bear his share of both work and expense to keep the flag flying in a country where orthodox bigotry and orthodox tyranny are almost as strong as in any country in the world.

Mr. Ellis has made several lecturing tours through Canada, journeying from Victoria in the west to Halifax in the East; but he is too closely tied to business in Toronto to allow him to devote sufficient time to this kind of work to make it successful. For the immediate future, his intentions are to devote himself to organizing educative work in Toronto, in which field there is undoubtedly room for a vast amount of work. For the last three years, Mr. Ellis has been secretary of the Canadian Secular Union,

of which Capt. R. C. Adams has been the President during the same time.

Secular Thought is the only Freethought journal published in Canada and we are glad to know, as stated above, that it has a few faithful friends in that country that have valiantly stood by it from the first, but the fact is, the inhabitants of Canada are, as a general thing, behind the age and therefore very bigoted and superstitious and not inclined to give a journal of such advanced ideas much support. The paper is very ably conducted; some of the leading minds not only of Canada but of this country and England constantly contribute to its pages; and it is, in fact, one of the most cultured and scholarly Freethought journals published, and it ought to have a large circulation in the United States. It is published weekly at \$2.00 a year at Toronto, Canada.

ALL SORTS.

--Read further on about getting sixty cent subscribers.

--Col. Ingersoll, we are pleased to notice, lectures in Chicago Oct. 20th.

--We are overrun with good contributions written for this Magazine that we cannot find room for.

--A. D. Rhinesmith, Esq., of the Board of Trade of Peoria, Ill., sends us a club of eleven subscribers.

--The State of Oregon is taking the lead in organizing Free Thought Churches. We hope to see other States following her noble example.

--"The Woman's Bible," Part I, will be issued about October 15, and will be for sale at this office. Price, 50 cents.

--*The (London) Agnostic Journal* is one of our exchanges that we prize very highly. We know of no paper of

its size that contains more valuable matter.

--We *earnestly request* each of the three thousand readers, more or less, of this Magazine to send us at least one subscriber during this (October) month.

--Elyria, O., Sept. 16.—The Rev. James Woodyard, pastor of the baptist church at Rochester, O., committed suicide yesterday by swallowing a teaspoonful of aconite. He was 30 years of age. Preachers ought not to read "Is Suicide a Sin?" by Ingersoll.

--"Hold on, father!" exclaimed Shem, "We haven't got the old sheep with the bell on!"

"That's all right my son," said Noah, looking at his watch. "Haul in the gangplank! There isn't going to be any postponement of this trip

on account of the wether.--*Chicago Tribune.*

--Mary Proctor, the noted young astronomer, our able contributor, we are pleased to learn, will deliver a number of lectures in Chicago during the month of December.

--Sunday-school Teacher--"Nimrod, you remember, was a mighty hunter."

Interested Small Boy --"I've got a nickle 'at says Buff'lo Bill could outshoot 'im the best day he ever saw!"

--Bobby--Mamma, do the streets of heaven flow with milk and honey? Mother--So the Bible says, dear Bobby. Bobby--And is that why the angels have wings, 'cause the walking's so bad?--*Puck.*

--Little Girl (in church)--"Why does so many people put those little envelopes on the contribution plate?"

Little Boy--"Them's to keep the pennies from makin' so much noise." --*N. Y. Weekly.*

--It looks as if the "New Woman" is going to make the clergy trouble. They will have to depend mostly in the future on the "Old Woman" for morning gowns and slippers and other good things.

- Katie Kehn Smith, the distinguished Free Thought lecturer, we learn from her husband, just as we go to press, has passed from life to the unknown country. Her death is a most serious loss to the cause of Liberalism.

--Mrs. Bertha Wilson Foreman, of Nipomo, Cal., when sending us a number of new subscribers writes: "We have a prosperous Free Thought Society here numbering some forty members and have established a nice little library and reading room for the accomodation of our members and others."

--Will not each one of our present subscribers send us a new subscriber before the end of this month? That would double our present circulation.

--*Public Opinion* is one of the most valuable publications on our exchange list. It is a weekly digest of the most important questions of the day. To persons not permitted to read all the leading publications of the country, and who desire to keep abreast of current thought and investigation *Public Opinion* is indispensable.

--The old-lady Methodist always stood up for her church. She had just heard of the appointment of an Episcopal chaplain at the penitentiary when she exclaimed indignantly: "They ought to have a Methodist chaplain--there are more Methodist convicts in the penitentiary than any other denomination, I know."--*Judge.*

--Bob Ingersoll's regiment, the Eleventh Illinois cavalry, has a reunion in Elmwood, Ill., on Sept. 4 and 5, and Bob himself will be there to talk. Business has been suspended in Central Illinois and everybody is going to Elmwood. The courts of Peoria county will be closed and the grand jury has been notified not to meet until Sept. 9.--*Press and Mail, (Chicago.)*

One Sunday recently, a deacon who had charge of a collection plate, saw an old lady drop a penny into it and pass into the church. In a short time she reappeared, and taking a penny from the plate went out.

The deacon calling her back, asked for an explanation of her strange conduct.

"Oh," said she, "I am in the wrong church."--*St. Louis Humorist.*

--The various nations of the world

constitute one great national neighborhood. Now how does it look to see one neighbor go into another neighbor's house without permission and insist that the trespassed-upon neighbor shall accept of the trespasser's religion and give up his own, whether he desires to or not?

—The able speeches that Col. Ingersoll delivers greatly helps the Free Thought movement but the high moral life that he every day lives, with his family and his fellow-citizens, very much enhances his beneficial influence. No person ought to put himself or herself forward as a preacher of the Gospel of Free Thought whose private life is not what it ought to be.

—A lady in the North had asked her son, who was going up to town, to bring back with him a certain motto for the Christmas decoration in the parish church. On arrival at his destination, he found he had lost all recollection as to size and description of motto. Thereupon he telegraphed back, and received the following answer: "For unto us a child is born; unto us a son is given; 9 ft. long by 2 ft. wide."—*The (London) Freethinker*.

—Dr. A. A. Bell, of Madison, Ga., writes: "I think you ought to add about eight pages more to your Magazine. If each of your subscribers would pay \$1.00 towards it it could be done at once. I will pay two dollars towards it." If 500 of our subscribers will give one dollar each to pay the additional expense we will add sixteen pages to the Magazine for the coming year. That will give us in all eighty pages. We need the additional pages very much. What do you say, friends?

—*The Sunday Chronicle* of Chicago,

of Sept. 15th, contains a very interesting article on the Battle fought at Chickamauga in Sept., 1863. In that account we read: "Gen. Rosecrans did not then know that on his staff was a man (James A. Garfield) who, while holding confidential relations with him, was secretly writing undermining letters to Secretary Chase to be shown to the President and Secretary of War." This reminds us that Garfield was the only preacher this country ever elected president. We have had two others who were decided "Infidels," viz: Thomas Jefferson and Abraham Lincoln. What a contrast!

—Whether it is merely a coincidence or not, it is at any rate an interesting fact that almost immediately after the death of Prof. Huxley, the great apostle of scientific doubt in the religious field, Professor Goldwin Smith comes forward, in the article quoted in our Religious department in the issues of last week, as an agnostic critic of the writings of Prof. Drummond, Mr. Kidd, and Mr. Balfour. Prof. Smith has long been recognized as one of the keenest and most scholarly of living critics in his treatment of political and social themes, as well as one of the most powerful and finished writers of English.—*Public Opinion*.

—We have on hand some fifty letters, more or less, discussing the Kaye-Oswald debate, and more are coming by every mail. We have decided to publish no more of them for the following reasons: 1st. We have no room for them. 2d. They are much alike. 3d. They are nearly all on the Liberal side. 4th. The principal disputants are each able and learned and perfectly competent to defend their respective sides. We now think we

made a mistake in allowing any interference from outsiders. Hereafter there will be none.

--MILWAUKEE, Wis., Aug. 28. The Chicago German Methodist conference in session here had a hot discussion at this afternoon's and tonight's session in regard to allowing women delegates in the general conference. The conference has not voted on the question as yet, but a canvass of the delegates shows that the Germans will exclude the women. Bishop Merrill has declared in favor of excluding the women.

These German Bishops seem to be tarred with the same stick that English speaking Bishops are, Christian intolerance.

--The following lines are the closing words of a radical speech on the temperance question delivered at the late Boston Christian Endeavor convention. There is considerable truth that can be elicited by reading between the lines here:

This is plain talk, but not a word at random. Somebody must talk plain and I have no parish to please, no trustees to satisfy, no session to consult, no subscription list to consider, no career to foster, no presiding elder has an eye on me, no bishop counts me in his diocese, and *this is Boston, the home of independent thinking and Free Speech.*—*Christian Enterprise.*

--The *Catholic Review*, of New York says:

The officials in the Ohio State Penitentiary, at Columbus report that of the 285 prisoners received in that institution during the first three months of this year, 214 were Protestants, 62 Catholics and 9 unbelievers.

We notice some of our Protestant journals take exception to these figures and claim the Catholics outnumber them. By their own showing it appears there are in all two hundred and

eighty-five Christians and nine unbelievers in this penitentiary. If the real truth was ascertained it would probably appear there is not a real outspoken Infidel in this penitentiary. Our prisons and penitentiaries are decidedly Christian institutions and according to the records if there were no Christians many of these institutions could be dispensed with as there would be no persons to occupy them.

—The New York *Witness* says: "A high-kicking skirt-dancer from New York was one of the attractions at an entertainment given in behalf of a church out in Michigan recently." We are not told of what denomination this church was, and whether the dancer was a man or a woman. But it is worth noting that, through the progress of ritualism, skirts in motion are just now very popular in the Episcopal Church. *Christian (Unitarian) Register.*

--Bishop Newman in the *Northwestern Advocate*, says, that after General Grant's death the following note was found on his person addressed to his wife. The reader will notice there is no superstitious nonsense in this letter about bringing the children up "in the admonition of the Lord." Gen. Grant was a level-headed man:

"Look after our dear children and direct them in the paths of rectitude. It would distress me far more to think that one of them could depart from an honorable, upright and virtuous life, than it would to know that they were prostrated on a bed of sickness from which they were never to arise alive. They have never given us any cause for alarm on their account, and I earnestly pray they never will. With these few injunctions and the knowledge that I have your love and affection, and the dutiful affection of all

our children, I bid you a final farewell until we meet in another, and I trust a better world. You will find this on my person after my demise.'

--Goldwin Smith has an admirable article in the August number of the *North American Review*, in which he lays bare the sophistries and hollow pretensions of Kidd, Drummond and Balfour, the alleged leaders of the alleged reaction against the evolutionary philosophy which newspaper wise-aces have been discovering. The people to whom the houses built upon the sand by Kidd, Drummond & Co., appear so substantial are those who never had the brains to assimilate the first truths of evolutionary philosophy. To the discoveries of the ignorant there is no limit. Of the past they know nothing, and hence all questions are open to them. *Liberty*.

--Thomas Jefferson, in a letter of his to Peter Carr, then a young man, recently published in the *Newport Mercury*, among other things says:

"*Religion*. Your reason is now mature enough to examine this subject. In the first place, divest yourself entirely of all bias in favor of novelty or singularity of opinion. Indulge them in any other subject rather than in that of religion. It is too important, and the consequences of error may be too serious. On the other hand, shake off all fear and servile prejudices under which weak minds are servilely crouched. Fix reason firm in her seat and call to her tribunal every fact, every opinion. Question with boldness the very existence of a God; because, if there be one, he must more approve the homage of reason than that of blindfolded fear."

--Mr. Henry Bird of Newark, N. J., is one of the most active Freethinkers in this country. It would seem from an article by Geo. E. Macdonald entitled, "Cyclones and Superstition" in the *Truth Seeker* of Aug. 10th, in ortho-

dox parlance, Brother Bird has been "defying the Almighty." A Mr. Mund of Cherry Hill, N. J., a state where God seems to be very active, recently suffered loss by first, a cyclone and second, by lightning. Mr. Mund being an "Infidel" this led one Rev. Durgee, to declare that God was after the Infidel and the good Christian citizens of that town decided to help God do His work. So they boycotted Mr. Mund's grocery store. Mr. Bird heard of these doings and he took the occasion to call a Freethought meeting in Mr. Mund's barn where able speakers scientifically discussed the causes of cyclones and lightning. So in this case "the wrath of God" was turned to good account.

--The following is the reply of Mr. Kirk to Dr. Kaye:

Editor of the Free Thought Magazine:

In the September magazine the Rev. Dr. Kaye requests that I point out the extracts to which I made reference in a letter of mine which appeared in the August number. Perhaps the reverend gentleman will explain *how, why and whence* the difference of the following:

Dr. Kaye makes Col. Ingersoll say: "I know that there are millions of people far better than I, who believe the Bible to be inspired."

Col. Ingersoll says: "There are millions of people who believe the Bible to be the inspired word of God."

Yours fraternally,

JOHN SMITH KIRK.

--MEMPHIS, Tenn., July 1. -- Rev. John A. Brooks, pastor of the Christian church, gave up the charge yesterday and left for Kentucky, where he will engage in evangelical work. His sudden step was due to the persistence of several women of his flock in progressive euchre. Dr. Brooks

announced that the social practices must cease or he would resign. The issue was made and his resignation was accepted.

—We do not think much of Brother H. L. Hastings' theology but we like his quarterly below described:

If anyone has money to be used in the work of anti-tobacco reform, we know of nothing better to send for than the "Diary of Rev. Solomon Spittle." It is a bright, keen satire, full of the most excruciatingly funny situations. A hearty laugh is better than medicine; though we suspect that it will be rather bitter medicine for many a tobacco-using clergyman who will see his own portrait therein. Send to H. L. Hastings, 47 Cornhill, Boston, Mass., for a copy. Price, ten cents.

—Pittsburg, Pa., July 16.—Arrangements are being made for a convention in this city for the study of bible prophecies in regard to the second coming of Christ.

The New York Sun recently remarked, "This would be a lonesome World if the fools were all dead."

—We never heard of an "Infidel" "blaspheming" God so outrageously as does the Rev. Scott in the following;

WATERLOO, IA., Sept. 9. [Special.] —The Rev. G. E. Scott, pastor of the First Methodist Episcopal Church of this city, preached a sensational sermon last night against the wearing of bloomers. He took as his text the passage from the Mosaic law: "The woman shall not wear that which pertaineth unto a man, for all such are an abomination unto the Lord." He thought this law was given them because God, looking down through the ages, saw the new woman "dressed in men's clothes, with abbreviated trousers, scant in cloth, and tied with a string," to the infinite disgust of men.

To avoid all this trouble God should have made woman without any lower limbs.

—Mr. George T. Angel in his valuable *Dumb Animals* has this sarcastic

advice for the Christian Endeavorers: [Brother Angel seems to forget that Jesus said, "I came not to bring peace but a sword."]

Why not?

If it is a good thing for *Sunday Schools* why not for *Christian Endeavorers*?

Think of a *million of Christian Endeavorers*—*white* endeavorers and *colored*—armed with rifles, bayonets, swords, cannon and gatling guns—and a great *Christian Endeavor Navy* of ironclads, rams and torpedos.

What a power they could bring to convert the heathen to a knowledge of Christianity!

If it is a good thing for the *Sunday Schools* why not for the *Christian Endeavorers*?

—Success will never be achieved by this Magazine until its circulation is five times as large as at present. We must have fifteen thousand subscribers and we can have them within sixty days if every one of our present subscribers will do their duty. Mr. Curtis of Bradford, Pa., goes out into his town, and with a little labor procures forty subscribers at one dollar each. Others can do as well *if they will make the effort*. To aid in this work we will make this liberal offer. For the next thirty days—up to Nov. 10th, we will send the magazine to clubs of five and over at the very low price of *Sixty Cents a Year*. They must all be persons who have never taken the magazine before as our object in doing this is to introduce the Magazine to new readers. Friends let us have a hundred of these clubs within the next thirty days.

—CHATTANOOGA, Tenn., Sept. 5.—A few days ago a man stole a Bible because he said he wanted to read the book and did not have the money to buy it. Today the Rev. Silas Martin, who has been holding down a Metho-

dist pulpit near Chickamauga, Ga., for a year or two, was arrested for stealing two mules from the stock farm of G. W. Langston. Martin's excuse is similar to the excuse of the fellow that stole the Bible. He says he needed the mules to visit the country people and disseminate the gospel and didn't have the money to buy them. Both men are in jail.

The Rev. Martin found authority for stealing the mules in the 2d and 3d verses, of Chapter XXI, of St. Matthew: "Go into the village * * * and find an ass tied and a colt with her, loose them and bring them to me."—Jesus.

—ELMWOOD, Ill., Sept. 7.—Concerning his recent appearance at a Spiritualistic camp meeting at Onsett Bay, Mass., Robert G. Ingersoll today gave the following characteristic interview to *The Times-Herald* correspondent:

"The Spiritualists are liberal, willing to hear all sides, and so they invited me to speak at their meetings. Of course I gave them my ideas with perfect candor, and they treated me with perfect fairness. I am not a believer in Spiritualism, because I have never had the evidence, the facts, to convince me, but I have no objection to their ideas—if they turn out to be true.

"I believe in intellectual hospitality, and I think that most of the Spiritualists—in spite of my infidelity—are my friends.

"In no respect have I changed my belief. I am just as orthodox as ever, and still believe that facts without faith are better than faith without facts."—*Chicago Times-Herald*.

—W. H. Jones, M. C. P., our esteemed friend and for many years one of our subscribers, of Devonshire, Bermuda, recently passed away. He was a most worthy, intelligent, honest man, and a decided Freethinker. This is what *The Bermuda Colonist* has to say of him editorially:

By Mr. Jones' unexpected death, not only have his family and immediate friends sustained an irreparable loss, but the parish of Devonshire has been deprived of a representative in the House of Assembly of which that constituency had every reason to be proud, and the colony has lost an honest legislator and a patriotic son.

Mr. Jones was every inch a man, both in his private and in his public life. He scorned meanness, and he hated a sham. He possessed unusual intellectual force; he was also a man of very strong convictions, and this trait in his character sometimes caused him to appear to a disadvantage in the eyes of those to whom he was opposed. But, in his opposition, he was wholly sincere, and, while maintaining his own views with all the resources of a powerful and well stored mind, he was invariably open to conviction, and once convinced that he was wrong, he would acknowledge his error and renounce it.

As a public man, Mr. Jones was an example to the rising generation of Bermudians. He was essentially a self-made man. From a comparatively humble position in life, through his zeal and patient industry, he became one of the intellectual forces of the colony; and in his public life, he won the confidence of his colleagues, and the esteem of every class of the community. This was clear from the manner in which the news of his death was received on Wednesday last. Expressions of regret and sympathy could be heard in all directions. In the town of Hamilton, and elsewhere in the colony, flags were put at half-mast; in the House of Assembly, members paid touching tributes to his memory—the House adjourning immediately after the orders had been carried over; and at his funeral in the afternoon, men in every station in life, and in every parish in the colony, assembled to pay the last mark of respect to the departed.

Take him all in all, there are few men in the colony, certainly there is no man in Devonshire parish, in every respect fitted to fill the place that has been made vacant by the death of WILLIAM HENRY JONES.

VOL. XIII.

NOVEMBER, 1895.

1895

FREE THOUGHT MAGAZINE.

HOSPITABLE TO ALL TRUTH AND DEVOTED TO THE EXPOSING OF ANCIENT
ERROR BY THE LIGHT OF MODERN SCIENCE AND CRITI-
CISM. LIBERAL IN ALL THINGS.

H. L. GREEN,
EDITOR AND PUBLISHER.

H. G. GREEN,
BUSINESS MANAGER.

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Dr. F. B. Gardner

THE
FREE THOUGHT
MAGAZINE.

NOVEMBER, 1895.

THE BIBLE CONTROVERSY.

By F. L. OSWALD, M. D., A. M.

V.

IF the editors of the FREE THOUGHT MAGAZINE had not observed the precaution of publishing the clerical credentials of the Rev. J. R. Kaye, his readers would often been tempted to mistake his method of controversy for a burlesque, intended to illustrate the peculiarities of Jesuitical polemics.

His criticisms and his attempted defence of the New Testament are marked throughout by the characteristics of suborned evidence, the suppression of the true and the suggestion of the false, and abound with the evasions, the misstatements, the verbal juggleries, the quibble sophisms and fictitious misunderstandings of an unprincipled pettyfogger's plea. The only two paragraphs of his serial of articles bearing any resemblance to an effective argument were propped up, the one by an interpolation, the other by an audacious and deliberate pervasion of a whole series of quotations.

Thus far his two most successful efforts in imitation of a logical indictment were propped, the one by an interpolation, the other by "Millions far better than I," he made Ingersoll say, in order to lecture him on the significance of that admission,

and suggest the probability of the superior goodness of his neighbors having something to do with their belief in the Bible. "How can the depositions of a witness be contradicted by the silence of another?" he asked, in trying to weaken the force of Col. Ingersoll's arguments against the monster fiction of a bodily ascension (as if only one of his gospel-mongers had recorded that fable). In reply, I quoted the very passages of the contradictory accounts to which Ingersoll's remarks evidently referred, and the readers of the November number will see in what manner our pious interpolator repeats his trick in the attempted rebuttal of my criticisms.

Some of his misstatements are, indeed, so foolhardy that their purpose would appear enigmatical, if it were not for the possibility of their being intended for excerpts to edify such of his theological friends as happened not to be favored with one of his earlier effusions or the conclusive exposure of his sophisms.

But it is a highly suggestive sign of the times that he repeatedly takes the same liberties with his own canon of faith, evidently relying on the chance than not one out of ten citizens of this industrial republic may have found time to read the whole Bible. As an instance, take his attempt to deny the peace-disturbing tendency of the doctrine of anti-naturalism: "Is it possible that he who said, 'Permit not evil,' came to bring a sword? That he who said, 'Love your enemies,' came to destroy the peace of the world?" "To set father against son and daughter against mother," he sneers, "what a glorious mission!" as if he did not very well know that the objectionable passages were quotations from the words of his own "God"—words familiar to all critical readers of the New Testament, but adroitly omitted in the conventional list of Sabbath school texts. "I did not come to bring peace, but a sword," brags the Galilean Avatar, and, enumerates the various degrees of relationship and friendship destined to be disrupted by the effects of his dogmas.

What? The apostle of the duty of loving our enemies coming to destroy the peace of the world? Strange, if we did not happen to remember that the same moralist instructed his disciples to *hate* their fathers and mothers, sisters and brothers, yea, and their own lives—another inconvenient fact to turn up at such a

conjuncture, and apt to be labelled as unavailable for Sunday school purposes.

And if we turn to the evidence of experience—was not the soil of this planet literally drenched with blood spilled in wars excited by the dogmas of Bro. Kaye's "Apostle of Peace?" Were the champions of Christianity not the most remorseless butchers that ever arraigned nations for mutual slaughter? Have religious wars not depopulated whole provinces and trampled the gardens of the eastern continent into hopeless deserts? And is it not an indisputable fact that hundreds of pious cutthroats were in their secular transactions men of conspicuous probity, prudence and even lenience—men whose atrocious fanaticisms and indifference to the sufferings of certain classes of their fellow-men had its exclusive source in their theological theories?

The fact is that the doctrine of anti-naturalism was a declaration of war against all the earth-loving instincts of the human mind, and the worst factor of disturbance that ever crazed the passions of man against man and nation against nation. Like a lava-stream that marks its course by the conflagration of shrubs and trees, the progress of Christianity was everywhere attended by destructive wars that strewed Europe with the corpses of dissenters till they culminated in the Inter-continental slaughter of the Crusades. In Africa, too, several wars that turned back the hands on the dial of civilization for a number of centuries, were provoked by theological squabbles. The invasion of Genseric, the leader of the barbarious vandals, for instance, was instigated by Christians maddened by the persecutions of their fellow-Christians.

"More African digressions," chuckles Bro. Kaye; *vid.* his diatribe on page 560 of the October number. Very well, let us return to matters of home interest.

"Christ never uttered a word in favor of industry and economy," says Ingersoll. "But for many years," replies our controversial Jesuit, "he gave mankind *a true example of industry by working at the bench.*" The italics are mine. Would Bro. Kaye find time to favor us with his authority for that statement? The New Testament, with all its explanatory epistles, does not mention a single word of that kind. The tradition belongs to one of those after attempts to humanize the ghastly skeleton of anti-naturalism

that amused the leisure of the early Christian apologists, but is so clearly at variance with the spirit of their creed that the very mystagogues of the church recognized the necessity of denouncing it as apocryphal. In other words, our pious contemporary resorts to the expedient of bolstering up his arguments with fictions which more than a thousand years ago were rejected by men who had no hesitation in indorsing all but the most untenable fables.

And not only does the New Testament fail to record any scientific or industrial achievements of its anti-physical moralist, but it mentions repeated cases of his aggressive discouragement of industrial enterprises and of his denunciation of the heathenish habits of caring for the comforts of the morrow. "Do not say what shall we eat? where find shelter and dress?" or words to that effect; reprovals of a hospitable female who was bustling about in ministering to his own creature comforts, and distinct instructions to his disciples to maintain themselves by mendicancy after the manner of the Buddhist begging friars. As a consequence millions, nay, tens of millions, of his followers abstained from work as scrupulously as Mr. Ryan's "Anti-labor association of American tramps." The anti-science and anti-industry doctrines of the Christian creed threw Europe back into a depth of sloth and barbarism unknown to any recorded period of the pagan era, and were the direct cause of that blind trust in the miraculous interposition of Providence that crowded the highways with chanting processions and tried to apply the prayer-cure to droughts, locust swarms, famines and epidemics.

"Worked for years at the bench," this new Defender of the Faith assures us, "and actions speak louder than words in the leading instances of real nobility and worth." Strange then that an overruling Providence should have prevented the New Testament from recording the technical exploits of the alleged cabinet-maker while it preserved the records of his distinct protests against industrial pursuits.

Suppose we were to quote our modern apologist's own words in deciding the question of Christ's responsibility for the anti-connubial fanaticism of the Middle Ages and the consequent sexual aberrations? It is true that he only hinted at the superior merit of celibacy and did not commit himself to more than a half endorsement of the doctrine of the Russian Skopsis—nay, per-

mitted some of his married fellow-citizens to wear their unspiritual yoke unproved—but “Actions speak louder than words,” and from that point of view we can no longer doubt that his own life-long celibacy had a good deal to do with filling deserts and monasteries with woman-hating fanatics. E. H. Lecky’s instructive and impartial work on the history of European Morals traces that tendency to its logical results in abominations far exceeding the scandals of the Roman Empire under its most depraved Pagan rulers.

On page 559 of the October number our Knight of the Holy Cross descends from his long-eared Pegasus to dabble in the foulest slander. “But of one thing I am certain,” he says, “of which every other person is who has been out in the world a week, that if Mr. Ingersoll thought and talked one millionth part of what constituted the purpose of system of Jesus, his book would not be associated so much with questionable things and questionable characters,—anybody who wants to get a God buried out of sight, and a Christ disposed of and a holy Bible dispatched so that he might with ease of mind do his devilish business in human society.” He then continues to repeat the already exploded fiction that criminals are Ingersoll men and cannot be induced to touch the “Holy Bible” with a ten-foot pole. Your readers and the correspondents of several other Free Thought journals have already called attention to the almost invariable orthodoxy of modern jailbirds, but the implied insult to the accomplished and appreciative audiences of the greatest American orator is really worth remembering. His likewise repeated impeachment of Colonel Ingersoll’s dollar and cent motives is a mere trifle by comparison, and for a parallel we have—with Bro. Kaye’s permission—again to resort to the Middle Ages, when the same charge of devilish side-purposes was hurled against the leaders of the Reformation by convent moralists who had retired from the world like rats into a Swiss cheese.

[TO BE CONTINUED.]

INGERSOLL'S PHILOSOPHY OF THE BIBLE—AN EXAMINATION OF THE LECTURE ABOUT THE HOLY BIBLE.

BY REV. J. R. KAYE, PH. D.

IV.

THE CHARACTER AND TEACHINGS OF CHRIST.

[CONTINUED]

INGERSOLL—He was the enemy of the successful, of the wealthy.

Then what a hypocrite he must have been in spending such delightful seasons with Martha, Mary and Lazarus in Bethany—a successful well-to-do family. What duplicity he was capable of when he wept at the grave of Lazarus, and being so much of an enemy of his brought him back into the world to continue to enjoy his company.

Ingersoll—He said nothing about the duties of nation to nation, of king to subject.

“Render unto Ceasar the things that are Ceasar’s.” This has been sufficiently discussed and Ingersoll’s ridiculous blunder has fully appeared.

Ingersoll—Nothing about intellectual liberty.

Christ—“And ye shall know the truth and the truth shall make you free.”

Ingersoll—He said nothing about the sacredness of the home.

The matchless picture of the Prodigal Son, Ingersoll probably has not read carefully. “Where Christ is not King, Woman is not Queen.”

Ingersoll—Not a word in favor of marriage, in honor of maternity.

Christ—“Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven.”

Does Ingersoll suppose that there is a mother who has any kind of a Soul at all, whose maternity has not been dignified and honored by the Saviour’s act infinitely above any sentiments he

has expressed about "babies" in his various lectures? Again, Christ—The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder (Matt. 19:3-6.) But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery (Matt. 5:32.) Also, Mark 10:1-16 and Luke 16:18.

How much of all this does Ingersoll exclude from the "sacredness of the home" so as to declare with bare-facedness that Christ never said anything on the subject?

Ingersoll—Was he kinder, more forgiving, more self-sacrificing than Buddha?

Hardwick—Do other and more obvious points of similarity exist between the general aspects of Buddhism and those of Christianity? Was Buddhism, for example, in its main particulars the offspring of an older system? Christianity was also this, but with the grand distinction that it never for one moment ceased to venerate the holy writings and traditions of its predecessor; whereas Buddhism entered on the work of the revolution by rejecting or contemning the authority of the Veras. Or, did Buddhism labor to emancipate the ancient world from the dominion of an irksome and elaborate ritual? Christianity has in turn effected this emancipation; not, however, by the violent uprooting of the older forms of service, but by placing in the very center of its dogmatic system the reality which they overshadowed, and thus elevating and refining the whole character of worship. . . . Did Buddhism lay unwonted stress on ethics? Christianity did the same, but building on a true foundation, all the lessons which it inculcated were sustained by deep and heavenly motives; they grew directly out of its theology, deriving thence their highest virtue and most touching illustration. To be good is, in the moral system of the Christian to be God-like: while in Buddhism where the thought

of the Creator and the Judge is virtually rejected, the moral code itself is stripped of its supreme authority.

In other words, Mr. Hardwick has stated the fundamental situation with Christianity, and Buddhism lacking it, Ingersoll's position breaks completely down.

Ouida—To live and spread as it has done, Christianity must have some vital force within itself superior to those possessed by other creeds. It must be suited to the human race in some manner which the religion of Mohammed and that of Israel have alike missed. . . . Mohammedanism is aristocratic; so is Judaism; so were the Greek and Latin religions; but Christianity is the religion of democracy, of universal equality, of the poor man consoled for privation on earth by his belief that such privation is surely the narrow gate by which heaven alone can be reached.

This statement is significant, both for the fact that no one would accuse Ouida of having any favorable feelings respecting Christianity, and since the article from which this statement is taken is totally incompatible in the point of logic with this sentiment. She has succeeded in crowding in as many contradictions and erroneous judgments into a small space as Ingersoll himself has in some of these chapters under review.

Ingersoll—Was he wiser, did he meet death with more perfect calmness than Socrates? Was he more patient, more charitable, than Epictetus? was he a greater philosopher a deeper thinker, than Epicurus? In what respect was he the superior of Zoroaster? Was he greater than Laotse, more universal than Confucius? Were his ideas of human rights and duties superior to those of Zeno, did he express grander truths than Cicero? was his mind subtler than Spinoza's, was his brain equal to Kepler's or Newton's?

In all this combination Ingersoll is deluded enough to suppose that he has conceived the first great fact of Christ's life and philosophy. He is under the hallucination that he has even guessed at that divine philosophy of life in which Christ stands great in his solitude, and solitary in his greatness. From the manner he has stated the facts concerning Christ, or rather misstated them, it will appear by now that he is not competent to contrast anybody. "Was he the superior of Zoroaster? etc."

Huxley—The pagan moralists lack life and color.

In the entire statement from which this last quotation is taken, Mr. Huxley recognizes the absolute necessity of the Bible in this century for purposes of education, and states his deep solicitude respecting the same in the present chaotic state of opinion concerning these matters. Ingersoll in a fit of religious biliousness tears it in pieces and throws it to the winds, but Mr. Huxley, the calm scholar, and educator retains it with a profound conviction as to its necessity, recognizing at the same time the place of the religious feelings in being fundamental to all forms of conduct, and this Bible as being fundamental to the religious. Does not this excellent concession to the Bible, by an Agnostic, of which Christ is the central character, stand in strange contrast to any page of this notorious lecture?

Ingersoll—If Christ was in fact God, he knew all the future. Before him like a panorama moved the history yet to be. He knew how his words would be interpreted. He knew what crimes, what horrors, what infamies would be committed in his name. He knew that the hungry flames of persecution would climb around the limbs of countless martyrs. He knew that thousands and thousands of brave men and women would languish in dungeons in darkness, filled with pain. He knew that his church would invent and use instruments of torture; that his followers would appeal to whip and fagot, to chain and rack. He saw the horizon of the future lurid with the flames of the auto da fe.

In the first place, does it not strike the reader forcibly that Ingersoll knows a good deal about the Deity of whom he says it is impossible to know anything—that “God is a guess”? Has he not quite intelligently stated the omniscience of God in all these things he must necessarily know? But how did he ever find it out? and how could he possibly predicate such universal knowledge and foresight of a guess? Strange Agnosticism!

Yes, Ingersoll, Christ being God knew all these things. And he also knew some other things. He knew all the forms of that ancient infidelity that would gather the fagots around the early believers (of whom Ingersoll has nothing to say). He knew all the tortures to which his followers would be subjected by the hands of raging skeptics, that for many persecutions would vent all their wrath in the attempt to exterminate his church. But he also knew that “the blood of the martyrs would be the seed of

the church." He knew when his people would be put to the test and the future in a sense depended upon their fidelity and loyalty to him, that they would not resign their divine commission. He knew, too, that his church was charged with a divine element that no scepticism would affect. He also knew that there would be the damnable curse of slavery, and that the two great doctrines that should be most instrumental in its abolition would be the doctrine of salvation, and the doctrine of the equality of all men before the Deity. He also knew that a Col. Ingersoll would enter the ranks not knowing this great fact, which he probably would not have done had he known it, in which case the lecture field would have an orator earlier than it did, to expunge these two superstitious doctrines from the thoughts of a Christian nation. He also knew that his Bible would meet with negative criticism, and in the hands of some very negative individuals would be the occasion of deluding many people. He also knew that skeptics would arise and write "About the Holy Bible" that would strike a tender chord in the minds of an untender class of "toughs" who, although invariably ignorant, have no difficulty in countenancing the atheistic views, while the same respectable gentlemen will have nothing to do with the Bible itself.

Now, he knew all these things, and the lecturer asks with reference to his enumerations, "Why did he not speak?" Now, there is no question about one man in this country who "speaks." Nor does he speak for nothing. If you imagine he does, you go to the theatre where his shingle is hung out for an evening, during these hard times, and you will come away a sadder but a wiser and richer man. Will his words sink into the ages as stimulating and revolutionary? They are running a better chance of sinking into hell in the heart of some mother's boy who "treasured them up" and practiced them in very unworthy conduct. Do you think his words will ever compare with the sublime expression of Kepler (of whom strangely enough he speaks) "O God I think thy thoughts after thee"? But how did Kepler, whom he compares with Christ, ever get the foolish notion into his head that there really was a God who was more than a "guess," or that he could ever know anything about him so as to think his thoughts after him? For, says Ingersoll, "you must prove the existence of God. You must also prove that this God thinks." What a strain

on Ingersoll's thinking apparatus it must have been when he struck this last gem of a thought. And what a poor deluded soul this great scholar and scientist, Keplar, was, to imagine that he could conceive of such a Being, and that he could have any distinct ideas that this God actually had thoughts. I wonder when Ingersoll spoke so highly of this grand character, who had such definite religious conceptions, and of one called Christ, if he did not depend a good deal upon the ignorance of his audience?

As we close this chapter, does our lecturer improve in the point of logic and self-consistency, as we advance? If so we certainly have not been able to detect it. There is consistency with him in one respect: the sham, the shoddy, the misrepresentation, the disgusting ignorance, are all equally distributed throughout the several chapters; and as we proceed to examine the last we shall find it no exception to the rule.

[TO BE CONTINUED.]

REPLY TO PROF. OSWALD'S OCTOBER CRITICISMS.

BY REV. DR. KAYE.

DAILY BULLETIN

OF

IMPORTANT EVENTS.

PROF. OSWALD is failing rapidly. His collapse is momentarily expected. The disease is a series of complications, and has reached the Critic-al point just prior to complete dissolution. It has been monthly increasing, and in many circles he has been despaired of for some time. One of the most serious forms of the disease has been an aggravated case of "Mind-Wandering." Certain problems having been presented to test his ability to think normally, he has invariably turned away and displayed a strange mania for other subjects. A delirium has taken hold of him, and he talks incessantly of the "Middle Ages," the "Galilean Buddhist," "Mental Prostitution," "Ph. D." and other things. Holding the Professorship of "Mental Prostitution" so long he has caught the disease which has the same effect upon him as

upon other persons whom he knew to have it. It is no respecter of persons.

A relapse occurred lately when reading the common expression "Synoptic Gospels" which threw him into spasms. While a literary critic of some note himself, the expression "Synoptic" was too heavy for the weakened condition of his mind, and the physicians have concluded, that in the event of recovery, a complete cessation from Literary Criticism will be a necessity.

Other symptoms, however, have appeared which discourage all thought of recovery. They are of the most alarming character, for he imagines all sorts of things when they actually do not exist. He conjures up a dispute between certain persons, about four in number. He tells us that they are "contradicting" one another. We tell him that two or three of them are not saying a word. He replies, that it does not make any difference whether they say anything or not, they are contradicting each other just the same, for a man does not have to express himself in order to contradict. This condition is pitiable.

Another peculiar phase of this disease is the disadvantage in which the patient appears in matters of dignity and courtesy. Of course in this state such a person is not to be held responsible for things he says. Anything is liable to come out, and sensible people are not supposed to pay any attention to it. One of these expressions, which would have originated only in an extreme condition was "Apocalyptic Jack," and again, "Mark and Jack." This is a serious change in the Professor's condition, and while his friends may find it impossible not to laugh at the delirium, yet will feel sad at the indications, and to save his reputation for dignity and respect will keep very quiet about it.

But one can never tell what a deranged state of mind may give rise to. To carry forward coherently a conversation is normal; but when matters are introduced that have no earthly connection with the points under notice, and all at the same time, it is clear proof of marked mental aberration. This we are sorry to see was the case, for from one subject he plunged with awful rambling into the "Gospel of the Infant Jesus," and gave us some of its interesting stories, all nicely put, but fearfully out of point. This condition has been increasing month by month, and it is a question whether by another month he will conduct his talking by be-

ginning with *any* subject. We are prepared to hear the worst. The things that ring most in our ears as we place this "Bulletin" for the inquiring public are: "Hebrew Buddhist," "Apocalyptic Jack," "Mental Prostitution," and other jargon.

J. R. KAYE, *Attending Physician.*

REPLY TO JUDGE WAITE'S CRITICISMS.

By REV. DR. KAYE.

JUDGE WAITE'S reply to my criticisms of his alleged contradictions of the Gospels, as appeared in the October issue of the FREE THOUGHT MAGAZINE, have furnished me some interesting impressions, both of the man and his method of debate. From his introduction, referring to the discussion in the Magazine based upon Ingersoll's "new lecture," it is very clear that he imagines Ingersoll's "survival of the fittest" to be a logical procedure of the highest type. It is because he thinks so, that we are not mistaken as to what his idea of logic is, while for that very reason he cannot appreciate the fact that we were under obligations to do nothing but lift certain monstrosities into the light. The case was exactly stated by a scholarly gentleman in a letter to the Magazine when he said, "One might as well accept the jokes of Bill Nye for the Data of Philosophy, or the 'gags' of a circus clown for a system of Ethics, as to consider Ingersoll as an authoritative critic of the Bible. There is no school of philosophy in existence that accepts him even as a disciple, and much less as a teacher, and there is no negative Critic, or Agnostic Scholar that gives the slightest weight to his criticisms." In the same spirit *The Philosophical Journal* stated the case when commenting on my first article: "Ingersoll's lectures on these subjects, given before large audiences attracted by the speaker's wit and eloquence, contain some exaggerated and extravagant statements which will not bear criticism, and the inaccuracy of which of course can be easily shown * * * neither his method of dealing with the Bible nor his estimate of the book commends itself to discriminating thinkers." And certainly no one would charge *The Philosophical Journal* with any Biblical conservatism.

It is for these reasons, justified by a perusal of any of Ingersoll's statements, that it is simply laughable to hear men like Judge Waite talk about sober, strong arguments in answering Ingersoll. It is the complete missing of the point in this discussion that causes considerable amusement among intelligent people to see the Agnostic fusilade in the "letter department" on this particular point. In a letter to the August number of the Magazine Judge Waite after the fashion of courteous and pacific agnosticism, declared that I "ought to be rhetorically cut to pieces by the Free Thinker." If this is what he is trying to do now that he has the opportunity in defending his own positions, I should say, that if his weapon is no keener than when he slashed away at "Contradictions of the Gospels" it will be a clumsy butchering of the subject.

The readers of Judge Waite's reply to me will certainly be interested to see that he thought it necessary to occupy one-third of the space with a discussion of my positions in reply to Ingersoll. Being absolutely irrelevant to the point at issue, and as Prof. Oswald is *trying* to take care of that discussion, there is no call to give it any attention. They were the alleged contradictions I was interested in, and to this Judge Waite should have given entire attention. But after reading his reply and the little or nothing he has to say for himself, I am not surprised that he found it necessary to fill up the space with something else. Considering the importance that this critic placed upon certain so-called contradictions, and the manner in which my article made it appear that they were of a wholly incorrect and puerile character, it will devolve upon Judge Waite to maintain his claims by at least disproving mine. Has he done it? By the time we have investigated it I think it will appear that he is no *Judge*.

FIRST:—*The Duration of the Ministry of Jesus:*

Quoting one of my statements—"When two writers make a statement of a certain fact in such a manner that the one necessarily excludes the other there may be said to be a contradiction"—he replies, "exactly so. Let us apply the rule. If three of the gospels represent the ministry of Christ as lasting only one year while the other gospel represents it as lasting three years, is there not a contradiction? Does not the one exclude the other?" I wish to ask, Is the rule applied? Has Judge Waite stated the

case of the three Gospels with accuracy? He absolutely has not. Leaving for the moment the various sets of passages which I enumerated out of account, I wonder if there is a difference between certain Gospels representing *one* year of Christ's ministry, and representing that *there was but one year*. We do not even expect Judge Waite to see that distinction when it comes to a question as to the *necessary* exclusion of one by another, while we wish he could. As stated in my former article, only that material was selected by the various writers which accomplished best the end in view. Admitting this fact, will our critic tell us where the Synoptic Gospels "represented" that there was but *one year* to our Lord's ministry? With a wave of the hand he says the passages prove nothing. Were Judge Waite a critic of any accuracy pertaining to matters of Ancient Manuscripts or Contradictions of the Gospels, that statement might have some force, but as it is the point remains good. As stated before, we do not even need the passages, for on the other ground he has made a claim he can not and does not maintain.

But before leaving the point, I wish to notice his willingness to accept my "rule" concerning what constitutes contradiction. The adoption of this and its justification in applying it to bear out himself, while it did not serve him at all in the case, is absolutely fatal to the instances in which he declares that certain ones said one thing while others never mentioned the matter, and then declared it to be a contradiction. This being the logical acumen he displays in these affairs, it may be easily imagined what judgments are rendered on the "bench." "Contradiction" number one does not improve under the Judge's additional logic chopping.

SECOND—*The Birth of Jesus:*

Judge Waite replies: "Dr. Kaye answers by saying, in quotation marks, that 'the matter is still under investigation.' He does not even tell us who is investigating it." While my regard for Judge Waite's understanding of these things was not very high, I did not think it necessary to say who would naturally be investigating the matter, or even to mention investigations that had been made, but I see that I was mistaken. One should take nothing for granted in discussing with certain critics, for we can never tell at what point they may need accurate information. But

he does not even quote *what* is under investigation. Will Judge Waite state positively that Cyrenius was not governor of Syria twice, and *prove* it? That is the whole point. When he replies that I should tell "which gospel historian tells the truth," it is very evident how bad off he is to see or meet the real issue. Which tells the truth?—they both tell the truth until their modern critic in Chicago shows that they do not by a course of reasoning that will satisfy intelligent readers. From such rambling criticism it will appear how much "contradiction number two" has saved its reputation as it has been restated by its author.

THIRD—*The Crucifixion:*

It is well to repeat the position taken by the other side of this discussion in his main article, that "The contradictions in the four Gospels are so important, so numerous and so thoroughly interspersed throughout them all, that it is not too much to say, that every one of the four Gospels contradicts, in important particulars, not only itself but every one of the others." This is a serious allegation, but when, as we have, put beside it the instances with their proper explanations, we cannot help but smile at the ridiculous disparity between the claim and the instances furnished to bear it out. Judge Waite's first article, incorrect as it is, would have looked a great deal better if he had not prepared this reply.

Look now at the case of the Crucifixion. Reasonable, intelligent scholars in Criticism, whether they belong to the negative or positive wing, would have no difficulty respecting the difference of reading in Mark and John, one saying "third" hour the other the "sixth." But this is one of the "important" contradictions, and one would imagine that Judge Waite was the first to discover it, instead of being an old exploded difficulty. In reply to what was said about the "copyist" as an explanation of the case, he assumes that this copyist *must* have been John himself. Any intelligent Agnostic even must feel sorry to see his friend reduced to such a necessity. Perhaps this is an instance of cutting an antagonist "rhetorically to pieces." As yet I do not think I am to be seriously blamed for feeling that I am all here.

FOURTH—*The Darkness over the Earth from the Sixth to the Ninth Hour:*

This point Judge Waite seems to be ashamed to dis-

tinguish in his reply, but speaks of "the eclipse of the sun" and then slides into "History" and the forgeries of Eusebius". But any man ought to be ashamed to get (not to say sneak) out of that point in any such an unmanly fashion. The reader will remember that Judge Waite considered it an important contradiction that Matthew and Mark declared the earth to be darkened from the sixth to the ninth hour, while Luke said that "the sun was darkened." Notwithstanding the fact that in the preceding verse Luke declared the fact in the same terms as did the other two, Judge Waite practically denied its existence and then stated his case. In my reply the passage was quoted and now in his reply he crawls out of the difficulty in the most disgusting and shameless manner. Will the agnostic "letter" writers have anything to say about this conduct, as they would have if it occurred on the other side? We will wait and see. It is such things as these that we find in Mr. Ingersoll, that when we speak of them in denunciatory terms, it drives the whole agnostic host into print to wail and howl about the "abuse" that has been heaped upon him. This may seem like a small point now, but it was a big "contradiction" when Judge Waite *manufactured* it, and so deliberately manufactured was the falsehood that he is not man enough even to notice the correction when made, but slide it out of court on some slippery remarks that a person would not even understand who had not read the statement of the case before. This dishonest covering up may pass muster with agnosticism, for that has no standard of right that will abide, but the Bible that Judge Waite is disputing calls it falsehood, and the great body of good people "who have not a case to maintain at all hazards," will accept its judgment.

FIFTH—*The Earthquakes of Matthew:*

The rediscussion of this point by Judge Waite is merely an emphasis laid upon his first general statement—that one man relating an incident and another omitting it, is contradiction. He says that the other gospel historians knowing nothing about this, "is of no consequence in the eyes of Dr. Kaye." I reply that it is not of that consequence that anyone has a right to call it "contradiction." Judge Waite may call it what he pleases but he can not call it that in accordance with the meaning of words. The one historian says not one thing in opposition or contradiction of

another, and however *incredible* the thing may appear to one person he has no right to call it a contradiction, if he understands the meaning of the word, which, in the case of my critic I have grounds for serious suspicion. Since Judge Waite has really added nothing to the point at issue, it is still a problem for him to solve, how "Matthew can contradict *nothing*, and how *nothing* can contradict Matthew."

In this connection he imagines a case of Jesus rising from the dead, gathering the disciples and sailing in the air with them to Jerusalem, etc., as known to everybody but recorded only by one, and then states "Dr. Kaye would not see anything contradictory in the account." I think I know the meaning of the word contradiction, and I know that Judge Waite does not, so that all of this imagining is nothing but silly trash as related to the real issue, and bound up in the plain meaning of a word that any school boy understands. He accepted my definition of the word at the beginning of his reply and applied the "rule," but he has "contradicted" himself in the use of it from that point to this.

The reader will remember that he had another earthquake recorded by Matthew while the woman were at the sepulchre. I corrected what might very naturally be taken for an occurrence at that time, and especially if one were looking for "contradictions." Whether it was a correction to Judge Waite I do not know, as he has nothing to say about it.

SIXTH:—*The Resurrection of Jesus.*

The Judge's reply to this point is remarkably brief and as remarkably empty as a defence of his position analyzed. The statement according to John, respecting the word "first," which was corrected, of course it would be wrong for Mr. Waite to say anything about the correction, and right to keep quiet as to the mistaken position. The other matter concerning the earthquake while at the sepulchre, as already noticed, while it was a "contradiction" once, it is advisable to suppress it in this reply; while the only point noticed is the fact that different persons may differently state the same case. Yes, Judge Waite, the one simple fact you seem never to have learned is, that *contradiction indicates difference, while difference does not even necessarily imply contradiction.* Under this same head we are instructed: "Ah, but the witnesses are the Gospel historians who are supposed to

be inspired. They ought to know the facts." And so should Judge Waite if he is to dispute them, and at least state them in the statement of fact, and not deny their plain language in order to manufacture a contradiction out of whole cloth. But who said that the Gospel historians did not know certain facts—those required for their own specific records? Judge Waite is contending that they did not *state facts*, and he has not maintained his claim in one single instance, notwithstanding the length of time those same claims have been soaking in his book from which they were taken. The agnostics in the Magazine who were looking so eagerly for something "new" (like Ingersoll's "new lecture" for example) how gratified they must have been when that article on "The Authenticity of the Bible" made its appearance.

SEVENTH—*Herod and Jesus:*

Respecting this point in dispute, the critic has now introduced the soldiers into the scene, detailed by Herod to look out for Christ. This being the case how could Christ escape? And since Judge Waite has "Herod's soldiers all about" and knowing that the flight would be by night and not by day, why did they not succeed in their capture in any case. Herod being no fool these soldiers would be detailed at the very first announcement, so wherein is there an unlikelihood that the parents of Christ remained for any time without being intercepted since Herod would act on the moment? The Judge assumes that the account in Matthew indicates the time immediately after the birth of Christ. Will he tell us why he does? If Herod had his soldiers "all about" why did he not have them "shadow" the wise men when he sent them out with instructions, instead of putting such unbounded confidence in them? That is just as reasonable as anything that Judge Waite "knows all about" concerning these events. He says with much confidence, and on the basis of what he calls his "common sense:" "Of course 'no circumstances' would enable Jesus to be in the temple at Jerusalem, being presented to the public, with Herod's soldiers all about, and at the same time to be fleeing into Egypt lest Herod should find him and destroy him." But in these very claims he has aroused as many difficulties respecting his own views as he thinks he has found in these two Gospels on this point. But these of course, will not bother him. That he has the actual point of time of Matthew's state-

ment, the interest and action of Herod, and the call to arms of the soldiers, he does not question, but if on the ground of his characteristic "common sense" he will get himself out of his own amusing tangles that is all we ask of him. I am surprised at the amount of space he gives to this, for his position has no more bottom to it than the others. One reason may be that there were other things he thought it best not to consider, and this would help to fill up the space. I am sure, that if Matthew had thought there would be a Judge in Chicago centuries hence, who would be struggling with this notorious "contradiction" that he would have inserted the actual time of which his statements purport. But then, whether that would have been any great advantage I cannot say, for Luke was particularly plain about that other "contradiction" but Judge Waite denied his plain statement, and when his attention was called to it, was not man enough to admit it.

EIGHTH—*The Genealogy of Joseph:*

Our critic's notice of my explanation of this seeming discrepancy between Matthew and Luke is certainly interesting for two reasons: First, for scarcely touching the subject; and secondly, for assuming a ground of explanation that was not *my* ground, and ending with an eloquent flourish concerning the Talmud. From this last attempt it is evident that the Judge is vanishing about as quickly as are his "contradictions." He says the Greek word "huios" always means son. Absolutely so? He will find it used in the sense of adopted son (Acts 7: 21; Heb. 11: 24.) Again it is used in the sense of one who takes the place of a son in filial duties. It is often used to indicate possession, resemblance, participation, liability, habitual exercise, intimacy, office, etc. There is no necessity of carrying this point further; when Judge Waite speaks to the point of the explanations made, we shall consider his reply.

This really completes the discussion at issue—The Contradictions of the Gospels, while it does not complete Judge Waite's paper. He began his article with a criticism of one of my articles on Ingersoll's lecture, which had nothing to do with the point of this discussion. He then gave us what I have represented in substance in this reply; but feeling that these would never fly his kite he saw the necessity of a "heavier tail" and returned again to my discussion on Ingersoll. Possibly he might be pardoned for

this since the reference was to himself, while on the other hand, he is wholly in error in his position. In my discussion of the early witnesses of the Gospels, which appeared in the August issue, I had occasion to refer to Judge Waite's work on the "History of the Christian Religion." Respecting the Muratorian Fragment I was impressed with his putting of the case: "It is supposed by some to have been written in the second century," and again, "There are eminent critics, however, who hold that the original was not written earlier than the third century." Then follows the remark that the document itself cannot be looked upon as very satisfactory in stating the facts of the church in the second century. Putting the case this way, the *some* who thought it was written in the second century, and the *eminent critics* who held to the view of the third century, I followed with the remark that the great body of American, English, and German critics with few exceptions hold to the first view, placing the date about 170-180 A. D. The putting of the matter this way was to emphasize the fact that the "some" of Judge Waite's statement were the great body of eminent critics, while his "eminent critics" were the exceptions. My purpose was to give the Fragment the place I believed should rightly be given it, and the method adopted in exactly quoting Judge Waite was perfectly legitimate. I had no occasion to state his own date of the Fragment, while there was a decided occasion to properly emphasize the other point. The question of his date was not the point under notice, and I do not think it even occurred to me. The Judge wonders why I did not state the fact of his own date. True, that might have been done, but on that point I was more interested just then in noticing the case of eminent American, English and German critics, while I wished to put his "some" and "eminent critics" in the right light, which I think I did.

Taking the position that this placed him in direct conflict with these other eminent critics, he says, "Why did he resort to falsehood when the truth would have answered his purpose better?" Not so fast, Judge Waite. That "falsehood" is like your "contradictions." It is a "manufactured" article, and the artisan is Mr. Waite. My explanation will satisfy any unprejudiced person. He also declares, that to have adopted the "manly course" (to have stated his date) would not have been possible

for me. He takes this to heart most sadly, but I hope he will see the situation a little differently from these remarks, and then I shall expect him to be "manly" and accept the explanation as made in good faith.

But just one word, and it is now my turn to bear down heavily: When quoting Mr. Waite it had not directly to do with his date of the Fragment, but a certain wrong impression it seemed to me he was giving, and has so seemed to others; but when he was quoting Luke he deliberately refused to use his actual statement in point, and thus wantonly forged a "contradiction." And when it was shown him, that being the actual point at issue, he never recognized it as he should have in a "manly" way, which rendered the spirit of the thing doubly bad. Without intending any bitterness in the matter, it is simply disgusting to see a man flare up when he thinks he has been unfairly dealt with, and in the very same article be guilty of the very thing he charges up to another. I do not see, Judge Waite, but that this lets me out, while it leaves you sadly in the hole. Any candid man is bound to accept my explanation, while no candid man will approve of your conduct respecting Luke's Gospel. I feel sure that the reader will now be convinced, that it would have been infinitely better for my critic had he said less about his book, and more about "The Contradictions of the Gospels."

NOTE—Judge Waite will reply to the above in the December Magazine.—EDITOR.

THE BIBLE DEBATE.

A SYMPOSIUM.

BY HARRY HOOVER.

BECAUSE DR. OSWALD declined to furnish Rev. Kaye with a list of Agnostic philanthropists he mounts the fence and crows lustily. I will endeavor to modify his exultation.

First, I offer the flower of all antiquity: the morality and intelligence of Egyptian, Hindoo, Persian, Assyrian, Phœnician, Greek and Roman civilizations prior to A. D. 1. Since that time, Pliny, Epictetus, Antoninus, Pius, Marcus Aurelius, Hypatia, Bruno,

Voltaire, Franklin, Frederick the Great, Buffon, Kant, Priestly, Paine, Jefferson, Washington, Goethe, Mary Somerville, Madame Roland, Mary Wollstomcroft, Madame de Stael, Burns, Combe, Humboldt, Byron, Schiller, Shelley, Frances Wright, Lyell, Comte, Mill, Strauss, Lincoln, Buckle, Lucretia Mott, Hugo, Emerson, Garrison, Owen, Darwin, Bismarck, Spencer, Tyndall, Muller, Wallace, Renan, Huxley, Ernestine L. Rose, Lecky, Bradlaugh, Haeckel, Gambetta, Proctor and Ingersoll. "Hospitals" B. C.: India, Mexico, Peru, and China. First Asylum for the Insane founded by the Mohammedans in the 7th century; Girard, Orphans' College—James Smithson, Smithsonian Institute,—Peter Brigham, Boston hospitals—Robert Owen, \$500,000 for the poor,—James Lick, Observatory—Peter Cooper, Institute—et. alii.

Board of Missions, *none*. Infidels mind their own business, respect their neighbors' rights and do not try to force their opinions upon strangers at the cannon's mouth.

We are quite willing to grant a monopoly of intrigue, robbery and murder to the followers of the meek and lowly Nazarene. Moral: "Do not crow before you are out of the woods."

BY HENRY FISHERING.

Mr. Kaye follows all his predecessors answering Freethinkers. The text is abuse in a fume of bombastic verbiage.

"The horrid infidel" is their argument, and being loudly exclaimed by their pastor, many of his flock accept it as conclusive. And it would ever be thus but for the all-pervading intellectual refulgence of Ingersollism, which speaks into blossom thousands of brain-buds, which would have otherwise withered by the God-blast. The increased circulation of the Bible is due to this influence. Thousands are buying the book to investigate it. Alas, the poor preacher will have nothing left to tell them. Thousands of people today are adapting their mental appetites to a higher menu than the except-ye-hate-your-father-and-mother-and love. your-enemies-slush, for which the greedy parson snatches even the widow's mite.

People hunger for the luscious brain viands of Ingersollian extraction. They know a good thing when they hear it, and gladly pay the price for it. His lectures are all elequant poems

which will always be cherished by the progressive mind. He deals with the Bible monster in the gentlest spirit, knowing that truth does not have to be discharged with loud report to be effective. The Daltons find their precepts in the orders of the Bible God, not one word in Ingersoll.

Mr. Ingersoll is the chief among ten thousand working for the final redemption of the human race. He is the veritable Messiah, who came not bringing a sword but peace.

BY D. D. EVANS.

In his first epistle to his critics, Dr. Kaye closes by hoping that he has been "very proper in this letter." Good. There is very perceptible improvement. If the Doctor will only have the grace to continue awhile in the company of Agnostics and be "very proper," he may come out quite a gentleman. Good communications tend to coerce good manners.

The Doctor says: "Now why was Huxley placed in contrast? It would be strange if certain Agnostics should see the point." yes, it would be somewhat strange, especially when there is no point to see.

Again the Doctor says: "One critic even imagines that quoting from Huxley necessitates accepting Huxley throughout. Heavy logic!" To put it very mildly, his critic is inclined to the belief that the reverend gentleman has failed "to see the point." His attention was simply called to the rule of evidence and logic recognized and adopted for ages in forums especially trained "to see the point," detect error and determine the issue. It is a rule that will take something more to overturn than the ministerial ejaculation, "Heavy logic!" Of course the Doctor "may quote a statement of a French anarchist" against his adversary, but having given credit to the aforesaid anarchist by so quoting him, the Doctor should not be heard to object when a statement by the same anarchist is quoted against him. If the statements differ, then the reasonableness and logic of things should determine the issue, and not the dogmatic assumptions of a doctor of divinity, or of any other doctor.

In his second article the Doctor, in an endeavor to cast odium upon Agnostics, says: "Let us enumerate a few, leaving * * * * the large number unmentioned: The saloon gang, the gambling

den, the thug, footpad," etc. If the revered gentleman is really honest in this, I am willing to mantle his ignorance and stupidity with charity and silence, but with an admonition to him to search the statistics, for in them he will find an eye-opener. It is said that in the little city of Lexington, Kentucky, the city of churches and colleges, there is a "gang" of one hundred and seventy-two saloon-keepers, and every one of them a Christian with a big C. If, however, the revered gentleman is not honest in his innuendo, it must end there so far as I am concerned, because my agnostic breeding will not permit me to enter a mud-slinging tournament. The Doctor closes his paragraph of innuendos with, "the common infidels, Tom Paine, Voltaire, and Ingersoll." Good enough. So far as I am concerned, I would much rather be classed with Tom Paine than with Torquemada; Voltaire than the villain, Constantine the Christian; with the magnificent Colonel Ingersoll than the murderer, Jack Calvin, or Anthony Comstock, his counterpart, but without his power.

BY ANDREW H. JACKSON, ESQ.

In his article for July, on Ingersoll's "Philosophy of the Bible," Dr. Kaye says, "There is and always has been a peculiar class of such people who have ranged themselves against this mighty bad book (the Bible.) It stands to reason, therefore, that they should consist of an almighty fine body of men, the representatives of purity, order, 'decency that bursts into blossom. Let us enumerate a few, leaving as in the other case, a large number unmentioned: The saloon gang, the gambling den, the thug, footpad, Chicago anarchists, the French anarchists, the whisky trusts, the common infidels, Tom Paine, Voltaire, and Ingersoll * * * But how does Ingersoll account for the fact that these gentlemen have no money to spend on this book—will have nothing to do with it? While on the contrary, the literature in which they indulge to feed their high ideals upon are such volumes as "Rube Burrows," "The Dalton Gang," "The Age of Reason," and "About the Holy Bible," by R. G. Ingersoll."

The ability displayed by the Rev. Mr. Kaye in using unsound arguments manufactured by other theologians, is only exceeded by his bewildering genius in the art of making assertions not based upon facts. As an authority on the religion of Jacob and

Jonah, this Wisconsin preacher is away up; but as a witness, his testimony regarding the people who oppose the Bible in the closing hours of the nineteenth century, and the kind of literature that they read is suggestive of great familiarity with the silly lectures of H. L. Hastings, and similar productions of other intellectual microbes, rather than a knowledge of the facts and a willingness to tell the truth. When a witness takes the stand in a court of justice, his opportunities for observing the facts about which he testifies, is a material inquiry. Not having the opportunity to cross-examine Dr. Kaye as to the extent of his experience in saloons and gambling dens, and with anarchists, thugs and footpads, I will be compelled to ascertain the sources of his information by an examination of the statements quoted above, from which I infer that the learned gentleman's life has been spent in scenes from which he had no opportunity to observe the manners and customs of the classes mentioned.

As a criminal lawyer, I have for several years had ample opportunities for forming the acquaintance of "thugs," "footpads," and every other kind of criminal of which these flush times can boast, and have frequently talked infidelity to them, but I have been unable, so far, to find a single infidel in that class. I have never met a criminal who claimed to be a reader of R. G. Ingersoll's lectures, the writings of Huxley, or any other infidel or agnostic. I go to the jail to confer with my clients very often, and until yesterday, I never saw a man behind the bars reading a work from the pen of Ingersoll; yesterday, I presented to the prisoners in the Tarrant county jail, a copy of Mr. Ingersoll's "Crimes Against Criminals," believing that by reading it, they would become better men. It was the first work from an infidel writer that I have ever seen in the hands of a prisoner. For many years I was a railway news agent, and have sold books on most of the great railroads in the United States. During the time that I was thus employed, I sold such works as "Rube Burrows," "The Dalton Gang," "Wild Bill," and "Jesse James," they being a part of the stock for sale by the Ry. News Co. for whom I was traveling. I also handled Col. Ingersoll's lectures. During all those years I never saw a man riding on my train with any infidel lecture or book and a copy of "Rube Burrows," "Jesse James," "Wild Bill" or the "Dalton Gang," or any other literature of the kind.

I have sold many books to one traveler, but never did I sell a single book of the "Rube Burrows" kind, to any one who purchased the "Age of Reason" or any other infidel work. No man ever asked me to show him some of Ingersoll's lectures and the history of "Rube Burrows." On the contrary, I have sold to one man the Sermons of Dr. Talmage and D. L. Moody together with "Rube Burrows" and "Wild Bill," and have seen these books packed away in a valise with "The Holy Bible" given to the traveler by his mother as he was leaving home. I do not want to convey the impression that those who read Talmage and Moody and the Bible are necessarily depraved. They are not; but many of them are ignorant, and it is the ignorant ones who read such volumes as "Rube Burrows" and the "Dalton Gang." Infidels are always intelligent, and they seldom, if ever, read the class of literature charged to them by Brother Kaye. The Rev. gentleman is not guilty of telling a wilful falsehood, I only charge him with handling the truth carelessly.

[TO BE CONTINUED.]

MURDERED MISSIONARY.

—With curious inconsistency—or rather with inconsistency that would be curious in other people—these irate Christians do not rejoice over the fact that their murdered missionaries have gone to glory, that they are now treading the golden streets of the new Jerusalem, drinking the water of the river of life, basking in the smiles of the Lamb, and loafing around the great white throne. Suffering can never touch them again; they are happy—oh, *so* happy!—for ever and ever, yea and a day after that. Why then, all these tears? Why all these cries for vengeance, or as they euphemistically style it, *satisfaction*? Christians should really be grateful to the Chinese "murderers."

Preaching to the Chinese, indeed, ought to supersede suicide as a quick emigration route to heaven. If the Almighty has set his canon against self-slaughter—which, by the way, he has not done in the Bible—there is no law against holding out your throat for his enemies to make incision; and while you secure a prompt passage to heaven you have the added delight of knowing that one of the Lord's enemies has involved himself in the guilt of murder, and is thus booked in all probability for the opposite establishment. The ice cream dissolving on your palate will be all the sweeter as you think of his roast sulphur.—*G. W. Foote in London Freethinker.*

THE COOLING UNIVERSE THEORY.

BY DANIEL K. TENNEY.

THE readers of this magazine will be pleased with your announcement that Miss Mary Proctor is to be a regular contributor to its pages. She is an astronomer by heredity and presumably by education also, and surely a graceful and ready writer. The perusal of her article in the August edition, "Life in Other Worlds," was most pleasing and instructive, but I was sorry to perceive that she adheres to the fallacy of the nebular hypothesis, and treats its speculations as scientifically established. It is true that in this respect she is in excellent company, for nearly all current scientific literature of a general character, seems to assume as cosmic facts the chimeras of that hypothesis, while in truth it is an extremely poor piece of learned guess work.

She opportunely remarks that "the most ignorant can speculate on such matters as freely as the most learned." This opens the way for me to be heard, for though I have bestowed much thought and general investigation upon the subject, I profess no strictly scientific knowledge concerning it.

We are told in the article under consideration, that "before the time when life began on earth, there was a time practically infinite, and there will be one equally infinite when life shall cease to be possible." That "the distant stars are glowing orbs like our sun, pouring forth each moment supplies of light and heat to circling worlds * * * That we see in imagination whole classes of stars which death has passed over and the future of the solar system will arrive at the same period." "That life on earth necessarily had a beginning, and will have an end." "That clearest evidence shows that our earth was once a 'fluid haze of light,' and, for countless aeons afterwards her globe was instinct with fiery heat, amidst which no form of life could be conceived to exist." "Then followed ages in which the earth's glowing crust was drenched with showers of muriatic, nitric and sulphuric acid, not only hot but fiercely burning through their chemical activity." Afterwards came the period of life, "and after that must follow

a period, infinite to our conceptions, when the cold and inert globe of the earth will circle as lifelessly around the sun as the moon does now, and what is true of the earth is true of every member of the solar system * * * and probably of every orb in space, from the smallest meteorite to suns exceeding our sun a thousand fold in volume." In the early days of the earth "it was surrounded by deep masses of cloud, the water was boiling on its surface, the whole air was red hot" and hereafter "a period may come when the whole of our system may be the abode of death."

Truly the coming disasters thus glowingly depicted, are terrible to contemplate. In the interest of brotherly love for the millions yet to be, ought we not to set a back fire on such a horrible consummation, if possible? I shall endeavor to show, however, that such speculations are as chimerical as "the baseless fabric of a dream."

All the supposed past and forthcoming experiences of the solar system and of the earth, so graphically set forth, are based upon the nebular theory of cosmic genesis. What is that theory? Let us see. A long time ago the universe consisted of a vast mass of incandescent vapor surrounded by a vaster mass of intenser cold. These two elements and the code of laws controlling them, were all there was of it—a universal ice house and its contents. Many think that besides this there was an infinite and powerful presiding genius who antedated, invented and created those other things. Where he came from or where he resided, we are not informed. If in existence, he must have wandered around the frigid periphery of things, in a freezing condition, and probably slept on the lid of the great ice box. By and by the cold began to get the better of the vapor within. This began to curdle and coagulate into vast chunks of nebulous but still red hot matter, of various dimensions, which were destined to become suns and head centers of systems of planets, afterwards to be cast off from them. Each one of these concentrated masses accordingly proceeded to inaugurate, according to law, a suitable number of planets and satellites tributary to itself, and injected them into space. These are what we see in the firmament as stars, and what have bothered the brains of the astronomers and our own so happily for many years. The ice house still contin-

ues, but instead of surrounding its contents in their entirety as at first, now envelopes the scattered parts and mercilessly persists in capturing their heat and cooling them off day by day.

One of these masses of vaporous curd, not larger, compared with the whole, than a drop of water compared with the ocean, originally constituted our sun. If we are to judge of its size at that time, by the present distance of Neptune—then a part of it—from the present sun, it must have been six billion miles or more in diameter. It kept on whirling, freezing and coagulating, until it froze over on the surface, or, to be more accurate, until the exterior became so much cooler than the interior, that the latter shrank from the company of the former altogether. A coolness sprang up between them, as it were, and the offending rim coolly broke the connection and set up business as a coagulated planet on its own account, Neptune by name. In like manner the sun continued on its fiery career, revolving, cooling, contracting, producing and casting off planetary children, until our earth and all the other orbs of the solar system were thus cast off to care for themselves. That is the way our earth came into existence, they say, and none other or different.

But still the earth was red hot, and still the frost kept at it, and by and by a crust cooled all over it also, constituting what used to be called the primitive rocks. It must have been about this time that the showers of three kinds of acid lit upon the earth, as so plainly related by Miss Proctor, otherwise where did those acids come from? Protected by this cool and cooling crust the interior of the earth still remains in the same molten condition as when originally ejected from the parent sun. Things hot surrounded by cold, must necessarily become cool themselves. There is no help for it. In the presence of the awful cold of space, the sun and all his planets have shrunk from a six billion mile diameter to occupy but trifling points in the ethereal immensity of space, and are sure to continue wasting their internal heat, "until the cold and inert globe will circle lifelessly around the sun," and every other orb in space, all the suns included, will follow suit. But the ice house will still be there!

Such is the nebular hypothesis. It is not stated in strictly scientific terms, I confess, but it is believed that the reader will recognize its general accuracy. My own opinion is that it is a delusion of

no less colossal proportions than that inspired one, set forth by Moses, which is much simpler, and required only six days to complete. Both were projected and have been ratified by high authority. So have been a thousand other humbugs.

Want of space prevents an extended discussion of this subject in these pages. A year or more since I had the pleasure of contributing here briefly my views relating to it, in a paper entitled, "Genesis of Worlds." I there contended and still maintain that there is no worthy evidence whatever that the sun is or ever was a hot body, that any of the planets were ever a part of it, that any of them derive their light or heat, as such, from it, and no evidence that any of them are not as well adapted to habitation and happiness, as is this small orb upon which we reside. The only evidences that I know of supporting such ideas, are those which have so long rendered the nebular hypothesis plausible to great minds. But Sir Robert S. Ball, the distinguished astronomer royal of Ireland, one of the leading scientists of the day, frankly says of this hypothesis: "It is emphatically a speculation. It cannot be demonstrated by observation, or established by mathematical calculation." With him concur all other strictly scientific men, that I know of, who have distinctly spoken of the matter, though it is true that many of them seem to treat this hypothesis as an established fact. It is anything else but that.

If then the earth is not a mass of hot fog, cast off by the sun, cooled on the outside and melted on the inside, where did it come from? Where did the universe come from? These are both pertinent questions, and equally unanswerable. We know that the universe exists, and that the earth is a part of it. It is beyond the grasp of the human mind to conceive that both did not always exist. It is wholly an unthinkable proposition. There is no occasion for scientific guess work about it. If demonstration could be furnished, it would be welcome. But it has not been and can not be. In material substance, and in the laws of its development and operation nothing in nature had a beginning or will have an end. In nature eternity runs both ways. Evolution, continuous change and improvement,—differentiation and integration,—seem the established rule. These, coupled with the accepted truth that in nature there is no waste, cover the whole ground. How much better and more reasonable these, than that

all life is to be ultimately frozen to death, as has been dolorously told by scientific writers for so many years.

The internal heat of the earth, one of the elements of the nebular hypothesis, is easily otherwise accounted for. "Heat is produced by compression, percussion, friction, or by electric currents, in quantities equivalent to the force converted into it." The gravitational pressure of the earth upon its center is such, that after a depth of about 83 feet is reached from the surface, the heat increases about one degree to every fifty feet. The rate of caloric increase varies in different localities, but the general doctrine is demonstrated. The earth heats itself inside by pressure from the outside. It may be that retarded electric currents have to do with it also. This internal heat is as permanent as the pressure which causes it. The earth is no longer believed to be molten in the interior, as some of the elements of combustion are not present there, but it is as intensely hot as possible without combustion. Much molten material finds escape in vast quantities, every year, through volcanoes, and has in all times past. The matter thus escaping is spread abroad upon the earth's surface in the form of volcanic dust, or through the abrading forces of nature operating upon the more solid matter thrown forth. Much melted material is also crowded into mountains and through fissures in the form of dykes and otherwise. The space formerly occupied by these in the interior, is filled by the corresponding depression of the exterior. This process has been going on forever. The earth itself has undergone and is undergoing a continuous evolution from center to circumference, and from circumference to center, just as certainly as all other things in nature of which we have knowledge, have undergone and are undergoing a like process. If but one grain of matter were cast up in a year by a volcano, the entire center of the earth would in time be exhausted. But as "nature abhors a vacuum," the place of that single ejected grain would be taken one by one from the overlying crust, and thus, in time, the entire crust has in turn become intensely heated, and the entire ejected interior cooled off, and so will continue in an eternal succession. It is conceded by geologists now-a-days, that there are no such things as primitive rocks in existence. What were formerly thought to be such, are now found to be sedimentary rocks metamorphosed by internal fires.

No better proof of this is needed than is seen in the Glacier Garden at Lucerne, Switzerland. The two parts of a granite block lie there which was artificially cleaved in the center, exposing a fossil palm leaf as distinctly as any fossil to be found anywhere. That block came by glacial action from the summit of Mt. St. Gothard, seventy miles away, which is encased in ice throughout the year. How came that palm leaf in that granite? What is now the mountain summit, was once a plain in a tropical or semi-tropical climate. The leaf fell into water, was covered and became encased in a sedimentary deposit which in time became a stratified rock. This stratum was covered with others in endless succession. All, gradually but surely, subsided toward the center of the earth, to supply the place of central matter cast forth by volcanic action. The rock containing this leaf was finally metamorphosed into granite, by the internal heat. Later, by violent natural force, this rock and its overlying load were projected upward into a mountain peak. The softer rock became worn and dissipated by the elements, and thus was denuded and exposed the granite, which furnished this remarkable specimen. What a history of cosmic evolution is thus supplied! How certain it thus appears that the earth has been turning inside out and outside in, forever.

It is perfectly true that the earth has undergone vast changes of heat and cold, of erosion and abrasion, of subsidence and upheaval, by both cataclysmic force and by processes more gradual, that torrid temperature has prevailed at the poles, and frigid at the equator, that glacial periods have several times occurred in the temperate zones, and possibly that the poles of the earth have been greatly disturbed. No ice house theory can account for these things. What we regard as normal temperature now prevails. Astronomy greatly accounts for all these meteorological fluctuations, on a mathematical basis, using no theories.

How about the heat and light of the sun? Strictly speaking, there is no such thing. The earth has long been known as an immense magnet. It is loaded with magnetic force. So, undoubtedly, are the sun and every one of the celestial bodies. The earth revolves at the rate of a thousand miles an hour on its axis, and a thousand miles a second in its orbit—a rate of speed almost inconceivable. The sun and other planets do the like,

each at its own rate of intense speed. As the small dynamo-magnets swiftly revolving in our electrical supply houses, engender from the surrounding atmosphere currents of electrical energy which light our cities, supply power for our machinery and heat for the welding of iron and steel, so the revolution of the earth and planets, engender ceaseless interchanging currents of magnetic force. This force as it reaches our atmosphere from sun or star, is retarded in its flight, by the atmosphere itself, or by the dust and moisture there ever present, and thus light and heat are produced in just the same way as in the tiny retarding coil placed for that purpose, in our electric incandescent lights. Thus and thus only, do we get light and heat from the celestial spheres.

But by this process, the sun does not become exhausted. Such currents move in circuits. They cannot move otherwise. We give back as much as we get. It is the returning currents of energy proceeding from the earth and other planets to the sun, that light up and heat its atmosphere. This is what we see there that appears so hot and so luminous. All natural light and heat perceptible to us as emanating from on high, is engendered in our atmosphere by the respective orbs. Their atmosphere and ours is made luminous by the ceaseless interacting currents of energy prevailing between them. The moon is no exception to this. The idea that the moon has no atmosphere, is now to a great extent abandoned by astronomers. Its pale light so near us would indicate that its atmosphere is not extensive. The sun spots, about which we hear so much, are perturbations in its atmosphere, clouds may be. These materially affect the interchange of magnetic currents between us, as shown by the action of even our small magnetic needles.

If it be true that the sun is parting with so much light and heat that in time it will become both dark and cold, and that all the other planets will be reduced to frigidity, how does it happen that the nearer we get to that fountain of light and heat, the colder and darker it grows? High mountains, even under the equator are covered with perpetual ice. Hail descends from regions of cold above us. The earth in winter is some millions of miles nearer the alleged sun fire than in summer. We have not far to ascend in a balloon to reach a temperature of zero. The

increase of cold is at the rate of about one degree to every two hundred and fifty-eight feet of altitude. As we ascend, the light diminishes also. Experiment has shown that at the altitude of four miles, the supposed rays of the sun are too weak to produce the rainbow colors of the solar spectrum, only the yellow is seen, and that without lines. Thus it has been demonstrated that the space a few miles above us is inconceivably cold and dark, and that the nearer we get to the alleged fire and light of the sun, the less heat and luminosity are manifest. Thus, also, it is demonstrated, that the nearer we approach the denser atmosphere near the surface of the earth, the stronger is the heat and light developed. What better evidence do we want than these familiar facts, to show that the sun is not a hot body, and sends forth no heat or light whatever to us. It simply shows to us a bright face because its atmosphere is illuminated, just as we probably exhibit our bright face to it. So far as I can see, these simple facts completely explode the nebular theory, with its concomitants, a red hot sun, a used-up moon, the ultimate cessation of all life in the universe, positively frozen to death, and that all nature will be thereafter only preserved packed in cold storage!

So far as I have been able to learn, there are no ascertained facts in any science militating against the thoughts here crudely stated. They are certainly plausible to untrained minds, and with the growing knowledge concerning those occult forces of nature, electricity and magnetism, they seem easy to be understood. With deference to Miss Proctor, I submit them for her consideration. My veneration for scientists is extreme. They have done more for the world than all the priests and medicine men who ever infested it. What are the insuperable reasons, if any, for asserting that the sun or any of the other celestial orbs are unfit for an abundant life? That the sun is a ball of fire wasting itself from day to day, in heating our own little beauty spot? That the earth was at one time fired out of the sun? That all life on earth must, by and by, be frozen out and have to quit business? What reason is there to suppose that any of the heat or any of the cold in the universe has ever been wasted, or that the one is being consumed by the other?

No matter what the old thinkers have said. We know a good

deal about that. What do the original thinkers of to-day think? I shall be glad to have Miss Proctor explode my conceits in cosmogony, if the facts are with her. I am in search of the simple truth, and so are all your readers.

CHICAGO, September, 1895.

A RATIONAL EXPOSITION OF BIBLICAL MYTHS.

By PROF. DANIEL T. AMES.

[CONCLUDED.]

LET us now pass to the New Testament, beginning with the gospel according to St. Matthew, which starts with an alleged genealogy of Joseph, the espoused of Mary, the mother of Christ, tracing it through 42 generations to Abraham.

Why the genealogy of Joseph? How was he related to a son of God born of a virgin? Passing to Luke 11, 23, there begins another genealogy of Jesus, the supposed son of Joseph, extending through 76 generations to Adam, "which," in the words of the text, "was the son of God." Observe that Luke here speaks of Jesus as the supposed son of Joseph, and certainly there is no record showing that either Joseph or Mary ever treated him other than their son. In Luke, 2, 48, 49, 50: It is here related how his parents, Joseph and Mary took the child to Jerusalem to attend a feast of the Passover, and when they started homeward he tarried in the temple. On discovering his absence, they returned and anxiously sought and found him, when his mother said, "Son, why hast thou thus dealt with us? Behold *thy father* and I have sought thee sorrowing;" and he replied, "Wist ye not that I must be about my father's business," and they understood not his saying. Even his now alleged and worshipful "Holy Virgin Mother" did not then understand that he had any special mission from a heavenly father.

We have here two inspired genealogies, one recounting 42; the other 76 generations with almost a total disparity of names. Luke's genealogy begins and ends with a son of God, Adam and Christ—one made from dust and the other born of a virgin; Adam, the father; Christ, the savior of the human race. Through the sin of Adam all men were lost; through the righteousness of Christ

all were saved. (1 Cor. xv. 22) "As in Adam all die, even so in Christ shall all be made alive." Again, (Romans v, 19), "For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." In this utterly unthinkable absurdity, lies the fundamental doctrine of Christian theology and by it the alleged miraculous occurrences of the New Testament are indissolubly bound to the myths of the Old, and they must therefore stand or fall together.

If there was no fall through Adam, how is there need of a redemption through Christ? And it is certain that the entire story of Genesis, its fiat creation, Garden of Eden, Adam and his fall, with all their kindred myths, have ceased, with enlightened minds, to be more worthy of serious consideration than are the Tales of Gulliver, Sinbad, or the Arabian Nights.

Ask one hundred professing Christians if they believe such miraculous occurrences as are recorded in the New Testament possible to-day, and would they accept them on the same evidence, ninety-nine will instantly answer, No. These, they would say, are not the days of miracles. And why not, I ask? Surely not because the laws of Nature, or the great infinite creator of the universe, have changed, but rather because man has changed by advancing from an ignorant, credulous believer in a capricious supernatural dispenser of all things to an enlightenment that sees in unchanging and impartial law all cause and all results.

Matthews' gospel is absolutely without authenticity as to time, place or circumstance. About a third of a century after Christ died, an unsigned and undated manuscript was somewhere found and it was guessed—probably by some priest—to be a gospel by St. Matthew, and so it was called. None of the gospels have any authentic existence prior to the third century after Christ. Most of the alleged history and doings of Christ are attributed in almost duplicate language to Chrishna, Buddha and other pagan deities long prior to Christ; and the remainder consists of priestly interpolations and changes to better adapt it to their purposes of arrogating to themselves and their teachings the sanction and authority of Heaven.

Let anyone within the hearing of my voice attempt now to recall and record discourses, their verbiage or sense, listened to over thirty years ago and they will have a practical idea of how

far the New Testament presents the actual words and teachings of Christ. It is not probable that there is in the entire New Testament a single sentence precisely as uttered by Christ. The gem of the New Testament, the Golden Rule, recorded in Matt. vii, 12, reads:

"Therefore all things whatsoever ye would that men should do to you do ye even so unto them, for this is the law and the prophets, etc."

Five hundred and fifty years before Christ Confucius said: "Do not unto another what you would should not be done unto you; thou needest this law alone, it is the foundation and principle of all the rest."

Note that after the rule the Jew adds: "On this hang all the law and the prophets." Confucius adds: "This is the foundation and principle of all the rest." To the Jew the law and the prophets were the foundation. Can such a coincidence of words and ideas occur accidentally as between two different authors—if not who is the plagiarist, the one who wrote 500 years before, or 500 years later?

The alleged miracles are simply stupid nonsense, while many of the sayings are monstrously absurd. For example: "If thy right eye offend thee, pluck it out." "If thy right hand offend thee, cut it off." "If a man smite thee on one cheek, turn to him the other." "If any man sue you and take away your coat, give him your cloak also." "Take no thought of tomorrow how you shall be clothed, or what ye shall eat or drink." "I have not come to send peace on earth but a sword; to set man at variance with his father, and the daughter against the mother." "If a man come to me and *hate* not his father and mother and wife and children and brethren and sisters, yea, even his own life, he cannot be my disciple." But what is most inconceivable of all is:

First, that an almighty, all-knowing and all-seeing creator of the world would have permitted it to have become lost.

Secondly, that having done so, he should have sought its recovery by having his son miraculously born of a virgin, and making him the victim of a monstrously cruel and bloody tragedy, rather than by a simple exercise of that same infinite power by which he is alleged to have spoke earth and man into being, have

so changed all men that they should henceforth become lovers and seekers after righteousness rather than evil.

And, thirdly, that having chosen the tragic and unfatherly plan of sacrificing his son, he should have permitted a course which, from even an intelligent human standpoint, foreboded failure from the beginning. First, from the removal of his son while at the very threshold of his mission; secondly, by not bestowing upon him an education sufficient at least to enable him to make some record, which from his own recording should have placed an actual knowledge of his doings and teachings beyond dispute, rather than permit a third of a century to pass after his death before any record is alleged to have been made, and then under circumstances so doubtful as to arouse the most acrimonious and interminable contentions even as to who was its author, to say nothing of its truth. And today there does not exist an authentic manuscript written by a contemporary of Christ, nor is there any allusion to any of the gospels by any writer prior to the 4th century after his death.

And now after 1,900 years of proselyting effort, led by the most powerful and unscrupulous organization known to men, the Romish church, less than one-eighth of the world's population are believers in the Mission. Rather an unfortunate showing as to gains and losses for a scheme planned and executed by an almighty, all-knowing, all-seeing God, and especially when we remember that of the believers there are very many sects—each somewhat doubtful, to say the least, of the perfect safety of any of the others—at best, one-eighth of the human race for their creator and savior and seven-eighths for their great destroyer.

An omnipotent God creates man; is defeated in his purpose by a serpent, also of his own creating, and then seeks to overcome his defeat by having his son tragically murdered. A human father murders his son and we call it inhuman cruelty. How is it conceivable that that which is a human cruelty can become beatific goodness when perpetrated by a god? Could primeval ignorance and infantile folly invent anything more preposterous?

The closing book of the "New Testament"—Revelations, is simply the incoherent vaporings of insanity, without a single instructive or intelligible sentence, or one that any two thinking minds have ever united as to its meaning.

I can conceive of no parallel to its unthinkable absurdities except in the wild hallucinations of a nightmare dream. Its hideous beasts, dragons and monsters, with bodies compounded of leopards, bears, lions, serpents, eagles, etc., with a multiplicity of tails, eyes within and without heads, wearing crowns,—Read (Rev. 12 and 13) the entire book is a mass of unintelligible nonsense, hence ignorance guessed that it must be inspired, and credulity said yes, and accordingly Christianity accepted it, and has everlastingly wrangled over its impossible interpretation.

It closes with these beautiful and encouraging passages.

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book,—and if any man shall take away from the words of this book or its prophesy God shall take away his part out of the book of life, and from the holy city and from the things which are written in this book."

"The grace of our "Lord Jesus Christ" be with you all—Amen."

The closing words of a book of chaotic blackness becomes the Christian benediction,—certainly here is a fitness of things.

Contemporary historians do not even mention the name of Christ. Josephus in his 620 pages of Jewish history makes only a fourteen-line allusion to the alleged Christ, and that an undoubted interpolation. In truth, little was thought of the sayings and doings of Christ in his time, even by his fellows, and nothing of his now alleged divine and atoning mission. These were purely priestly fabrications centuries afterward.

Christ's disciples, few and persecuted, made converts slowly prior to the fourth century, when in 325 a cruel, inhuman monster, the assassin of his own son and daughter, Constantine, a pagan emperor of Rome, for purely political purposes, created the Church of Rome by an enforced union of paganism and Christianity. Pagan rites were engrafted upon Jewish and Christian myths and frauds.

Here was a new firm, terrestrial and celestial, its proper title, Rome, Jehovah, Son, Holy Ghost, Holy Mother, Saints & Co. Supported by the political power of the Roman Empire, then at the very zenith of its glory and pomp, the new firm ascended rapidly in its dominion and power, which it soon proceeded to

fortify as did Moses his Jewish theocracy by silencing all heretics and assailants by torture or death.

One of the strongest arguments urged by the supporters of the Bible and Christianity is its long survival of the assaults of unbelievers. Why should it not survive so long as its votaries held the power and decreed death to all heretics. Moses said stone them to death, and Rome said rack and burn them. Certainly it is only very recent that alleged revelation has had any chance to die, and it is improving its opportunity.

Anchored in the remote past, the efforts of the Church have ever been to hold man to the superstitions and myths born of his early ignorance. All observations of his own experience and conclusions of his own reason were at once set at nought if counter to her standards of inspired ignorance. It has shrouded him, as it were, in an "holy fog," in which he has often wandered, confused, often reversed, and always impeded in his progress. It has been the most persistent and malignant foe of every philosophy, art, science, and discovery not founded upon or adjusted to its alleged revelations and dogmas.

It established inquisitions with priestly zealots for inquisitors, and furnished them with every conceivable instrument of torture to enforce its "holy decrees" against every man who dared express a thought or do an act not in conformity with its teachings and purposes. It was during the Middle Ages that the Church attained to its completest power.

Under the union of Church and State it dominated absolutely all human affairs—even kings were its suppliant subjects—and during the centuries covering its rise and greatest glory, according to Goodrich's Church History, 50,000,000 people died, martyrs or victims of the civilizing methods of this great civilizing agency. Churches and cathedrals, inquisitions and martyrs, widows and orphans, alike multiplied. All Europe groaned, human progress moved backward, while the church prospered.

Indeed, it seems to have counted nothing worthy of existence that stood in the way of its purpose. To be a heretic was to forfeit every human right and to merit only extermination.

To the intelligent and unbiased mind, reflecting upon the sources and causes of human progress, how strange a comedy is presented! Upon the one hand, it clearly perceives that man

has unfolded and progresses along every line of his endeavor according as he has, through his own reason and experience, discovered Nature's law and applied her forces to his greater good. Upon the other hand, it is equally clear that while yet, as it were, in his swaddling clothes, through a mere trick and fraud perpetrated by a bold and aspiring genius in the name of Heaven, man became encompassed by an impassable wall of alleged divine authority, fixing irresistibly and irrevocably his course and destiny. To question or resist was death, and "Thus sayeth the Lord" spoken through the mouth of a usurping priest came to dominate all human affairs as with a rod of iron. All cause, fundamental or special, was posited in a capricious personal God, and hence was located above and beyond the uninspired finite to understand, investigate or apply to secure desired good or avert apprehended evil. Natural law and its immutableness as a cause was denied, and imaginary capricious power asserted. Thus it was along every line of human activity reason was shackled, truth perverted and experience stultified. Man was held faced to the blind, ignorant past, while he shuffled, as it were, backward along the course of his destiny.

How long, Oh, how long is the light of truth to be darkened and true human progress stayed throughout Christendom by ancient barbaric tricks, myths and frauds under the label of the "Holy Bible?" Now and henceforth it should be branded as Holy Wickedness and Primeval Nonsense. Let us no longer cower before the priestly usurper of divine wisdom and "Authority," but stand like heroes in the fight for his overthrow and the ascendancy of scientific truth and the promulgation of the true origin, progress and destiny of man along the line of evolutionary and scientific discovery.

LITERARY DEPARTMENT.

THIS, TOO, SHALL PASS AWAY.

[ARAB PROVERB.]

By C. J. GREENLEAF.

SOME wise old Arab in days of old,
Looked out on the desert, so wild and wide—
A sea of sand, like burnished gold,
That never is moved by wind or tide;
The sky above and the sand below,
Away, away to the bounds of space;
Here Time's river had ceased its flow,
And brooding ages had left their grace;
Where the pyramids guard their kingly dead,
And the sphynx looks out with its stony eyes,
And the wild beast steals with a noiseless tread,
And the simoon rages and swoons and dies;
He gazed at the passive plain and sky,
The same through the ages, the same today,
But he looked through the years with a prophet's eye.
"This, too, shall pass forever away."

And if true of the desert so lone and drear,
Where Change has forgotten his name to write,
Where Memnon moans when the morn is near,
And the centuries brood till they failed in flight;
How truer by far of the changeful play,
From comedy's smile to tragedy's strife,
Where the actors change as day by day
They take their parts in the play of life.
The king rides in on a cloth of gold,
And the vassals bow to the craven dust,
And the tread of the warrior—fierce and bold,
And the villain, filled with hate and lust;
Riches and pomp are on the stage,
The good and the bad have a part in the play
But remember the words of the Arab sage,
"This, too, shall pass forever away."

Joy comes on with a goodly train,
The roses of June and the wildwood heather,
Pale and alone comes ghastly pain,
And the songs and the groans are blent together.

Parcel and part of the lives we live,
 From father to son, since time began,
 Whether we hold or whether we give,
 It seems a part of the common plan.
 No emotion can last for aye,
 Though long the acts and many the parts,
 But come and go with the passing play,
 On the tragic stage we call our hearts.
 Love and hate are closely allied,
 As earth's mutations of night and day,
 Close are the springs by both supplied,
 But—"This, too, shall pass forever away."

Through weal and woe, through woe and weal,
 Our hearts are beating the steady knell,
 And the plastic clay by the flying wheel
 Is moulded by fate in its mystic spell.
 And I sit and gaze at the tragic stage,
 From the glittering audience far apart,
 And in grief and silence the contests wage,
 That trample the galled and bleeding heart.

And there in the silence I sit alone,
 Till the body is lost and the soul is king,
 And back to a grave it has softly flown—
 A grave is only a shallow thing;
 And I see again that beautiful face,
 The queen of my heart forever and aye,
 And I will not believe such heavenly grace
 Can pass forever and ever away.

That wise old savage, in desert bleak,
 What knew he of love, or what of her?
 It is not for man of that love to speak,
 Of its power to last or its depth infer.
 If the maiden of Hope but a sheaf can glean,
 If a shadow from floating wing is cast,
 If a star in the dreary night is seen,
 If the glow gives promise of dawn at last;
 Though the beautiful body is lost, I grant,
 Nature has called it back again,
 And soul is denied by the wise savant,
 And life beyond is a myth of the brain;
 But love will defy the grave, I know,
 And its enemies face like a lion at bay,
 In each heart that loves it is whispering low,
 "Thy love shall not pass forever away."

St. Paul, Minn.

NOT IRRELIGION, BUT TRUE RELIGION.

By DR. PAUL CARUS.

"I am not come to destroy, but to fulfil."

A PAMPHLET lies before me entitled "*Religion and Science, the Reconciliation* Mania of Dr. Paul Carus of *The Open Court* Analyzed and Refuted by Corvinus." It is a reprint of a series of articles which appeared in the FREE THOUGHT MAGAZINE, published and ably edited by H. L. Green at Chicago, Illinois. Corvinus is a *nom de plume* which hides a man of obviously serious conviction and earnest intentions. The real name of the author of the pamphlet is unknown to me, and I have reason to believe that I never met him. Why he selected the pseudonym *Corvinus*, i. e. ravenlike, whether in honor of John Hunyady, the hero of Hungary and the collector of the famous library of manuscripts which was destroyed by the Turks, or of some member of the Roman family of the Valerians, who distinguished themselves as generals and protectors of literature, remains a mystery to me. May be that my critic wrote under this name that it might be fulfilled which was spoken by the prophet Horace, who said:

"Publicola atque
Corvinus, patriis intermiscere petita
Verbis foris malis—"

Which for the present purpose we venture to translate "Publicola and Corvinus mixed up their Latin and Greek pretty badly."

Identifying the negativism of his peculiar free-thought with Science, and Religion with superstition, Corvinus denounces every attempt at reconciliation between Religion and Science, and condemns my expositions of a religion that would be in accord with Science as a "conglomeration of self-contradictory ideas," which display "inconsistency" and "ambiguity." He calls me a "freethinker in disguise," and contrasts such passages in which I appear as "virtually a freethinker" with others in which I maintain the existence of God and the immortality of the soul.

There are plenty of misrepresentations in Corvinus' criticism, but they are apparently involuntary. It is true that I use many old words, such as Religion, God, soul, and immortality, in a new sense, but I have always been careful to explain what I mean. Had I ever tried to dodge the truth, or leave people in doubt as to my opinions, there would be some justice in the accusations of Corvinus. The fact is that my definitions are more definite than those handed down to us by tradition.

My method of conciliation consists in showing the dogmatic believer a way out of his narrowness. I undertake to instruct him in the meaning of his religion, pointing out how he can decipher the symbols of his creed and transfigure them into exact truth. At the same time I give to the freethinker the key which will unlock the mysteries of traditional religion, and exhibit the significance of their peculiar forms, so full of beauty and comfort to the believer, and so grotesque to the uninitiated.

That Corvinus judges rashly of the work which I do, is, in my opinion,

simply due to the fact that he never felt the need of a reconciliation of religion with science, and science with religion. He knows neither the real character of the religious people of today, nor does he understand the historical import of religion. He only knows the little circle of his own society, in which free-thought prevails, and he has probably never investigated the evolution of moral ideals, which, without religion, would never have been disseminated or enthusiastically received among the masses of mankind. Morality without religion, and of course we mean here religion in the highest sense of the word, would have simply been fear of the police and nothing more.

I cannot enter here into a detailed exposition of all the misconceptions of which Corvinus is guilty; but I shall point out that he has misunderstood the most important side of my position. He sees the negations alone of my philosophy, which ally me so strongly with the Free hinker party, but not its affirmations, and I would say, that if to be a Freethinker means to be purely negative and to reject wholesale everything that has been established by the millennial evolution of religion, I am not a Freethinker, but I am an Orthodox among the Orthodox; nay, an arch-Orthodox, for while the old-fashioned Orthodoxy claims to be a system of belief, the new Orthodoxy which is implied in the Religion of Science claims to be based on a firmer foundation than mere belief. It is built upon evidence which can be refused only by those who are unable to comprehend the import of facts.

To Corvinus, all religions, and especially Christianity, are errors and unmitigated nonsense, while I see in them the development of that most important side of man's nature, which determines the character of his life. In my opinion, the very idea of "a system of pure ethics" is unscientific. Ethics is always the expression of a world-conception. Every religion and every philosophy has its own ethics. Cut ethics loose from its basis, and it remains an arbitrary system of rules without either *raison d'être* or authority. The *raison d'être* of moral commandments is the most essential part of ethics; it is the root from which morality springs, and whatever this *raison d'être* be, it is the religion of the man who owns it. If there are men who have no other *raison d'être* for moral conduct than their own personal welfare, I would say that their religion consists in the attainment of happiness. If they recognize no authority to which they bow save their own pleasure or displeasure, their God is Self. Now, it has been maintained by some freethinkers that the very nature of freethought consists in this unshackled freedom, and I would say that if their conception is truly legitimate freethought, I am no freethinker, for I believe, nay, I know, that there is a power in this world which we have to recognize as the norm of truth and the standard of right conduct; and, indeed, there are conditions in which our personal happiness may seriously come into conflict with our duties. In this sense I uphold the idea of God as being a supreme authority for moral conduct, the presence of which in life can only be denied by men whose opposition to the false dogmatism of the traditional religions leads them to deny also their truth, which is the very essence and the cause of their continued existence.

Religion, as it originates among the various nations of the world, is not the

product of systematized investigation, but of race experience. It is natural that truths of great importance were, long before a scientific investigation could explain their nature, invented by instinct. Thus the Egyptians invented implements, the use of which is based upon laws utterly unintelligible in those days. In the same way moral truths were proclaimed by the prophets, who felt their significance without being able to explain them by a philosophical argumentation, and it is to the enormous practical importance of these truths that they owe their survival. To show justice and mercy to enemies appears at first sight foolish, but experience has taught that the men who insisted on this principle were right, and the belief in their divine mission became by and by established. The prophets of almost all nations were persecuted, but their doctrines survived, and led naturally enough to the foundation of institutions such as the synagogue of the Jews, the church of the Christians, the sangha of the Buddhists.

The religious conception which it is my life-work to uphold, is simple enough, yet I find that Corvinus has radically misunderstood its main significance, without which all my writing would indeed be a mere quibbling of words and an ambiguous display of old phrases, not in a new sense, but without any sense.

One instance will be sufficient to point out the misconception of Corvinus. Corvinus declares that God is with me "only an idea," implying that it is no reality. He says (p. 31):

"If God is being defined simply as abstract thought, an idea, as something *existing only in imagination and not in reality*, it is meaningless to say science is a revelation of God."

And he adds:

"Science is the achievement of man and nothing else."

In opposition to his statement I say that the idea of God is an abstract thought, but God himself is a reality. There is no abstract thought but it is invented to describe a reality.* If the term "God" did not describe an actual reality, it would be meaningless to speak of Science as a revelation of God. I grant that Science is "the achievement of man," but that is one side only of the truth. Far from being "the achievement of man *and nothing else*," Science is in its very essence superhuman. Man cannot invent mathematics; he must discover its theorems. He cannot make the laws of nature; he must describe them. He cannot establish facts; he must investigate, and can only determine the truth. Nor can he set up a code of morals, but he must adapt himself to the eternal moral law which is the condition of human society and the factor that shapes the human of man.

Here is the point where Corvinus radically differs from my position. He says, quoting a misunderstood passage from Haeckel:

"Constantly to speak of the moral laws of nature proves blindness to the undeniable facts of human and natural history."

* An apparent exception to this rule is the conception of the irrational in mathematics. The irrational is a symbol representing a function which cannot be executed. Root-extraction from -1 is as impossible as the squaring of the circle.

Corvinus adds:

"All moral laws from their beginning in the dim past among our rude, savage-like predecessors up to the noblest conceptions of modern ethics, were conceived, proposed, and consequently established by man."

Corvinus says that "necessity gave birth to these moral laws," meaning probably by necessity "the needs of man." I accept his reply, and would say that the needs of man indicate the presence of a higher necessity, viz., of that necessity which we trace in the harmony of natural laws and in the peculiarly complicated simplicity of mathematics. This higher necessity is the ultimate *raison d'être* of the moral law, and it is a characteristic feature of that omnipotent presence which we can trace everywhere. Intrinsic necessity means eternity, immutability, stern and inflexible authority—in a word, it means God.

Corvinus confounds two things: moral injunctions, and the natural law of morality. Moral injunctions are proposed and established by a man in his anxiety to adapt himself to the moral law, exactly as an architect may write down the rules for building bridges so that according to the material which he uses the law of gravitation should not be infringed upon. If the architect's rules are in conformity with the natural conditions such as scientists formulate in what is called laws of nature, he will be able to build boldly and yet securely. And if the laws of legislators are based upon a correct conception of the moral law of nature, the nations who adopt them will prosper and progress.

It appears that, according to Corvinus, the moral law of nature is a non-entity, while the injunctions of law-givers are all that can be called a moral law. The fact is just the reverse. The moral law of nature is the eternal abiding reality, while the laws and injunctions of man are only its transitory and more or less imperfect expressions. The moral law of nature alone partakes of that feature which in all religions is attributed to God. It is eternal, it is omnipresent, it is irrefragable. Certainly the moral law is not a concrete object, not an individual fact, not a personal being, but for that reason it is not a nonentity. It cannot be seen with the eye, or heard with the ear, or tasted with the tongue, or touched with the hands. It is one of those higher realities which can only be perceived by the mind. The senses are insufficient to encompass it, but any normal mind can grasp it.

There was in the Middle Ages a philosophical party called the Nominalists, who denied the objective existence of ideas, declaring ideas to be mere names without any corresponding reality. Their adversaries, called the Realists, believed in the reality of ideas. And while the nominalistic philosophy was rejected, it began to flourish again and found its mightiest expression in the transcendental idealism of the great sage of Königsberg. Spencer's agnosticism is its most modern offshoot. In him Nominalism reached its final *reductio ad absurdum*. On this line of thought the whole universe has become intrinsically incomprehensible.

Corvinus is apparently a nominalist. Ideas are to him mere ideas, i. e., subjective inventions without objective reality; and science, that most methodical system of ideas, is not a revelation of objective truth, but "the achieve-

ment of man and nothing else." It is, accordingly, in the same predicament as the names of the nominalists, and he who studies science is like Hamlet in one of his erratic moods reading, as he says, "Words, words, words." Science would be mere words without any objective significance.

Now I will not quarrel with Corvinus about names. He has an inherited objection to the very word "God." I will not now apply the name God to that peculiar presence of superhuman reality which the various sciences reveal to us in parts, but I insist on its being a reality; indeed, I maintain that it is the most real reality in the world. We may call it cosmic order, or law (*Gesetz-mässigkeit*), or necessity, or the eternal, or the immutable, or the omnipresent, the absolute, or the prototype of mind, or the standard of rationality, or the universal Logos, or the authority of conduct. But it exists, in undeniable objectivity. We cannot mould it or shape it, but, on the contrary, we are the products of its handiwork. Every arithmetical formula, every law of nature, every truth, is a partial revelation of its character, and there is nothing in the infinite universe but is swayed by its influence. It encompasses the motions of the infinitesimal atoms and of the grandest suns; it is the logic of man's reason and the nobility of man's moral aspirations.

It is true that I deny the existence of an individual God. In this sense I am an outspoken atheist. Nevertheless, I declare most emphatically that *God is a reality*, and indeed, God is a super-individual reality. In Mr. Corvinus's opinion this is a flat contradiction and he has no other explanation of it than by considering it as a tergiversation. He puts it down as a mania through which I try to reconcile the errors of the past with the truths of modern times. By truths of modern times he understands negations of all and any positive issues in religion, so that as soon as I attempt to formulate free thought in positive terms, which is tantamount to recognizing the truth in our traditions, he decries me for pandering to popular superstitions.

In my opinion Free Thought has been barren because of its negativism and it is left behind the times because it has failed to come out with positive issues, and now that The Open Court Publishing Company is propounding a constructive Free Thought, its work is suspected, criticised and rejected. In spite of the negations of Corvinus, I insist that the reality of God is an undeniable fact, scientifically provable by unfailing evidence. It can be established so surely that Corvinus, as soon as he grasps the meaning of the idea, would say that it is a truism.

Philosophical materialism has so strongly affected our ideas that the average mind is incapable of believing in immaterial realities. First, the immaterial realities of natural laws were represented as personal beings, then as metaphysical essences, and now, since we know that metaphysicism is untenable, their very existence is denied, and, being recognized as immaterial, they are declared to be unreal. But the objective reality of form and the laws of form is exactly the truth which we must learn to appreciate.

That which the senses do not perceive, but is discernible by the mind, is not non-existent but possesses a higher kind of existence. It constitutes the unity of the universe and the harmony of its order. Without it, the world

would not be a cosmos but an incoherent chaos; nature would be matter in motion, without any regularity of mechanical adjustment and the system of thought-forms which constitutes the superiority of the human mind would never have developed. Without it, Science would be mere verbiage, Religion meaningless, and ethics an impossibility.

The new philosophy which I represent—call it Monism, or the new Positivism (for it differs from Comtean Positivism), or the philosophy of science, or the new Realism—insists on the reality of form, of relations, and the significance of ideas. The soul of man is not in his blood but in his mind. He is not a mere heap of atoms. He consists of ideas. His existence is not purely material. It is also, and principally, spiritual. We grant that there is no ego-soul. There is as little a metaphysical thing-in-itself of man as there is a thing-in-itself of a watch, or of a tree, or of a natural law. But nevertheless, just as much as that combination which makes of a spring, cogs and wheels, an instrument called a watch, is not a nonentity but a reality, in the same way man's soul in spite of the non-existence of a metaphysical ego-soul is not a nonentity but a reality; and the mould in which we have been cast is that divinity of the world which was at the beginning and will remain for ever and aye.

If there is anything that deserves the name of Godhead, it is this peculiar supersensible Reality, the various aspects of which are revealed in glimpses that we receive in Religion, in Ethics, and in Science. For here alone the attributes of divinity are found, viz., omnipresence and universality, immutability and eternity, intrinsic necessity and irrefragability. It is one and the same in all its various revelations, in mathematical theorems and in ethical injunctions. There is no wisdom, but it is a comprehension of *its* truth. There is no virtue, but it is a compliance with *its* dispensations. There is no genuine piety, but it is a devotion to *its* beauty and sovereignty. If there are gods of any kind, *it* is the God of gods, and if the word supernatural has any sense, here is it applicable; for here we have the conditions for all possible worlds, and it would remain such as it is, even if nature did not exist. The simplest formulas of arithmetic as much as the noblest moral laws, which constitute the superiority of love over hate and of compassion over ferocity, hold good for this actual world of ours not less than for any possible world.

Thus we learn that if God is not wise like a sage, he is infinitely more than wise; he is that which constitutes the essence of all wisdom. God is not good like a well-meaning man; he is more than a philanthropist. God is the measure of goodness and the moral law of life.

When Corvinus speaks of God he means the God-conception of average Christianity. But we can assure him that the masses are not responsible for the religion which they espouse, while many leaders in the churches are far from believing in an individual God. They may not be clear as to the nature of God. They believe in Him without comprehending his Being; but I maintain that upon the whole they have an aspiration toward a higher conception and that in the long run of the historical evolution of mankind they will more

and more accept the idea of God as I conceive it now. They try to conceive the idea of God as a truly super-personal God, and at the same time think of him still as an individual being, a huge world-ego. But I venture to say that this combination is self-contradictory. If such an individual God, a kind of world-ego, a distinct and single being, existed, if this God were a being who had been the creator of the universe and is now its governor and supreme ruler, I would say that that superpersonal God whose revelation we find in science, and whose essence is that indescribable presence of law and cosmic order, must be considered superior to him.

Suppose we call an individual God, after the precedent of the gnostics, "Demiurge" or world-architect and represent him, not as the prototype of all personality, but as an actual person like ourselves, only infinitely greater. Now, suppose that it was he who made the world as a watchmaker makes a watch, that he regulates it as we wind and set our watches, and that he owns and rules it, and keeps it in order. Must we not grant at once that the Demiurge, though infinitely greater than man, would not be the supreme Reality? He would have to obey those supernatural laws of nature which constitute their intrinsic necessity. He would not be the ultimate ground of morality and truth. There is a higher authority above him. And this higher and highest authority is the God of the Religion of Science, who alone is worthy of the name of God. The God of the Religion of Science is still the God of the Demiurge. The Demiurge could have created the world only by complying with the eternal and unalterable laws of being to which he would be not less subject than all his creatures.

Taking this ground, we say that the God of the Religion of Science alone is God, and not the Demiurge in whom a great number of the Christians of today still believe. The Demiurge is a mythical figure, and belief in him is true paganism. Monotheism in this sense is only a polytheism which has reduced the number of its gods to one single god-being. The God whom the Religion of Science proclaims is not a single God-being, but it is the one, the sole, the self-consistent, universal sameness of divinity that is the all-pervading condition of any possible world as a cosmic universe.

The God whom the Religion of Science proclaims is not a new God, but it is the old God proclaimed by every genuine prophet, among the Jews and also among the Gentiles, only purified of its paganism.

The philosophy of science is not an absolutely new philosophy, but only a more distinct formulation of the principles which have long been practiced among scientists. In the same way, the Religion of Science is not a radically new religion, but a religious reform which, according to the needs of the time, matures the old religions and opens a vista into the future, in which the most radical freethought is reconciled with the most rigorous orthodoxy. And this is not done by artificial phrases or by tergiversation, but by fusing religion in the furnace of science, and by sifting our religious traditions in the sieve of critique.

As the God of the Religion of Science is not a mere idea without reality, so

the immortality of the soul is not purely imaginative but actual. Corvinus declares that

"It is perfectly immaterial to man as regards his own person, whether the truths and noble sentiments, which he cherished during his life, are still with mankind, after death or not, if he does not enjoy self-consciousness."

That the truth and noble sentiments which a man cherishes during his life should remain with mankind after his death is, in my humble opinion, whether or not his consciousness continues, not immaterial, but of the utmost importance. Corvinus says:

"It is preposterous to assume that the fruits of the practice of virtue will benefit him in the least if he ceases to live as a conscious being."

I make bold to say that there is no man, not even Corvinus himself, who would be so utterly indifferent about his sympathies concerning the fate of his children, of mankind in general, and above all of his aspirations. It is a fact that men who do not believe in the immortality of their individual self gladly die that their ideals may live, and, verily, our ideals are the better part of ourselves; they are our spiritual life. If they continue, we can truly say that we continue to live in them.

* * *

Corvinus has recognized that there is dross in religion, and therefore to him religion is unmitigated superstition. Because like him I discard the dross he calls me a Freethinker, but because I keep the gold he declares that I suffer from the reconciliation mania.—*Open Court*,

VIVISECTION. BY DR. LEFFINGWELL.

—*Our Dumb Animals* for April contains a strong article by Albert Leffingwell, M. D., against the dissection of animals before the physiology class in the public schools. Dr. Leffingwell's conclusions should be carefully weighed by every mother. He says:

What is the purpose of lessons in school physiology? Is it to start boys and girls on the road to a medical school? Certainly not. The one great object—in fact the only practical object—is to enforce on the minds of the pupils the lessons of Hygiene. What are the plain rules for the preservation of health? What are the effects which may arise from the use of tobacco, especially by the young? Wherein lies the danger of alcoholic stimulants? What injury to health comes from over-eating, from improper food, from bad ventilation, from constriction of the body by unhygienic dress? How do people ignorantly

injure their digestion, their breathing capacity, the heart, the brain? How may typhoid fever be prevented? How does a community help to stamp out scarlet fever, diphtheria, measles, smallpox and other epidemic diseases? What shall one do in case of accident, till the doctor comes? These are the lessons of practical hygiene which the school children should be thoroughly taught. They are the lessons which instruction in physiology was designed to impart, and the importance of which cannot be overestimated. But surely it needs no killing of rabbits, cats or dogs, to make such lessons plain. Everything needful may be illustrated by colored charts and manikins. A quickly forgotten smattering of anatomy may indeed be learned by a child, dabbling its fingers in bloody tissues, but nothing which might not be better learned by other methods, without the danger of moral perversion, or the cost of a single pang.

EDITORIAL DEPARTMENT.

FRANK BUCKINGHAM GARDNER.

AN OBITUARY NOTICE.

FRANK BUCKINGHAM GARDNER'S portrait is the frontispiece of this number of the Magazine. We publish below an obituary notice of him by his friend Dr. Pearce Kintzing. We have known him for a number of years as an active friend of this Magazine and of genuine Liberalism. Each year he has sent us a number of subscribers from the city of Baltimore where he resided. We never met him but once; he called at our office in Buffalo on his way home from the World's Fair and made us a short visit. We never met a man we were more charmed with. His countenance bespoke his noble character. He was enthusiastic in behalf of Free Thought. He was one of those Liberals whose daily life and conversation are a constant argument in behalf of progressive ideas. It is a great pity that he should have been taken from his field of usefulness in the very prime of life. But he had lived long enough to immortalize his memory.

OBITUARY NOTICE.

As the result of an unfortunate accident, there died in Baltimore, Md., Sept. 7th, Frank Buckingham Gardner, M. D. His death was caused by the accidental opening of a gasjet, by reason of entanglement with the mosquito canopy of his bed. On the morning of the 6th his man servant found him unconscious and the gas escaping. In spite of all that medical skill could do, he died twenty hours later without ever having regained consciousness. Dr. Gardner was forty-seven years old, still in the full vigor of energetic manhood and in the full tide of his usefulness. He was born in Maryland and his early years were passed upon his father's plantation, for which life, however, he had no taste. At an early age he entered Pennsylvania College at Gettysburg, just after the great battle there, and there he received his preliminary education. There also he seems to have first imbibed the spirit of liberalism, inherited from his father but kept until then closely pruned by a watchful, loving mother. At Get-

tysburg we hear of him coming in collision with the authorities for absence from religious exercises, and being supported in his dereliction, by his father, when appeal was made to this august authority. At college he was a member of the Zeta Psi Greek letter fraternity. Finishing his collegiate studies he came to Baltimore to begin the study of medicine. He entered the University of Maryland and at the same time registered himself as a student in the office of the late Prof. Nathan R. Smith, whose reputation as a surgeon became world-wide. Always an earnest student, he stood well in his classes and graduated while still a young man.

He entered immediately after graduation into the active practice of medicine, but in a year's time, failing health compelled a change. He went to Philadelphia where he remained about a year, when he again returned to Baltimore, in improved health. From that time his practice became successful and increased until the time of his death, when he enjoyed a large and lucrative practice. Dr. Gardner never married, but devoted his life to two of his sisters, who were also unmarried, and to his friends. He was the most self-sacrificing man it has ever been my good fortune to know. Scrupulous as to his personal appearance, generous to a fault, kind, courteous and upright, every impulse the emanation of a high-minded gentleman, he was a model which many of his young friends might well select, upon which to fashion their lives. He loved young men, and he chose his immediate friends from among these. He was their adviser, their gentle counsellor, the trusted recipient of their confidences. He sustained them in their trials and adversities with sympathy and material aid when it was called for, as many can testify. Many young men owe much of their start in life to his generous encouragement and liberal financial aid. From early childhood he was a sufferer from incurable neuralgia, but he bore his sufferings with stoical fortitude, and often he has entertained unsuspecting friends for an evening only to walk the floor after their departure the entire night, in an agony of pain.

He was a man of books, and was well versed in all that is best in our literature; a pronounced and outspoken Agnostic of the highest type, whose life was so well regulated that not even his worst enemy could point thereat a questioning finger; a liberal supporter of Free Thought publications and literature. Not a controversialist, yet he was ever ready to present clearly and succinctly his views and give reasons for the reason that was within him. He spread the gospel of Free Thought and planted the seeds wherever and whenever the opportunity presented, and much of it has fallen on good ground.

A correspondent of his, writing me since his death, says: "He

was the most lovable man I have ever known." In his professional capacity he combined gentleness and skill with firmness and tact to a degree rare even among nature's physicians, and his professional success testifies his skill. He is mourned and missed by many. One of his friends inscribed the following beautiful lines from Longfellow upon the doctor's photograph:

"Oh, friend! O, best of friends! Thy absence more
Than the impending night, darkens the landscape o'er."

And with Sir Bedivere, the writer of this weak tribute to his good qualities, can feelingly say, "Never shall we look upon his like again."

PEARCE KINTZING, M. D.

601 W. FRANKLIN ST., BALTIMORE, MD., Sept. 19, 1895.

DR. PAUL CARUS.

DR. PAUL CARUS, son of Gustav Carus, Superintendent-General of the State Church of Eastern and Western Prussia, was born in Germany in 1852. The home of his early youth was Stettin, the capital of Pomerania. He studied mainly at Strassburg, in Alsace, and took his degree of Doctor of Philosophy, at Tubingen, in 1876. He held for some time a professorship in the Royal Corps of Cadets in Dresden, and having published some monographs on religio-philosophical questions which did not accord with the spirit in which the cadets of the German army should be educated, he was urged to resign. In London he published a monograph on causality which contains in the preface the testimonial given him on leaving the corps of cadets, which reads as follows:

ROYAL CORPS OF CADETS OF SAXONY.

Herr Oberlehrer Dr. Carus has tendered his resignation for the position which he has hitherto held. The resignation has been accepted and is to go into effect at Easter of this year. He resigns because his religious views are not in harmony with the Christian spirit, in accordance with which the training and education of the corps of cadets should be conducted. He has published his religious views in a pamphlet which appeared last summer. But he has in no wise—neither in his teaching nor on other occasions—obtruded these opinions.

Dr. Carus, during his appointment at the corps of cadets, has given instruction in various branches, but especially in the Latin and German

languages and in history, and has always shown practical ability and thorough knowledge.

(Signed)

VON BUELOW, [L. S.]

Colonel and Commander of the Corps.

DRESDEN, February 17, 1881.

After a short sojourn in England he went to the United States of America where he became naturalized. He held several positions, partly as teacher and partly as editor of German periodicals in the East, and when *The Open Court* was founded at Chicago, Mr. Hegeler invited him to join him in LaSalle to assist him in bringing out the views for the sake of which The Open Court Publishing Co. had been founded. In December, 1887, he took charge of *The Open Court* and in October, 1890, he founded with Mr. Hegeler's assistance *The Monist*. The principles upon which these two magazines are based consists in the proposition that the provable facts of science should afford us a foundation for our religion. A brief summary of his philosophical views is contained in the *Primer of Philosophy*, and of his religious faith in the *Religion of Science*.

The Open Court Publishing Co. is constantly bringing out most valuable Liberal, Progressive, and Scientific works. Their books are all gotten up in the latest and most approved style of typography—printed on the best of paper and beautifully bound, and, to say nothing as to their valuable contents, there are none of them but what are an ornament to any centre table. *The Open Court* is by all odds the most scholarly liberal journal published in America and it has no superior in any Liberal journal in the English language. We are glad to know this is the one Liberal publication that is endowed with sufficient money to properly sustain it. The ablest writers contribute articles for *The Open Court* for the important reason, among others, that they are liberally compensated for their labors. *The Open Court* is prized highly by the best thinkers of this country, and one reason why its circulation is not larger is that it is a little too cultured and profound for the ordinary reader, but this is a valuable defect—one seldom met with in the present literary world.

We endeavored to procure from Dr. Carus a photograph of himself so that we might present his portrait to our readers but he is too modest to grant the request.

As to the religious or nonreligious views of Dr. Carus they are

well set forth on another page in an article that we copy from *The Open Court*.

SHALL THIS MAGAZINE BE ENLARGED?

WE are greatly in need of more space in which to publish valuable articles. We have now on hand awaiting publication good articles enough to fill one of the large magazines, and recently we have returned to the writers a number of contributions of great value, for the reason that there was no prospect of our being able to give them a place in the Magazine. Dr. Bell, of Georgia, the reader will remember, suggested that the Magazine be enlarged, and we promised if \$500.00 was subscribed we would add sixteen pages to the Magazine during next year. And we will do that without raising the price of the Magazine. Those comments have called out the following letters:

One of the most substantial friends of the Magazine writes:

ONE HUNDRED DOLLARS.

"CHICAGO, ILL., Oct. 10th, 1895.

H. L. Green Esq.

MY DEAR SIR:—I notice that Dr. Bell of Madison, Ga., recommends that the friends of the FREE THOUGHT MAGAZINE subscribe a sufficient sum to pay the expense of increasing its pages. You state that if \$500 is contributed you will add sixteen pages to each issue the coming year. I think the proposition a good one and if other parties will subscribe \$400 I will make up the balance.

Yours truly,
_____ "

\$20.00.

Our valuable contributor and one of our most liberal financial supporters sends us the following letter:

FAR ROCKAWAY, Long Island, N. Y., Oct. 9th, 1895.

DEAR MR. GREEN:—In reading your October number at page 612 I notice you say that if five hundred of your subscribers will give \$1.00 each to pay the additional expense you will add sixteen pages to the Magazine for the coming year and you ask: "What do you say, friends?" So far as this interrogatory is addressed to me I say in reply that I will give \$20.00 toward the accomplishment of so desirable an end.

Very truly yours,
HENRY M. TABER."

EXTRACTS FROM OTHER LETTERS.

\$25.00.

Dr. D. B. Wiggins, Buffalo, N. Y.:

"I think the proposition to enlarge the Magazine a good one. It seems to have taken a new lease of life since it was removed to Chicago. It should certainly be enlarged. You can put me down for twenty-five dollars."

\$10.00.

E. B. Sinks, Washington, D. C.:

"I beg to state that I will pay ten dollars towards the expense of enlarging the FREE THOUGHT MAGAZINE."

\$10.00.

Wm. Smith, Geneva, N. Y.:

"Please put my name on your books for ten dollars to help increase the size of the FREE THOUGHT MAGAZINE."

\$5.00.

John M. Judson, Council Bluffs, Iowa:

"You can draw on me for five dollars to assist in paying the expense of enlarging the honest, valuable FREE THOUGHT MAGAZINE."

\$5.00.

S. W. Wetmore, M. D. Buffalo, N. Y.:

"Put me down for the enlargement of the Magazine five dollars on demand. I hope and trust you will meet with success."

\$5.00.

Archibald Hopkins, Washington, D. C.:

"I will contribute five dollars towards the expense of enlarging the Magazine."

\$5.00.

J. E. Vest, Willow Hill, Ill.:

"Your scheme for enlarging the Magazine is a good one. You can depend on me for five dollars when you are ready for it."

\$3.00.

Chas. Barta, Mapes, Ill.:

"I will give three dollars and if necessary more."

\$3.00

Duncan McLarin, Warren, Ohio:

"Put me down for three dollars towards paying the expense of enlarging the Magazine. The money will be sent immediately when called for."

\$2.00

J. B. Husted, Chicago, Ill.:

"I will send you two dollars soon toward enlarging the Magazine."

\$2.00.

F. A. W. Salmon, Holcomb, N. Y.:

"I think the enlargement scheme a good one. I will give two dollars."

\$2.00.

J. B. Belding, Gilbertville, Mass.:

"I am heartily in favor of enlarging the FREE THOUGHT MAGAZINE. Will pay two dollars and more if required."

\$2.00.

James Oldacre, Noblesville, Ind.:

"Put me down for \$2.00 to help pay the expense of enlarging the Magazine."

GOOD WORDS.

James A. Greenhill, Clinton, Iowa:

"I will assist a little in paying the expense of enlarging the Magazine."

\$2.00.

J. M. Harten, Lakota, North Dakota:

"The scheme is a good one. I will pay two dollars toward it."

\$2.00.

A. A. Bell, M. D., Madison, Ga.:

"I will pay two dollars towards enlarging the Magazine."

\$2.00.

Frederic Dahlstrom, Alton, Ill.:

"You may call on me for two dollars if you decide to increase the size of the Magazine."

\$2.00.

A Friend, Oyster Bay, N. Y.:

"I am in favor of increasing the size of the Magazine and you may call on me for two dollars to aid the move."

We do not desire that any money be sent us on this subscription until the whole sum is subscribed, but we earnestly request every one of our readers to write to us *immediately* stating how much they will give towards raising the \$500. We would like to have the question decided by the twentieth of November so that we can report fully in the December number. The names of the subscribers will be published except where it is otherwise requested. *Friends: What do you say?*

POSTSCRIPT.

Since the above was printed the following subscriptions have been received: E.P. Peacock, \$12; J.H. Hunt, \$10; G.W. Ramsey, \$5; Dr. E.B. Foote, \$5; A Lady, \$5; Capt. C. D. de Rudio, \$5; R.H. Dwyer, \$5; Nell & Jess, \$3; G. Fred Johnson, \$2; Louis Levine, \$2; Diller and Lugibihl, \$2; M. S. Troyer, \$2; Dr. T. J. Bowles, \$2; Wm. Hart, \$2; J. Warner Mills, \$2; W. J. Carpenter, \$2; O. Wettstein, \$1; Fred Hotop, \$2; Wm. Hale, \$1; Stephen Brewer, \$1; H. Naegeli, \$2.

RENEW YOUR SUBSCRIPTIONS.

THE next issue of this Magazine will be the last number of volume XIII. A large number of subscriptions expire with the December Magazine. It will confer upon us a special favor if these subscribers will renew their subscriptions *immediately*. It will save us the trouble and expense of giving them personal notice and of erasing their names from our books and recording them there again,—besides it will give us a fund with which to pay up all our indebtedness and enable us to commence the year clear of debt. We hope no friend of the Magazine who reads these lines will fail to promptly comply with this request. Those who intend to procure clubs at one dollar a year for volume XIV should commence procuring names at once. "A word to the wise" ought, in this case, "to be sufficient."

ALL SORTS.

--The Woman's Bible, Part I, is now for sale at this office. Price 50 cents.

--Mary Proctor will reply to D. K. Tenney's article in this number of the Magazine in our January issue.

--Please read carefully the editorial in this number entitled, "Shall this magazine be enlarged?" and then write to us.

--We shall publish as the frontispiece of this Magazine the portrait of the person who sends us the most subscribers for Vol. XIV.

--The special attention of the reader is called to the new advertisement of Otto Wettstein on the fourth page of the cover of this magazine.

--The prospect now is that our

club subscribers will get an *eighty page* magazine next year each month for the small sum of one dollar.

--B. F. Underwood will give lectures the present season at places within a day's ride of Chicago. For subjects, circulars, terms, etc., address him at 147 South Western Avenue, Chicago.

--The Lord has called Talmage to Washington. Congress is always able to manufacture much wind and with the aid of Talmage there ought to be a heavy breeze if not a cyclone, constantly emanating from the capital city.

--We very willingly give much of our valuable space each month to an orthodox clergyman to defend his creed and denounce Liberalism.

Will some one give us the name of some orthodox journal that will allow a Free Thinker to so freely express his views in its pages?

—"Thomas Paine in France—The Republican International Statesman," by Thaddeus B. Wakeman, is a most valuable article awaiting publication in this Magazine. We promised Mr. Wakeman it should appear in this number, but it was impossible for us to keep our promise. Look for it in the December Magazine.

—Dr. Kaye sends us for publication the following explanatory statement:

Mr. Kirk, in the October Magazine, in answer to my requests, attempts to maintain his charge that I misquote Ingersoll. In the August number he declares that my inexactness of quoting Mr. Ingersoll would justify an examination of my other quotations. To maintain his charge he brings forth one example.

He says: "Dr. Kaye makes Ingersoll say: 'I know that there are millions of people far better than I who believe the Bible to be inspired.'" He then states Ingersoll's remark: "There are millions of people who believe the Bible to be the inspired word of God."

Mr. Kirk repeats the identical statement of Prof Oswald in the July number, that "I make Ingersoll say." Notwithstanding the fact that I replied to that, to the effect that I had the printed statement of my quotation, Mr. Kirk thought he had the right to repeat the charge. If Mr. Ingersoll made the statement that Mr. Kirk has quoted, how does that render untrue what I have as a published remark before a Wisconsin audience? Since this explanation was given before, it is simply audacious for any man to rise and repeat the charge. And so it was on this account that it was thought my quotations had better be examined. I am perfectly willing that every word of my quotations be examined, but I

prefer that fair-minded men act as the examiners.

The Truth Seeker, of New York, has been excluded from the mails of Canada by the Canadian Post Master General. We suspect the cartoons of Watson Heston, that appear weekly in the *Truth Seeker*, are what have brought the paper under the ban of the Canadian postal authorities and are the primary cause of the exclusion. We have always thought these cartoons, notwithstanding they please many of the *Truth Seeker* readers, were a heavy blur on the character of that journal and did more harm than good to that paper and to Liberalism. Nevertheless, they are no legal justification for the bigoted and despotic action of the Canadian Post Master General. We fully endorse the sentiments expressed by Goldwin Smith in the following letter written to the editor of the *Truth Seeker*:

THE GRANGE, TORONTO, Sept. 30th.

DEAR SIR: You may be sure that you will always find me on the side of perfect freedom of opinion. Beliefs which cannot maintain themselves by arguments in fair lists against all comers, ought not to be maintained at all.

In the number of *The Truth Seeker* which you have sent me there is much to which believers in Christianity would object, as they would to many of the utterances of my late friends, Professors Huxley and Tydall. But there is nothing, so far as I can see, to justify or excuse the exclusion of your journal from circulation.

Yours faithfully,
GOLDWIN SMITH.

—Last year President Harper of the University of Chicago, published in the *Biblical World* a series of lectures on the earlier chapters of Genesis. Prof. Howard Osgood reviews the course in the current issue of the *Bibliotheca Sacra*, and shows some

surprising inconsistencies of opinion in the president, who maintains that there are three authors of the narrative, none going back of 950 B. C. Each of these writers is said to have been "guided by the divine spirit" so that "a divine element controls the whole." Yet we are subsequently told that none of these writings is history, and of some of them "it is nothing short of blasphemy to attribute these things to the Holy Spirit." Dr. Osgood waxes merry over this and similar self-contradictions, as well he may. To give a document high authority as a revelation from God and then to show that it contains matter that is dishonorable and degrading and immoral, may be called *science*, or higher criticism, or modern scholarship, but it is really an impudent defiance of common sense. Dr. Osgood's article is well worth reading.—*Christian Intelligencer*.

This is the person active in establishing biological (animal torture) laboratories in connection with the University of Chicago. If his physiological "science" is equal to his Biblical ingenuity it will produce remarkable results.

F. A.

—The edict of Leo XIII., promulgated about a year ago, putting under the ban the Knights of Pythias, Sons of Temperance and Odd Fellows, will be read in all the Roman Catholic churches of the Chicago archdiocese this morning by order of Archbishop Feehan. The edict will take effect at once, and hereafter the sacraments and rites of the church will be refused to any of its members entering into or continuing in the orders prescribed.—*The Times-Herald*.

We wonder how many slaves there are in this country who will submit to this command of that old fossil known

as "Leo XIII." What right has he to direct what societies American citizens shall join, or refrain from joining? We have never advocated the principles of the A. P. A. Society, but we can say to Mr. "Leo" that if he desires to fill this country with A. P. A.'s the best way for him to do so is to issue a few more such abominable "edicts" as the above. When the American people *fully understand* that it is the intention of the Catholic hierarchy to take possession of this country they will make much shorter work of destroying that power than they did in putting down the Southern Confederacy.

—S. McChesney Piper, under the title of "But Still It's So," sends us the following:

The more we learn, the less we know;
And as we age we humbler grow.

The earth is small, the stars hang low,

It may seem strange but still it's so.

Our eyes are dull, our thoughts are slow

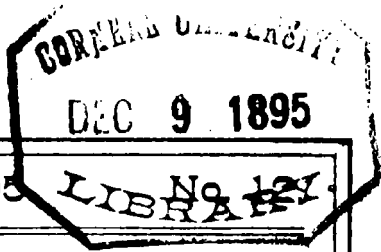
Our lives are naught in time's swift flow;

And what's beyond no man may know,

It may seem strange but still it's so.

—Mary Abbott has this to say of the missionary business in *The Chicago Times-Herald*:

If missionaries do not "serve the Lord they love," for His sake and the sake of the gospel He died to spread—so says our friend, if not in these words—"if another principle is to be adopted and we are to follow our missionaries about with the power of England and America, it would be simpler and quite as straightforward to initiate another and final crusade, and frankly say to all heathen beyond our geographical limits: "Gentlemen, we wish to go easy with you, but here you are—the last call—Christianity or death, and be quick about it."



VOL. XIII. DECEMBER, 1895

FREE THOUGHT MAGAZINE.

HOSPITABLE TO ALL TRUTH AND DEVOTED TO THE EXPOSING OF ANCIENT
ERROR BY THE LIGHT OF MODERN SCIENCE AND CRITI-
CISM. LIBERAL IN ALL THINGS.

H. L. GREEN,
EDITOR AND PUBLISHER.

H. G. GREEN,
BUSINESS MANAGER.

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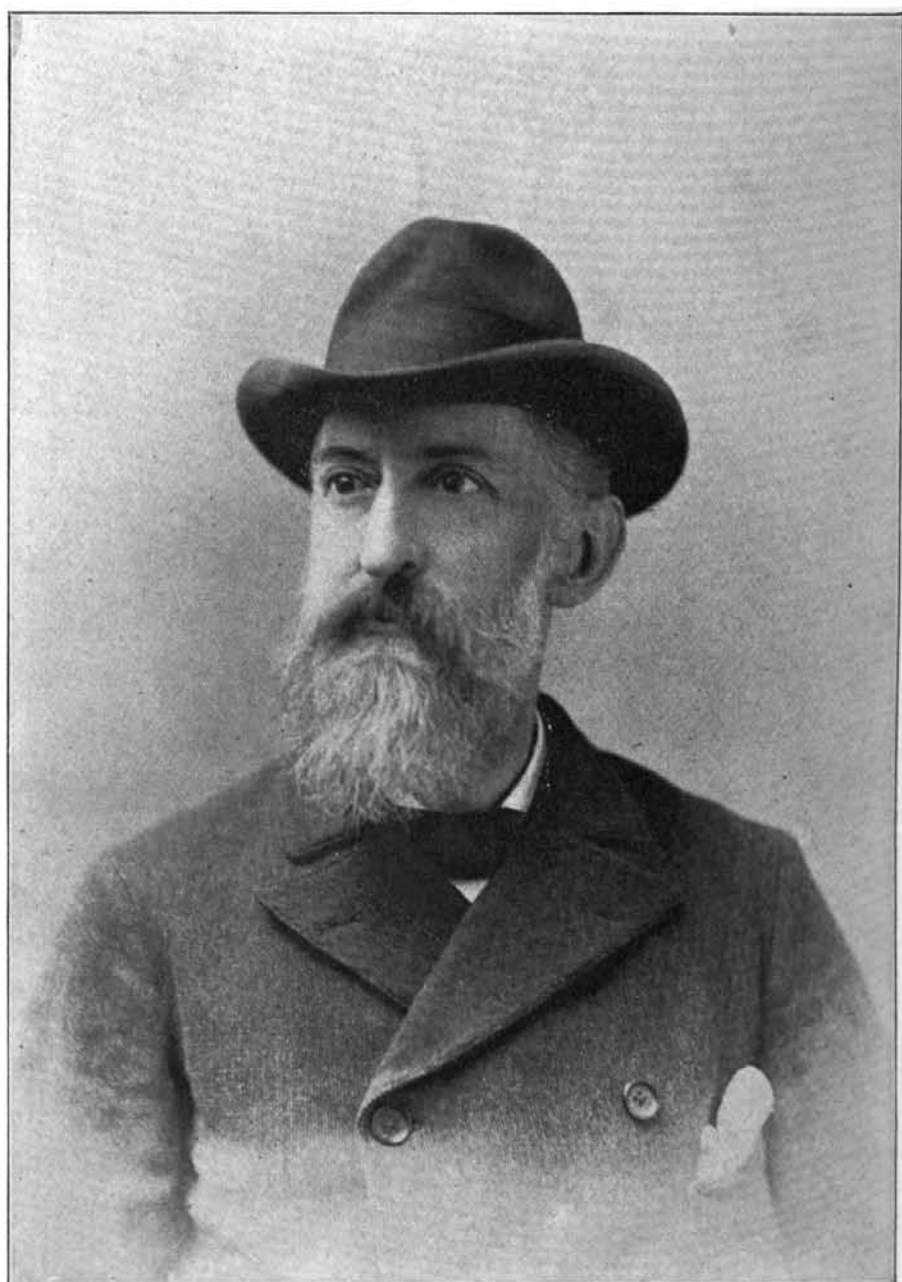
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William J. Roe
"Hudson Genoue"

THE
FREE THOUGHT
MAGAZINE.

DECEMBER, 1896.

INGERSOLL'S PHILOSOPHY OF THE BIBLICAL
EXAMINATION OF THE DEITY AND
THE INFINITE.

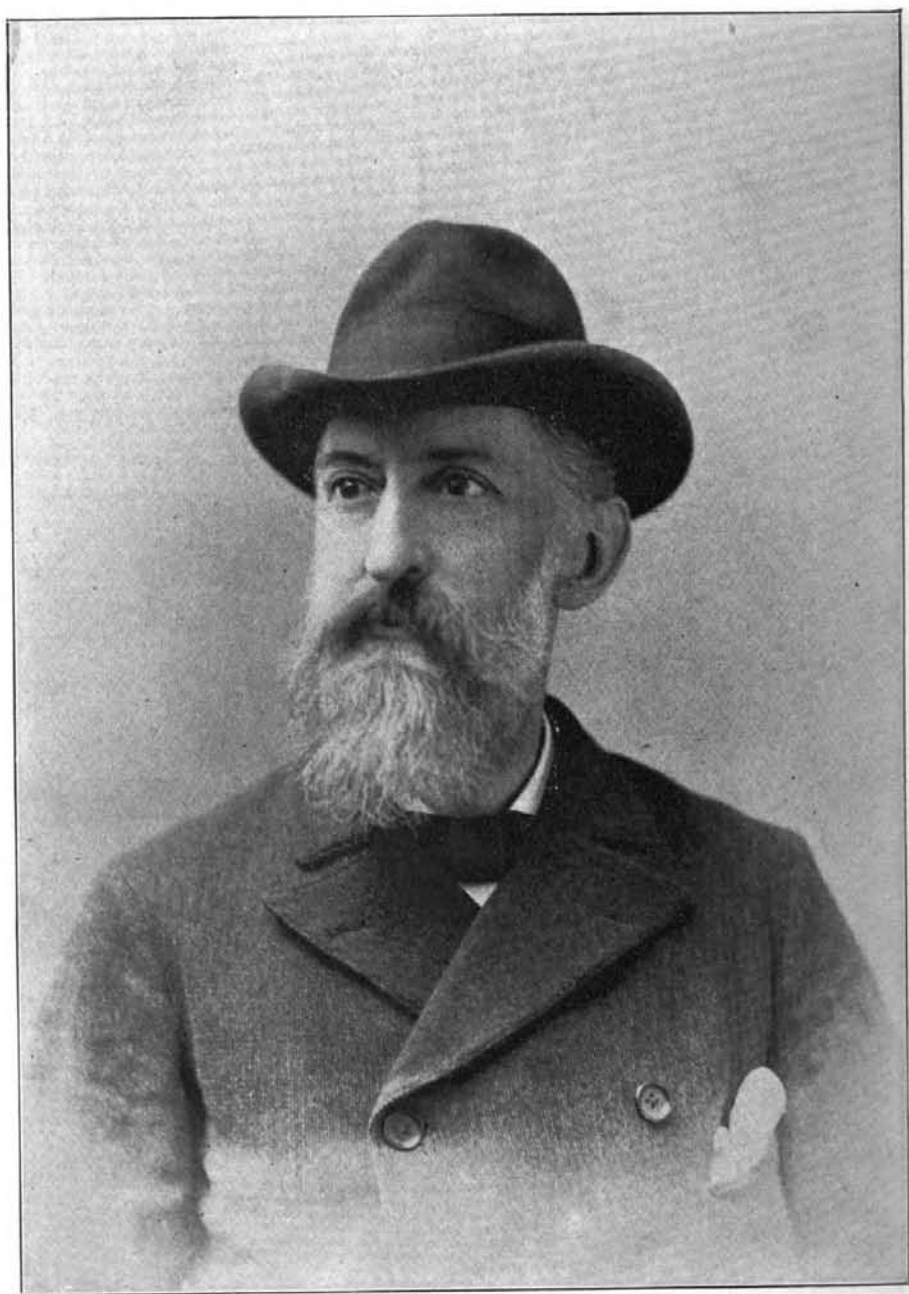
BY REV. J. K. FARRAR, D.D.

V

INGERSOLL'S PHILOSOPHY OF THE INFINITE.

INGERSOLL has said very little about the philosophy of the Infinite, but has devoted to it his chief and best energies to make himself very ridiculous and to show that he does not understand the laws of thought. We believe that it has been shown from the consideration of various points of doctrine that the man has no real understanding of the subject, and that he liberally misrepresented facts. It will not be surprising to know that he knows nothing about philosophy, that he is ignorant of the nature of things as also their relations to the Infinite from an agnostic point of view, and that his philosophy is tory and absurd. His very use of the term "philosophy" throughout the lecture in many cases is childish and illogical.

We have had occasion at several points to make general comments concerning the Deity, but we have reserved them until we could gather up the various remarks under this head and let them hang together. Since the Agnostic can have no conception of the Absolute, the Unconditioned, the Ultimate, or the Infinite,



William J. Roel
"Hudon Genoué"

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DECEMBER, 1895.

INGERSOLL'S PHILOSOPHY OF THE BIBLE—AN
EXAMINATION OF THE LECTURE ABOUT
THE HOLY BIBLE.

By REV. J. R. KAYE, PH. D.

v.

INGERSOLL'S PHILOSOPHY OF THE INFINITE.

INGERSOLL has said very little as to the Philosophy of the Unconditioned, but has throughout the lecture said just enough to make himself very ridiculous, and to show that he does not understand the laws of thought. We believe that we have clearly shown from the consideration of various points of the lecture, that the man has no real understanding of the Bible, and has deliberately misrepresented facts. It will not be difficult to prove that he knows nothing about philosophy; that he is a bungler in stating the nature of things as also their relations; that his views of the Infinite from an agnostic point of view are self-contradictory and absurd. His very use of the term "philosophy" throughout the lecture in many cases is childish and silly.

We have had occasion at several points to make use of his statements concerning the Deity, but we have reserved it to this point to gather up the various remarks under this head and see how they hang together. Since the Agnostic can have no knowledge of the Absolute, the Unconditioned, the Ultimate, is Ingersoll

consistent with his principles? Indeed, from statements the man makes, it would be highly proper to ask if he is at all acquainted with the history of speculative thought, and understands the real meaning of Agnosticism? As already noticed, he has said very little throughout his lecture to establish any positions regarding the Infinite. But his mistakes clearly indicate that he has no well defined system of thought, and that he cannot save himself from ridiculous blunders in these departments of investigation.

Ingersoll—God is a guess.

Very well. Let us remember this when we come to other serious discriminations. Here Ingersoll has stated his philosophy of the unconditioned. It is a definite statement. Whatever may be understood by the term God ? is completely negated by the fact that he is a guess, which is equivalent to nothing. This being true, His being, or the characteristics of His being can never rise into any distinctions of thought. Let not this be forgotten.

Bacon—I had rather believe all the fables in the legend, and the Talmud, and the Alcoran than that this universal frame is without a mind; and therefore God never wrought a miracle to convince atheism, because his ordinary works convince it.. It is true that a little philosophy bringeth men's minds about to religion; for while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no further; but when it beholdeth the chain of them confederate, and linked together it must needs fly to Providence and Deity; nay, even that school which is most accused of atheism doth most demonstrate religion, that is the school of Leucppus and Democritus, and Epicurus, for it is a thousand times more creditable that four mutable elements, and one immutable fifth essence, duly and eternally placed need no God, than that an army of infinite small portions, or seeds, unplaced, should have produced this order and beauty without a divine marshall It appeareth in nothing more, that atheism is rather in the life than in the heart of man, than by this, that atheists will ever be talking of that their opinion as if they fainted in it within themselves, and would be glad to be strengthened by the consent of others. Whereas, if they did truly think that there was no such thing as God, why should they trouble themselves? The contemplative atheist is rare (and we realize that still more fully after reading Ingersoll's lecture.)

They that deny a God destroy a man's nobility. (Perhaps that is why Ingersoll's misrepresentations indicate so little of that excellent commodity.) . . . It destroys likewise magnanimity, and the raising of human nature.

Ingersoll—It is impossible to conceive of an Infinite being. Having no conception of an Infinite being, it is impossible to tell whether all the facts we know tend to prove or disprove the existence of such a being.

If it is impossible to conceive of an infinite being will Ingersoll tell us why it is not impossible to conceive of the proof of such a being. If it is equally impossible to conceive of the proof as of the being why then is it impossible to tell whether all the facts tend to prove or disprove the existence of such a being? Mighty Ingersollian logic! is it not? "Whether the facts we know," etc., and in the same breath has just told us that our highest conception falls short of the infinite. In such a case would not all the facts fall short of proof? Then why should we be in the dark as to the interpretation of the known facts? But again, wherein should we suspect any significance attached to the facts, since God is a guess? How does Ingersoll reach the judgment that God is a guess, if it is not by the insufficiency of his known facts to prove his existence? Or without any regard to these facts does he simply pawn off a spurious denial of the infinite? If not, how can his proof rise above his facts, and his facts above his highest conception? Is this the style of Ingersoll's reasoning in the court-room? If not, will we have to be charitable and say, that the man is trying to deal with a subject of which he knows nothing. I prefer to say, that the man's thinking apparatus is either sadly deficient or he is sadly unfortunate in making his judgment serve his prejudices and determined opposition to truth.

Let him now be candid and philosophical, not to say sensible. What does he mean by "proving" the existence of the infinite? Is he using his language strictly or loosely? In such a question he has no right to use words loosely; and one who talks so glibly about science and philosophy should use his terms in strict conformity to both. Did Ingersoll ever define to himself or to anybody else what he understands by "proof"? And what does he mean by "the facts we know" being the ground of the proof of

the divine existence? What kind of a judgment does he imagine he is trying to get at—analytic or synthetic? and how would he be logically governed as to the proof of either? Even from the form of his brief statement, the slightest deliberation reveals that the man knows nothing about logical accuracy. What would it have been if he had attempted to say anything more? From what sort of "facts" would Ingersoll expect to "prove" or "disprove" the existence of the absolute? How, for instance, would he go about to demonstrate a First Cause? Would it be a first cause if he could demonstrate it? Would not the demonstration be "first"? Did our lecturer ever try his Websterian powers in demonstrating any first principle? In the strict sense of the term, then, do thinkers who understand the subject, reach the infinite by demonstration any more than they try to distinguish any self-evident proposition by a line of proof? When Ingersoll has a little more definite conception of the terms of logic and of philosophy he may be able to state himself more clearly and satisfactorily.

Ingersoll—It is impossible to conceive of an infinite being.

Why? Is it impossible to conceive of a finite being? If the knowledge of opposites is one, what is the correlate of finite but infinite? Ingersoll talks about phenomena; must he not presuppose substance? He talks about effects; must he not admit the cause? As a necessity of thought is he not on his own grounds, as any other man who thinks, driven to the infinite? He will admit the relative, but then must he not also the absolute? The fact is, if he only knew enough of philosophy to understand it, that it is by virtue of a conception of the infinite, the absolute, the unconditioned, that he has any ground at all for the rest. His terms are absolutely without meaning or sense outside of the fundamental facts of theism. The reason why Ingersoll does not reach the infinite is, because of the ridiculous process by which he attempts it. The trouble is he cannot see the wood for the trees. In the next "new" lecture we shall look for the elimination of his tangled mess.

Ingersoll—To prove that a book is inspired you must prove the existence of God. You must also prove that this God thinks, acts, has objects, ends and aims. This is somewhat difficult.

What a mouthful of logic. It would be "somewhat difficult"

to twist this half page of silly reasoning into any consistency of thought. Having proven the existence of God, we are told that we would next be under the necessity of proving that he thought. In other words, it is necessary to add to the conception of Deity the fact of his thoughts as something totally distinct from his existence. No one will refuse to admit that this would be "some-what" more "difficult" to do than it is for Ingersoll to make a fool of himself in making the statement. Ingersoll's next audience would delight to hear him attempt a differentiation of God and his thoughts, or for that matter any being. Can anyone fail to pity the author of the philosophy under consideration, and the poor audiences imposed upon?

But soberly, why the necessity of predicating thought or action or purpose of God since it is impossible even to conceive him? But Ingersoll has indicated the very relations of which the infinite should consist, and these are exceedingly conceivable. Then what about the inconceivability of the infinite? These are very definite distinctions into which the orator has entered, and it is strange enough since this Deity can be nothing more than a guess. And though we should accept that it may be difficult to "prove" these things concerning the Infinite, it is not difficult for Ingersoll to represent their necessity in the conception of the Divine. This same point will be developed in a manner still more fatally against his position in a few moments.

Ingersoll—Now, it must be admitted that if an Infinite Being is the author of the Bible, he knew all sciences, all facts and could not have made a mistake. . . . Nothing can be clearer than this.

Grant it; but how can this be so clear to Ingersoll when he cannot even conceive of an Infinite Being? How does he know so much about the Being he has just told us we can have no conception of at all, and concerning whose existence we can never know whether the facts will tend to prove or disprove? Is not this certainty about the most uncertain thing very ludicrous? Again, how can an agnostic of Ingersoll's type "prove" that the Infinite knows all about the "sciences" and "all facts" when this would require such a Being to be capable of thought? For a few moments ago we had from his brain that blossom of logic, that it would be necessary for us to prove that this God thought

even after we had proved his existence. And this he told us would be somewhat difficult to do. But there is now no need of our doing it since Ingersoll has predicated in the most certain manner these things of the Deity. May we not ask him how difficult it was for him to do it? Is it not evident that our agnostic knows a good deal about the Being of whom he declares we can have no conception? Would not this man be an amusing addition to a body of philosophers who knew something of accurate thinking? It would at least have the merit of furnishing some light entertainment in the midst of solid thought. After all, can anyone believe that this orator is any more than an evening's diversion whenever heard from.

Ingersoll—Was Jehovah a God of Love?

But what point has this question any more than any other, since the Infinite can never be more than a guess? Why should we know him to be or require him to be a God of love any more than a God of anything, since he is beyond conception? But to require him to be a God of love is to invest him with something exceedingly conceivable. And yet Ingersoll is too blind to see that he is reasoning on the very basis he has condemned and disapproved. Is it not laughable to see a lawyer build up a case on the very evidence he has destroyed. What right has he to declare that such a Being should know all sciences, and facts, and be infallible, and possessed of love, when it is even impossible to prove that he "thinks"! What fine fare Ingersoll's audiences have dished up to them at a good round sum each night.

Ingersoll—If Christ was mistaken, certainly he was not God.

But why not God, as well as a guess? The latter is a non-entity as far as we are concerned, so how does Ingersoll know what God might be? Thus, whatever else Christ might have been, if in any particular he was mistaken he was less than any human conception—a mere guess. Will Ingersoll tell his next audience how he found out all about the Infinite? Had he better not write a commentary on this lecture and elucidate some of the points? There would be one serious difficulty in doing that: He could not possibly save his lecture without misrepresenting himself.

Ingersoll—Of the order of events—of the unbroken and un-

breakable chain of causes and effects—the people had no knowledge and no thought.

How much more about this does Ingersoll know than the Jewish people did? To any person knowing anything of the peculiar tendencies of modern philosophy, concerning such questions as the Absolute, Causation, etc., this last quotation must appear very ignorant. So events have an order. But the alternative of design is chance, and chance is the antithesis of order. Will Mr. Ingersoll tell us who did the ordering? He might as well for he has unwittingly told us a great many things about the Infinite which most completely overturn his agnosticism. Again such a theory of cause and effect as he has given us would land any philosopher who understood the philosophical meaning of his words, directly in ontology. He would expect to be an honest man and build up a positive theistic system. Again, it is obvious, that our sceptic has no knowledge of the principles of that he professes to be. On the grounds of common scholarship it is simply disgusting to read sentence after sentence of a philosophical quack, who does not understand the a. b. c. of his subject. The man has shown a large interest in babies. It will be better for him to remain in the nursery of thought for a while yet, until his powers mature along these lines.

Ingersoll—If Christ was in fact God, he knew all the future. . . . He knew how his words would be interpreted. . . . Why did he not speak?

These passages have already been treated. Ingersoll has attributed to God Intelligence and Feeling. He now demands of him the exercise of Will. Very conceivable is he not? It is difficult, you must remember, to conceive that he even thinks, but he can predicate of him the whole trinity of consciousness. Did ever a man who had any claim on public attention write more nonsense within a limited space? Would it be easy to find in a work of the past generation a worse combination of jargon, misrepresentation and logical ignorance? This conglomerate may pass muster among ignorant sceptics who read nothing but the Commandments of Ingersoll, but intelligent people will have no difficulty in seeking the charlatan, and will not be influenced much by his absurd quackery no matter at what price he may peddle it around the country, introducing himself at the same

time as the only one capable of telling the truth on the Bible. It is a good thing for him that he endeavors to produce that impression of special honesty before he begins his lecture, for it would certainly never be imagined of him after he had got through. Since he has succeeded so discredibly with the Bible we would sincerely advise him to take another tour, and try and tell the truth on himself. It would certainly draw a crowd of his readers and have the additional advantage of being a "new lecture."

[TO BE CONCLUDED.]

REPLY TO PROF. OSWALD'S NOV. ARTICLE.

By REV. DR. KAYE.

WHEN these criticisms began in the Magazine I deplored the fact, that but five hundred words would be allowed me for reply to Prof. Oswald. I now realize more than before that the space has been abundant considering what I have had to reply to. Ingersoll's lecture from beginning to end contains no "arguments" hence there were none to answer. In this I am glad I have not made the disgusting blunder that has appeared a hundred times in the Magazine on this point, for in that case I would have been laughed at by the Chicago Press that criticised Ingersoll's last lecture in the city a few weeks ago, in declaring it to be but a rehash of other lectures, which is true of every lecture; and when the Chicago Press discovers that, then it is certainly late enough for anyone to accept it. While there were no arguments to answer, there were many things to hold up, and foolish self-contradictions and misrepresentations to expose in proper terms. I understood that Mr. Oswald was secured to answer the positions taken relative to Ingersoll's claims. In this I have been woefully disappointed, as have a large number of "liberals" who have spoken and written to me of the matter.

Did he answer the point relating to Polygamy? Why yes, he gave us his dissertation on the Middle Ages and Galilean Buddhist, but since that time we have not learned from him which of the six passages that treat of the subject established that institution.

Did he answer the charge against Agnosticism respecting ultimate principles? Why certainly, if the parrot reiteration of "anti-naturalism" is to be understood in that light then it has been most exhaustively answered. From the amount he has harped on that expression without saying anything on the subject, I have concluded long ago that his instruction in philosophy was broken off after that term was learned.

Did he reply to the destruction of Ingersoll's claim relative to the Agnosticism of the book of Ecclesiastes? If saying nothing at all about the matter was an answer, then it was answered like the rest with the chestnuts of Middle Ages, Galilean Buddhist, Mental Prostitution, etc., not forgotten.

Did he reply to the point of the early witnesses of the Gospels in opposition to Ingersoll's claim? Why, yes, if hunting up a great number of other "Acts," etc., that had nothing to do with the subject, together with a great lot of ridiculous twaddle spun out of an active imagination, constituted a reply.

Did he reply to the position against Ingersoll's lying claim, that the Synoptic Gospels knew nothing of the Atonement—nothing of salvation by faith? If the usual reply involving the Middle Ages, Galilean Buddhist, Mental Prostitution was to the point, then we were certainly squelched. An additional tableau, however, was introduced in his performance, i. e., the spasm on seeing the word "Synoptic" and the character "Apocalyptic Jack."

This, patient reader, is a summary of the liberal side of the question. We keenly appreciate Mr. Oswald's position in being appointed to uphold Ingersoll's trash, but then we should not be blamed for thinking that he should have said *something* on the points against him. It would delight our heart if he would reject Ingersoll's positions under notice or maintain them by the facts, historical and Biblical, and in such a manner that he really could distinguish the simple fact that there was a difference between principles and persons, between Christianity and the Middle Ages.

THE BIBLE CONTROVERSY.

BY F. L. OSWALD, M. D., A. M.

VI.

“**A**NOTHER fakir of this neighborhood has come to grief,” says Victor Jacquemont in the chronicle of his Asiatic travels; “the spirit moved him to run amuck with hosannas and a hackberry club; but when the latter was applied to his own back, the former turned into howls of mingled rage and surprise.”

Even thus the replies to his attacks upon Colonel Ingersoll would seem to affect Bro. J. R. Kaye, if it were not constantly becoming more probable that he has deliberately incurred a controversial thrashing for the ultimate purpose of posing as a martyr of Jesus and invoking the tears and shekels of the orthodox.

That the quest of truth had anything to do with the motives of his enterprise can no longer be imagined by any intelligent reader of his effusions. From a defender of priest-craft myths we could not fairly suspect anything but fallacies—though fallacies, perhaps founded on unconscious prepossessions, and as such possibly propounded in good faith. But thus far our Wisconsin Crusader has treated us to nothing but a mixture of pre-mediated sophisms and baseless vituperations. An analysis of his method will show that he supports his invectives: (1.) By irrelevant twaddle:—Inferences absurdly inconsistent with his premises. (2.) Garbled quotations. (3.) Fictitious misunderstanding. (4.) Evasion of essential problems. (5.) Little pre-arranged loopholes of escape, such as the almost invariable omission of quotation marks, and the precautionary allusion to possibly non-authentic versions of Ingersoll’s lectures, in his first epistle.

But besides, his two last installments of “Replies” abound with statements which, in the light of preceding numbers of the Magazine, become either untenable or wholly meaningless. For what purpose, for instance, did he assert on page 560 of the October number that the “early church” had been beforehand with me in exposing the frauds of the patristic writers? Does he propose to deny his knowledge of the fact that the canonical authority of the fathers was upheld by most protestant theologians

of the eighteenth century and is still maintained by the Catholic church? Or has the elimination of the apocryphal "Acts" (mentioned to illustrate the credulity of the birth-time of the Christian scriptures) anything to do with the pious fictions of the mystagogues which Bro. Kaye had cited as his own witnesses?

On page 679 of the November No. Bro. Kaye denounces the audacity of Mr. Kirk for venturing to call attention to certain irreconcilable differences between Ingersoll's lecture and his critic's quotation. That quotation, he informs us, is based upon a remark before a Wisconsin audience, and adds that though he might consent to his vouchers being examined, he should prefer that "fair-minded men act as the examiners." Men whose minds have not been warped by the rationalistic prejudice of considering consistency a test of truth? Has Bro. Kaye forgotten his boasted possession of the authentic version—implying the precaution of having selected his excerpts from texts sanctioned by the *imprimatur* of Ingersoll's publishers or a self-respecting newspaper editor? When asked to rise and explain he pretended to understand my remark to refer to a difference in the use of italics, and now, when pushed in a corner, he falls back upon special data of his Wisconsin sources of information.

On page 629 of the same number he complains that "certain problems having been presented to test his (Oswald's) ability to think normally, *he has invariably turned away and displayed a strange mania for other subjects.*" The italics are mine. Now this assertion was written in October, and after the publication of four numbers of the magazine, in which I had discussed not less than thirty-eight of Bro. Kaye's arguments or pseudo-arguments. In other words, when my critic penned the above lines he *knew* that he was guilty of a thirty-eight-fold—what shall we say? "Turning away," from the actualities of this Vale of Tears, called the secular universe. In his future polemic efforts our Wisconsin successor of St. Jerome had better avoid the risk of collision with mathematical facts.

"He talks incessantly of the Middle Ages," wails Bro. Kaye. Having gratified his preferences by a discussion of strictly modern topics, we will now return to the investigations of the past.

In his criticisms of the Christian ethics, Ingersoll repeatedly

points out the anti-industrial tenets of the New Testament and its preposterous denunciations of individuals addicted to the pursuit of earthly prosperity. "Then what a hypocrite he must have been," says our pious juggler for Jesus' sake, "in spending such delightful seasons with Martha, Mary and Lazarus. What duplicity was he capable of when he wept at the grave of Lazarus, and being so much of an enemy of his brought him back into the world to continue to enjoy his company."

A successful, well-to-do family? Does the New Testament mention a single fact to warrant that inference? Does it not rather record circumstances implying the probability that the family was too poor to employ servants, since Martha had to neglect the conversation of her guest in order to minister personally to his creature comforts? A "successful" family? More Wisconsin revelations we suppose. A gang of spook-hunters, depending for survival on the proceeds of their mendicant enterprises, could, of course, not limit their visits to the homes of the utterly destitute. But unless the memory of the evangelists is as treacherous as that of Bro. J. R. Kaye, Christ lost no opportunity to rebuke the pursuit, nay, the very possession of wealth. "First go and beggar yourself," or words to that effect, he tells a well-to-do youth who comes to crave admission to the circle of his disciples. "It is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of heaven."

"He said nothing about the duties of nation to nation," says Ingersoll; "nothing about the duty of king to subject." "Render unto Cæsar the things that are Cæsar's," replies our trickster for the love of Christ's sake. "This has been sufficiently discussed and Ingersoll's ridiculous blunder has fully appeared." Bro. Kaye might as well have quoted a passage from the Edgerton market-reports. What on earth or below earth has the tribute penny to do with international ethics or with a king's duty to his subjects? Or does Bro. Kaye hold with Ablegate Tetzels that all such matters are problems of revenue only?

Ingersoll: "Nothing about intellectual liberty."

Kaye (quoting the New Testament): "And ye shall know the truth and the truth shall make you free."

Know it—how? From scientific investigation? Oh, no. Hades or implicit submission to dogma. For eighteen hundred

years theologians have inculcated blind faith as a cardinal duty and denounced free inquiry as an unpardonable sin.

Ingersoll: "He said nothing about the sacredness of the home."

Kaye: "The matchless picture of the Prodigal Son, Ingersoll probably has not read carefully. "Where Christ is not King, woman is not Queen."

Another reply that might be mistaken for a burlesque on theological polemics. What has the Prodigal Son or the conniving prodigality of his father to do with the sacredness of the home or the prestige of woman? "If any man come to me," says the alleged apostle of domestic happiness, "and hate not his father and mother, his wife and children, etc., he cannot be my disciple."

"Suffer little children to come unto me for of such is the kingdom of Heaven," quotes Bro. Kaye. Yes, and in obedience to that behest millions and millions of children were dragged from happy homes to the slavery of a convent prison; millions of parents were made childless. Even now in the dawn of the twentieth century millions of youngsters are chased from their playgrounds in the woods and sunny fields to the myth-and-microbe choked atmosphere of sabbatharian boy-pens to develop the habit of contribution-box-filling self-denial. "Of such is the kingdom of heaven;" while Bro. Kaye & Co. divide their earthly assets.

After an exclamatory protest against Ingersoll's temerity in comparing the apostle of Nazareth to the sages of the Past, our Knight of the Holy Trick-Mule skips over to Old England to avail himself of the recent decease of Prof. Thomas H. Huxley. "Ingersoll," he informs the American public, "in a fit of religious biliousness tears the Bible in pieces and throws it to the winds, but Mr. Huxley, the calm scholar and educator, retains it with a profound conviction as to its necessity, recognizing at the same time the place of the religious feelings in being fundamental to all forms of conduct, and this Bible as being fundamental to the religious. Does not this excellent concession to the Bible, by an Agnostic, of which Christ is the central character, stand in strange contrast to any page of this notorious lecture?"

The "Bible of which Christ is the central character," i. e., including the "New Testament," defended by the man who immortalized himself by the demolition of nearly every one of the tenets which the Rev. J. R. Kaye has attempted to defend!

With or without the plan of eventual reference to Wisconsin sources of information, Bro. Kaye might as well have assured us that President James Monroe privately favored the surrender of the original thirteen states to the government of the Czar. Indeed, with all due allowance for the merit of pious frauds a manufacturer of evidence for the precious Messiah's sake might as well have tried to persuade us that Jordan Bruno was a secret convert to the doctrines of Romanism. Since the days of Julian, that hideous mixture of fraud and life-blighting delusions known as the dogmatic system of the Christian church, had no more formidable, no more consistent and uncompromising foe than Thomas Huxley, the father of Agnosticism. His polemical writings have dealt supernaturalism a blow from which it will never recover; at the mention of his name the forty-parson power howls of hypocrisy sink to whispers; his spook-dispelling voice, like that of the wizard Merlin, still speaks from his grave.

"The foundation of morality" he says, "is to have done, once and for all, with lying, and to give up pretending to believe that for which there is no evidence." "The safety of morality lies neither in the adoption of this or that philosophical speculation or theological creed, but in a real and living belief in that fixed order of nature which sends social disorganization upon the track of immorality, as surely as it sends physical disease after physical trespasses. And of that firm and lively faith it is her (Science's) high mission to be the priestess." "In the interest of scientific clearness," writes this alleged champion of Bro. Kaye's Bible, "I object to say that I have a soul, when I mean all the while that my organism has certain mental faculties, which like the rest, are dependent upon its chemical composition, and come to an end when I die; and I object still more to affirm that I look to a future life, when all that I mean is that the influence of my sayings and doings will be more or less felt by a number of people after the physical components of my organism are scattered to the four winds."

In other words: Thomas Huxley declined dogmatic compromises which Voltaire, Rousseau, Payne and Frederick the Great would have accepted without hesitation. He was a radical among radicals, and his summary confession of faith seems specially intended to baffle the tricks of post-mortem slanderers.

Perhaps Bro. Kaye will infer Huxley's conversion from the sentimental twaddle which poetic relatives proposed to inscribe on his tomb. The shifts of the pious are incalculable. When La Mettrie, the boon companion of Frederick the Great, was writhing in the agony of his last disease, he could not always suppress a moan; "Jesus-Marie!" he groaned after the manner of his French-Catholic birthland. "Ah, vous voila enfin revenu a ces noms consolateurs," observed one of the two Jesuits who had sneaked into his sickroom, and soon after circulated a report that the dying Freethinker had recanted his errors before two witnesses.

"Why did Christ not speak if he was God?" asks Ingersoll; in one of the most eloquent passages of his masterpiece lecture; "he knew what crimes, what horrors, what infamies would be committed in his name. He must have seen the horizon of the future lurid with the flames of the auto-da-fe."

In reply the Rev. J. R. Kaye resorts to the puerile sophism of pointing out the inconsistency of an agnostic pretending to know anything about the omniscience of the Deity—as if he did not know very well that Ingersoll used the word "God" in the hypothetical, Christian sense.

"Why did he not speak? Now there is no question about one man in this country who speaks," continues Bro. Kaye, "nor does he speak for nothing. If you imagine he does, you go to the theater where his shingle is hung out for an evening during these hard times, and you will come away a sadder but a wiser and richer man." (Notice the logic of the last two words since the supposed would-be dead-beat comes away just as rich as he went). "Will his words sink into the ages as stimulating and revolutionary?" (Those of the Galilean emissaries did so only through the pushing power of the Buddhism, in rear of them). "They are running a better chance of sinking into hell in the heart of some mother's boy who treasured them up and practiced them in very unworthy conduct."

Unworthy conduct? Preferring a football meet to Bro. Kaye's Sabbath-school, we suppose, or kicking the enterprise out of some juvenile Ananias, before he got a chance to start a Christian Evidence Factory?

The repeated allusion to Ingersoll's venality can have been inspired only by a similar feeling of personal grievance. Perhaps

some of Jerome Jr.'s Wisconsin relatives preferred the Milwaukee auditorium to an Edgerton fish-story booth. Does Bro. Kaye not know that Colonel Ingersoll has delivered more free addresses, inauguration speeches and funeral orations than any ten professors of theology in or out of Wisconsin?

In accepting a compensation for his more formal lectures, Ingersoll has merely availed himself of a right granted to public orators in every civilized country of the world.

And he has exercised that right, not as a hireling of Jesuitism, not as a pettifogging, prevaricating pimp of the Anti-Progress League, but as a manful champion of Reason, Science and Intellectual Emancipation.

[TO BE CONTINUED.]

THOMAS PAINE IN FRANCE.

THE REPUBLICAN INTERNATIONAL STATESMAN.

By T. B. WAKEMAN.

THE Life and Works of Thomas Paine give us the Romance of Republicanism a century ago, and the prophecy and forecast of all Republicanism to come. This is our reflection as we lay down the third volume of Conway's Works of Paine, just published (by Putnam's Sons of New York) giving his political writings from 1791-1804; and covering the period of his services in the French Revolution, and upon his return to this country. Read in connection with Conway's Life as a part the history of the most germinating epoch of modern history we recall no book of more absorbing interest or of a more instructive bearing upon our present day, with its confusing interests and duties. It seems as if a world that was, had been exhumed, and found to be the foundation of the Republic we are trying to build. New facts and new views of the utmost importance are opened up to us on every side.

The first conviction is that the present generation has had no adequate or true idea of the leading part that Thomas Paine played in that great Drama of the Revolutions. From his works

and career, as revealed by Mr. Conway, we learn that he was the great popular Republican and International statesman of that epoch making time, but *consequently* of our time also, if republicanism is to be continued as the leading form of human government.

In this volume we have Paine appearing before us not only as the Reformer, and, therefore, as a moderate Revolutionist, but as the Practical Statesman of France, Europe and Mankind. The world may be safely challenged to produce a record more noble or brilliant. We may even say a more successful record. For civilization is now working out step by step the very same republican program that Paine originated, sketched out, and devoted his life to inaugurating. To be sure, about a hundred years of Federalist, Tory, Napoleonic, Bourbon, Imperial, and Papal reactions and survivals have intervened. But *now* America, England, France, and the rest of civilization following their lead, have still before them only an *enlarged edition* of the same problems that were met and solved by this Quaker American in "Common Sense," by the English Renovator in "The Rights of Man," by the French Statesman in the great "Constitution of 1793-95," and by the Positive Theophilanthropist in "The Age of Reason," by the Prophet of Co-operative and Protective Industrialism in "Agrarian Justice"—in a word by the great originator and architect (not only of iron bridges) but of the Republics designed to be federated into one great "Republic of Man," solving and directing the progress and destiny of our race.

We purposely drop the name of THOMAS PAINE in the above sentence, so that the problems and the means of their solution may strike the mind without prejudice. If the name of Benjamin Franklin could stand back of that sublime program with what gratitude and glory would it be hailed and treasured—with what willingness and devotion would its prophetic intimations, as practical guides to our future, be followed! It is this groundless prejudice which the reactionary Federalists, Tories, Aristocrats, Priests and Papists have thrown over the name of Paine that now stands, not a little, in the way of the progress of the human race. For no one has stated the Political, Social, Governmental and Industrial Problems as clearly as he in the language of the People, and no one has in the same language approached him in stating

the Republican solution, and the means whereby the Republic is to be defended against Kings and Priests, Plutocrats and Theocrats.

Mr. Conway's Life and Works of Paine have made it certain that the education of every young American or Republican is fatally defective unless he is well grounded in the historical value of the works of the great leader of the enlightenment of the American and European Revolutions from 1775 to 1804. The reactionary influences have therefore determined to bury Paine if possible in obliquy and oblivion. They have no other career to meet so vital among the people and so dangerous to them, hence by a conspiracy of detraction and silence they unite to prevent the awakening of the Republican Epimenides. It is very amusing to notice how deep and how far this unconscious conspiracy still extends through all of the continuations of the old schools of thought where it originated. The great English leader of the Papal Reaction against Republicanism originated by Auguste Comte has had occasion to tell in a splendid essay "What the Revolution of 1789 did." We have repeatedly given us (p. 177) the names of those connected with that epoch, viz: "Voltaire, Montesquieu, Hume, Adam Smith, Franklin, Turgot and Necker, Quesnay, Diderot, Condorcet, d'Argenson, Gibbon, Washington, Bentham,—Rousseau, Nabli, Mirabeau, Jefferson. Then he adds (p. 188) Bolingbroke, John Howard, (a *part of* Burke & Pitt) (!) Beccaria, and Galiani; Lessing, Goethe, Frederick the Great and Joseph II.—but not once is the name of Thomas Paine mentioned or even referred to. Yet such a book is published in 1874 by Macmillan & Co. under the title of "The Meaning of History." Are we to forget that it was the "Hero Author" of the Revolution who originated the Republics, named "The Religion of Humanity," "The Rights of Man," condensed the French Revolution into a Constitution with Condorcet, originated Positivism under the name of Theo-philanthropy and by his Agrarian Justice, the Industrial Republic of the Future! What is the use of leaving the great Hamlet out of the Play? Was it done to justify Prof. Nordau in pillorying what is called "History," especially as neo-Papists write it, as among "The Lies of Civilization?" But this English Professor has been entirely eclipsed in obscurity by an American Anti-Comtian rival, an apparent historical successor of

our New England Federalists, who has actually achieved and printed the last School-History of the United States in which the name of Thomas Paine does not appear at all! This author should never be compelled to do anything like the burning of the Temple of Ephesus to gain immortality. This omission should make the name of *John Fiske* as enduring as the name of *Thomas Paine*, the Founder of the Republic of the United States and of the World.

The real ground of this conscious or half conscious hostility to Paine is at bottom a hatred of Popular government, which he represented, and yet represents with the people. Every form of Aristocracy, Plutocracy, Papacy, Priestcraft and vested Social or property interests, and all of the semi-pensioners and apologists of such, are abashed and fear to be brought into contrast with the fearless veracity of this first-hand soul, who in his own words founded "The Republic of Man" upon "The Religion of Humanity." As James Parton, the historian, once said, "When you strike a History of the United States, just turn to what it says about Thomas Paine and Thomas Jefferson—that will tell you whether it is for or against the Republic."

The publication of Paine's works at this period is, therefore, most useful and opportune for the reasons above intimated. The vested interests who run our religion, society, education and government are throwing it into the air that Democratic Republicanism and society might have done very well for "our Fathers," in their primitive ignorance, but *now that* is all of the past and only "a strong government" of a plutocracy, backed by a strong Religion, with a Papacy back of it, can be of any value against communism and anarchy. "The unsuccessful" must be kept poor and ignorant, relieved by such wages, provision and charities as the Bankers, Monopolists, Captains of Industry, etc., who are "God's stewards," as the Pope says, may vouchsafe to them. In a word, the polity of plutocracy is the certain revival of the Papacy with an industrial feudal system of small states controlled by an oligarchy of monopolists and dependent priests, either with or without theology. The people are to be subjects, the "God majority dethroned," and the ballot, either for man or woman, is to be a dream of the past Republic.

Against this Papistic plutocratic reaction, the Democratic Republic originated and founded by Thomas Paine stands solid—as

the only sure hope of the human race.* All popular agitations and reforms which are not under, and parts, and betterments of, this "Republic of, for, and by the people" as Jefferson, Webster and Lincoln said it, are used by these reactionary influences to bring forward its opposite. To see clearly our way out of the confusions of the present, which are enough "to deceive the very elect," there is nothing more healthful than the instinctive insight of Thomas Paine who was constantly exposed to similar distractions, in America, England and France. The present volume—shows how he stood for the Republic in France, and no grander instance of sound, safe, conservative and exemplary statesmanship can be found in history. He showed how a Democratic Republic should be firmly founded upon the Religion of Humanity—and in this he has as yet no successor! He was called, while England was blazing with burnings of him in effigy for his Rights of Man, to the National Convention of France as "an advising statesman" by no less than five constituencies, an unparalleled honor.

What was his first lesson to them? He told them that he came to aid them to establish a Republic as a permanent government of the French people. This third volume opens with a "Proclamation of the Republic," the first thing of the kind ever seen in France. It was drawn by Paine's own hand and posted throughout Paris as soon as the king had vanished. (1791.) Paine then wrote to the French people most vehemently, as the succeeding documents show, not to recall the king, but to let him go and to get the Republic at once on its feet. Against his advice and protest the king was recalled, and much time spent and lost in fooling with him and getting his head off. Against all of which Paine earnestly protested and advised that the king be sent to America to be made a useful man of if possible. The result was that, as beforetold, in consequence of his execution, there could not be a "regicide peace," and all Europe was combined against the Republic. Then came the efforts to run the Government in a hurricane by "a reign of terror," and "revolution" as a regular means of government, and without thought of the Constitution which Paine and Condorcet had prepared—one of the best and ablest documents ever drawn up. Then Paine and

*See our prior Articles in this Review in proof of this.—F. T. Mag. for 1894.

the Girondists were made to await their speedy end in prison. Paine was included, because the English had control of Governor Morris, the traitorous American minister of that time, so that Robespierre had it announced that the arrest of Paine was "in the interests of *America* as well as of France" (p. 163). For eleven months Paine lay in prison expecting death daily, and saved only by a sickness that brought him to death's door, and "a special Providence" of a chalk mark accidentally made in the wrong place.

It is now shown that Morris deceived Washington and prevented Paine's release, but Paine justly thought that Washington did not do his duty, and was guilty of gross ingratitude, so upon his release Paine who never blinked anything, by a letter, which is still most interesting reading, told Washington a fearful amount of truth. Paine was recalled to the Convention by a unanimous vote, and gave them July 7, 1795, the advice of a statesman on the adoption and administration of the constitution, nor less was his service in publishing his great industrial work "*Agrarian Justice*."

But soon the spectre of Napoleonism fell across the possibility of a constitutional Republic. Until that spectre made the end of all of the forms of Republicanism, Paine remained in France as the private adviser of Minister Monroe and President Jefferson, and in the absence of a Minister, he practically acted for the United States. In 1804 a ship of war, as ordered by President Jefferson, enabled him to escape the search of English vessels for him, and landed him on the ungrateful shores of the land of his sacrifice and love. He was met with obliquy abuse and personal violence unparalleled. But he was always able to send as good as he received, and the spicy letters with which he answered the Federalists and Priests show that the fire of his genius and the devotion of his heart to Liberty had in no wise failed. "The Abdiel of Republicanism," he was rightly called, among the faithless he stood, an example of faithful Republican consistency, that only the more surely brought upon him the slings and arrows of ungrateful bigots, Tories, deserters and hypocrites.

But the next volume, which will give us Paine's "Religious" works, and the reasons for, and effects and bearings of them, and of his last fight for mental liberty in the United States, we must in no wise anticipate. The present volume is enough to fill Americans

with wonder, gratitude and serious thoughts for many a year. Were we to fix upon any one of those scenes of wonder and horror through which he passed, as a permanent memory, it would be his speech and appearance in the convention to save the life of the King. A grander subject for an historical painting could hardly be found. He saw that not only the life of the King, but of the Republic was at issue, and knowingly, he placed his own life at stake to save both. Where can we find a nobler instance of wise Statesmanship and heroic sacrifice? Where is the brush of the artist that will forbid mankind to forget it?

REV. DR. KAYE AGAIN.

BY JUDGE C. B. WAITE.

IN his second reply, Dr. Kaye shows, unmistakably, that he feels wounded. But what did he expect, when, with drawn dagger he leaped into the free thought arena? If he finds himself hurt, let him still stand up to the fight, like a bold Christian warrior, and not go about exhibiting his wounds and asking for public sympathy.

I have no criticism to make upon the style of his last article. If he has devoted a good deal of space to the calling of names he is somewhat excusable, having done it while smarting under castigation. His attacks were not so coolly malicious as were those upon Ingersoll.

So far as the argument is concerned, there is little more to be said except upon one point, that is, the difference between a variance and a contradiction. This difference I cheerfully recognize; also I accede to the proposition, that in order that two statements shall be contradictory, the one must exclude the other. But in what sense must it exclude it? It need not be an absolute and mathematical exclusion, but only an exclusion according to the course of nature, and according to the course of human events and of human conduct.

Let me illustrate: A, B and C reside in Chicago and are acquaintances. A and B meet one morning, and A says to B, "C

started for New York last evening." B replies, "No, he started last evening for St. Paul." Now, it is barely possible that C may have intended to go to St. Paul by the way of New York, or to New York by the way of St. Paul; but either of these suppositions is so unlikely, and so out of the ordinary course of human conduct, that the two statements may fairly be said to be in contradiction to each other. So it may be admitted to be barely possible that there could be an earthquake at the crucifixion and another at the resurrection, and yet that neither the author of Mark nor of Luke nor of John should say anything about it; but it is improbable in the very highest degree. If these historians were not merely romancers then they are supposed to know what they were writing about. If there was an earthquake they would be supposed to know it. If there were two earthquakes it would be morally impossible that they should not know of either. How remarkable that any one of the writers should omit either earthquake—how much more remarkable that he should omit both—how much more remarkable still that all three should omit either earthquake, and finally, is it not in the very highest degree surprising that all three of the historians should omit both?

Dr. Kaye, in order to break the force of the second earthquake, says the Greek verb means more strictly, "had been." In this he is quite mistaken. The Greek sentence is, "Kai idou, seismosegeneto megas;" and is correctly translated "And behold, there was a great earthquake." *Egeneto* is the 3d person singular of the 2d aorist of *gignomai*, "to be, to become." It is true the Greek aorist is sometimes used like our pluperfect. But it is not so used here. The form of the verb *gignomai* as used in this passage, is common with Greek writers. Thus:

"Heemera egeneto;" "It was" or "it became day."

"He oikia tou strateegou egeneto;" "The house became the general's."

The same use is made of the same tense of the verb in the same chapter of Matthew, 4th verse:

"Epeistheesan hoi teerountes, Kai egenonto, (3d person plural,) hosei nekroi."

"The keepers did shake and became [not had become] as dead" [men.]

And in the preceeding chapter, 45th verse, precisely the same form of the same verb is used in the same way.

"Skotos egeneto epi pasan teen geen."

"There was [not had been] darkness over all the land."

But it is not necessary to resort to philology to determine this question. The author of Matthew states that after the crucifixion and burial, the sepulcher was made sure, and the stone sealed. This was to magnify the importance of the second earthquake, which had for its very purpose, the breaking open of the sepulcher. It is impossible, therefore, that the author could here have referred to the first earthquake.

The statements by the author of Matthew, are, therefore, contradictory to those of the other historians.

This use of the word "contradiction," is not only in accordance with common sense, but it is also in accordance with the lexicographers. Webster says:—

"Contradiction; 1, An assertion the contrary to what has been said or affirmed; denial. 2, Direct opposition or repugnancy; necessary inconsistency; incongruity or contrariety of things."

The German equivalent is "widerspruch," and the definition is "contradiction, gainsaying, opposition, inconsistency, discrepancy."

This use of the word is sufficient to justify not only the statement of contradictions in reference to the earthquakes and the scenes at the alleged resurrection, but also in reference to the presentation of Jesus in the temple while he was on the road to Egypt—that regarding the difference in the time of the birth of Christ—the discrepancy in the bearing of the cross—the eclipse of the sun at the crucifixion, and the exploit of Jesus in riding the two animals, which, though not absolutely impossible, is not only so improbable, but so extremely ludicrous, that one would suppose nobody, especially a theologian, would wish to harmonize the scriptures by admitting that such a feat was performed by the Saviour of the world.

But not all of the contradictions are of this character. In some of them there is in the one statement an absolute "exclusion" of the other in the most rigid sense of the term.

For instance, in regard to the time of the crucifixion. However long Jesus may have hung upon the cross the crucifixion

itself was all within a half hour. If, then, it occurred at the sixth hour it is absolutely impossible that it occurred at the ninth hour; and if it was at the ninth hour it is absolutely impossible that it was at the sixth hour.

So of the ministry of Jesus. If it lasted but one year, it is absolutely impossible that it lasted three years. "But," says Dr. Kaye, "there is a difference between certain gospels representing *one* year of Christ's ministry, and representing that *there was but one year.*" True, they do not say in so many words, there was but one year. But they relate the commencement of his ministry, follow it a year, and they then have it end in his crucifixion. Is not that saying it lasted but one year? Did the other two years of his ministry take place after his crucifixion?

The subject of the Muratorian Fragment I am not disposed to pursue further. I would gladly accept the half-way apology Dr. Kaye has made, if, in attempting an explanation, he had not made another misstatement; giving incorrectly what he said in his first article in quoting from the History; stating now that he referred to a passage in the History which he did not refer to at all. However, let that pass. The difficulty he experiences in trying to make correct statements, must be attributed to his theological education.

Dr. Kaye asks me to prove that Cyrenius was not governor of Syria twice. I could safely enough admit that Cyrenius had previously been governor of Syria, and the difficulty would not be obviated. The trouble caused by the statement in Luke in regard to the taxing, would still remain. The taxing did not take place in the time of Herod. And if Luke was referring to the same time with Matthew, then, even if Cyrenius was governor of Syria, it being before the province had been united with Judæa, what would be the sense of Luke stating who was governor of Syria, when relating events which took place in Judæa?

In his last paragraph Dr. Kaye gives notice that he is going to "bear down heavily" upon me. This reminds me of the boy who made some marks on a slate and wrote under it, "This is a horse." If they had not been notified that he was going to do so the readers of the Magazine never would have known that the Doctor had borne down heavily.

I have no unkind feeling toward Dr. Kaye. Good will result.

from these discussions. They will prove to be educational to him. Of course it is not to be expected that he will acknowledge it at once. But whoever may follow his future career will find him after some years holding and advocating opinions far in advance of those which he entertained in 1895.

CHICAGO, Nov. 15, 1895.

THE BIBLE DEBATE.

A SYMPOSIUM.

BY IRA BROWN.

MY opinion of the debate now going on in this Magazine is that while both disputants are extremely able men there is no chance of the reverend gentleman defeating the invincible professor who has all the facts and arguments while his opponent is handicapped by the fact that Christianity is not a religion of much of anything other than emotion. And yet the Dr. makes a few good points relative to the early origin of the New Testament. But he spoils everything by imitating the champion abuser, H. L. Hastings, and I have no doubt but he has read that so-called "anti-infidel's" "Inspiration of the Bible," which reads a good deal like his own attack on Col. Ingersoll.

Let me advise the Rev. Dr. to present what argument he can for a weak cause and lose no time in abuse. He is really a great man, I believe, and I trust he will write in the future as becomes a gentleman.

BY IDA BALLOU.

The discussion between two great men like Prof. Oswald and Dr. Kaye—upon one hand, scientific treatment of what he aptly terms "heterogeneous" and of the other, bitter, satirical and malicious, forms an interesting study. We believe that Dr. Kaye well illustrates the old adage that "fools will rush in where angels fear to tread." There are not many who have the temerity to call such a colossus of agnosticism, "bad names" lest they be thought ridiculous. But Dr. Kaye's scorn of a liberal public's sentiments only equal the scorn they feel for a man who will stoop to hide behind petty meanness a professed devotion

to truth and loyalty. And Dr. Kaye is but a type of the general Christian in debate. Completely routed by logic, their only resource lies in falsehood and satire. These are but poor arguments to bring before an investigating class of people determined to get at the truth.

We have many such—and with a few more, that old conglomeration of absurdity and exaggeration, familiarly known as the “Holy Bible,” will drop out of the ranks—leaving let us hope room for more liberality and largeness of heart.

To our mind Prof. Oswald has already defeated his “great” opponent. Dr. Kaye’s concluding arguments can be nothing but a rehash of his former assertions. “Honest judgment,” “telling the truth,” “careful investigation,” etc., are but words, words, in the mouth of Dr. Kaye. From the first he has shown a disinclination for any of the commendable qualities, but lost no time in flinging pebbles at the opposing mountain.

Dr. Kaye’s grieved utterances recall to our mind that inimitable cartoon of Watson Heston, wherein he humorously says: “Boo-hoo! that horrid Ingersoll has been hurtin’ our feelin’s agin.” We do not, however, cite this in an endeavor to lower any dignity Dr. Kaye may possess in the eyes of his readers.

Of course, we know that the genial colonel *has* an embarrassing faculty of dealing hard blows, but the clergy in endeavoring to retaliate and heap abuse upon their laughing quizzer only exhibit their moral littleness. Hence, if dignity is a quality to be preserved, it would be advisable for these exponents of a by-gone theology to retire within themselves and maintain as it were, a golden silence.

BY EUGENE A. BARTON.

If you will kindly allow a little space in your valuable symposium for the views of an independent onlooker, I will attempt to portray the effect the present Bible discussion has had upon a conscientious student of history and sociology. One who has no religious creed to maintain and no apostles of Atheism to defend; who in his search amidst the ruins and dust of antiquity for evidences of man’s slow and painful evolution, has ever tried to follow the clew of truth through all the wandering mazes of religious myth and secular legend which constitute so large a part of history.

The varied letters of commendation and approval from press and platform preceding the discussion gave abundant assurance that each side believed its champion to be splendidly qualified for the contest, and whatever they present we are bound to accept as the best and strongest that can be brought forward in defense of their respective positions. Throughout the discussion Dr. Kaye has shown himself to be a keen and logical reasoner, a profound student of philosophy, and a master of theology.

It is to be regretted that his zeal and fervor have led him into sarcasm and denunciation, but we must not forget that to him, as to millions of others, the dearest thing on earth is the love he bears the "Galilean Buddhist;" and when that love is trampled in the dust, and its object held up to scorn and contumely, a Christian soul is stirred to its lowest depths. It is difficult for me to see why Kaye should be so viciously condemned for his personalities, hurled at the face of the living, while Oswald is lauded for those he heaps on the graves of the dead. It is surely bad enough to charge living idols of agnosticism with ignorance and dishonesty and falsehood, but to hurl at the memory of Christian heroes the terms of "whining Galilean" and "Apocalyptic Jack" is infinitely more undignified and vulgar.

Again, the Rev. Dr. has not, perhaps, confined himself quite closely enough to those features of Ingersoll's lectures that touch the most vulnerable part of the Christian's bible, and has spent too much time upon the great orator's "rhetorical effects," which were probably never seriously intended for arguments. In fact, he has taken Ingersoll too seriously. He has mistaken the Colonel for the Webster of agnosticism, when in truth he is only the Eli Perkins of infidelity. On the other hand, Prof. Oswald has done a great deal of aimless wandering from the subject in hand. In some respects he would make an excellent preacher himself; he can state his text and then forget it as completely as the most absent minded of them all. If one confined himself entirely to the reading of the Professor's criticisms he could arrive at but one conclusion, and that would be that the discussion in hand was upon the morality and manners of the Middle Ages. Like Cato of old who could not rise in the senate to talk upon any subject, whether it be the magnificent condemnation of a traitor or a motion for adjournment, without making the burden of his

speech that same old refrain he had sounded for years, "delenda est Carthago!"

So this modern critic cannot get fairly started before that awful spectre of the "Middle Ages" glides in and "shakes his gory locks." But the likeness to Cato ends with this one particular, and in fact it does not hold good even through this one alone, for Cato had a *purpose* in his seeming madness, and he accomplished it, too. The Prof. has evidently not reviewed and "criticised" any of the many archeological, anthropological, or historical papers and books that have appeared of late years, or he would not have allowed himself to fall into the unscholarly errors he has made—even in his one department of scientific knowledge, the history of the "Middle Ages." For instance, he conjures up all of horrors of anguish and torture and corruption of the monasteries and convents of that period and holds them up in all their filth and pollution for the edification of his partisans; but what about the anguish and torture and awful immorality outside the convents and monasteries, and outside the pale of their immediate influence? All there was of goodness, and truth, and mercy, and morality, little though it was, was found only within these very institutions, bad as they were. If it was purgatory inside, it was hell outside. He overlooks the fundamental fact that all historians use in working out the true history of all times and all peoples, that these things of cruelty and despotism were products of the time and place and not of a religious belief. This same stage of development represented in Europe, in part, by the horrors of the Middle Ages, has been passed through by every people that have ever reached a higher state of civilization, whatever their religious beliefs. What of the awful tortures and bloodshed of Chaldea and Assyria, for the sake of position and power? What of China, and India, and Egypt, in those earlier ages? What of the hundred thousand skulls found by Cortiz in a single temple in Mexico, where the victims had been *prisoners of war* offered as a sacrifice to the sun?

What of the sword and harem of Mohammed? In short, what about the horror and blood everywhere in history outside the sway of the "Buddhist Galilean," wherever the foot of man has trod? Has it been greater or less than in lands where faith in him has been the source of religious life? Where, to-day, is

there most of love, and mercy, and justice, and civilization? It is childish to maintain that the religion of the humble Nazarene has been responsible for all the horror and anguish perpetrated in its name and within the sphere of its influence. and then deny in the next breath that it is responsible for all the blessings of the highest civilization known to man, wrought out in its name. No one but a narrow bigot will deny that there is much that is good and grand and uplifting in the bible, nor that there are records of much that is cruel and wrong, but what shall we say of him who claims that the bad is the only part that has moulded man's life and character? Would it not be infinitely wiser and more in accord with all science and truth to say that man is a creature of heredity and environment, and that all these things of history are the responses he has made to the conditions within and about him.

LETTER FROM ST. PETER'S DOMINIONS.

JASPER ST., NEW JERUSALEM, ANNO DOMINI, 1895.

My Dear Comrade, Dr. Kaye:

I want so much to tell you, now that this Bible discussion is drawing to a close, how gratified I am at the way you have handled that arch-heretic, "Bob" Ingersoll, for his attack on our precious, Holy Bible. I like your method and kind of logic. When I was on earth I used precisely the same style of arguments. Indeed, I am vain enough to think that you and Lambert must have copied from me somewhat, only I didn't mince matters as you have done, you remember. I do not blame you for not doing so, for I realize that in these degenerate times it wouldn't be quite as safe to attempt it as when I conducted the argument. More's the pity. If I could have had my way I would have flown down to Chicago and brought this argument to a close with a neatness and dispatch that perhaps would have surprised Dr. Oswald, Judge Waite, Brothers Green, Wettstein, and the rest of those freethinking "toughs"; while as for that arch-heretic, "Bob" Ingersoll, I would have let him in on the ground floor to some "good things" in the way of *Auta da Fes* that never entered his wildest dream. Wouldn't I though? Well, well, I should smile a great smole! I begged and entreated St. Peter to let me out and try my hand, but he positively refused, saying that the Church was now giving

a new kind of Inquisition a chance, (I believe you call it down there, "Social and business ostracism"), which, with a judicious and liberal mixture of assaults on character, may yet accomplish its holy mission.

My dear comrade, one parting word ere the discussion closes. You are a churchman, and of course understand Latin. I give you a motto below. When we used to hold our little arguments on earth, some centuries ago, we varied the argument sometimes from burning alive with slow fire, to burying alive the fellow who had the other side of the argument, throwing in his wife and little children for good measure, you know. And, as they couldn't expect these valuable services for nothing, we merely took their property to pay expenses. Ingersoll charges for his services, why shouldn't we? Well, did you ever! such was the infernal bigotry of those wicked heretics that they actually used to sing hymns while the earth was being shoveled in on them. We spoiled that little game, though, by all of us priests joining hands around the grave and singing at the top of our voices that blessed chant: "O Sally-O Sally-O Sally-Salalutas!" ending with "Soc-et-tuum, Soc-et-tuum! Amen." So now, dear Doctor, I bid you remember in your closing argument these blessed words, and *Soc-et-tuum, Soc-et-tuum!*

Your loving friend and comrade, TORQUE MADA + Ph. D.

[TO BE CONTINUED.]

LIBERALIZED CHRISTIANITY.

By HENRY M. TABER.

THERE is no more patent fact observable than that a great change has come over the "Spirit" of the Christian Church within the past half century, with reference to its beliefs and its tolerance of the opinions of others.

It (the church) has discovered that agnosticism and (what the church has inappropriately, and with offensive intent, termed) Infidelity are merely expressions of honest opinion on the part of others and that such opinions are entitled to consideration and respect.

It has evinced a disinclination to insist on dogma, a willingness to investigate and profit by the results of such investigation, to accept the discoveries of science, to seek for truth (even at the risk of parting with some of its cherished dogmas).

It has learned to advocate justice in such matters for instance as pertain to questions relating to the separation of church and state.

It has also learned that of the writings called the "gospels" instead of their being but four there were more than a hundred times that number, all just as much entitled to the claim of "inspiration" as those attributed to Matthew, Mark, Luke and John.

It has further learned that a high stage of civilization existed long before the time when Adam and Eve were supposed to be created.

It manifests greater interest in the practical, humanitarian and ethical questions of the day and correspondingly less interest in its tenets; it seems disposed to relinquish its claim that morality exists only in Christianity; it yields (more or less) to the "higher criticism" regarding the authorship of the Bible and its (dubious) claim for inspiration and is disposed to admit that it (the Bible) is (possibly) contradictory, unreliable and (perhaps) immoral; it shows a tendency to listen to the voice of reason and to question that of revelation; to pay more and better attention to the certainties of this life and less to the uncertainties (and improbabilities) of another life.

It has its doubts of miracles; it inclines, more than ever, to believe in natural, instead of unnatural, law; it is questioning the efficacy and the logic of prayer; it almost universally abandons belief in hell; it queries as to whether heaven is a place or a condition; it questions as to whether God is a personality, an immanency or a transcendency.

It has been, and is, growing daily more rational, more disposed to accept reality and fact and truth for tradition and legend and fable, to regard as allegorical what is improbable or impossible; it rejects belief in the Methuselah and similar stories of the prolongation of human life; it interprets the "days" of Genesis as "epochs of time."

It has learned, that its religion has evolved from anterior religions; that all its ceremonies, rites, symbols, customs and be-

liefs are those of more ancient times; that its god is but another name for some one of the divinities before whom the adherents of every other religion have bowed down and worshiped; that the deification, immaculate conception and virgin birth of the founder of Christianity has its parallel in religions which existed prior to the Christian era, that its crucified savior is but one of sixteen other crucified saviours of former ages; that its doctrine of the Trinity, its belief in heaven, in hell, in immortality, in a personal devil, all existed in the religions of earlier times.

- It (the Church), in analyzing the genealogy of Christ, discovers that—if Matthew's and Luke's record be true—there is nothing mysterious about the birth of Christ and that Joseph was as truly his father as was Mary his mother. This fact is further confirmed by recently discovered writings, such, for instance, as those written in the Syrian language and found in a cloister on Mount Sinai and which are about to be translated into English by Cambridge University. Christians are also awakening to the fact that it is impossible for them to find the slightest authority for the religious observance of Sunday. Bishop Potter of N. Y.—in the *Forum* for Oct. '92—distinctly says that there is no warrant for such observance. Week after week the clergy of a generation ago preached what are known as "doctrinal sermons," but which are now scarcely ever heard. The common sense of educated Christians is opposed to the improbabilities—the absurdities—of Christian dogma. Rev. Dr. Parkhurst, Presbyterian, of N. Y. does not hesitate to pronounce the creed of his church "a horrible doctrine."

The ministry has been forced by the advanced thought of both pew and pulpit to select subjects to discourse upon which are more in accord with the enlightened ideas which are everywhere met with outside of church circles.

The very foundation of Christian faith—the doctrine of "the fall of man" is yielding to the newly discovered truth of the *rise* of man, which the theory of evolution is inculcating, and which theory—with all its destructive consequences to Christian doctrine—is being widely adopted by the clergy and other Professors of Christianity and with the abandonment of the doctrine of "Original Sin," that of the atonement necessarily follows; for if there be no fall of man—no Original Sin—there can be no need

of an atonement, there being no act for which to atone; again, many of the clergy, heretofore supposed to entertain orthodox views, are now thorough disbelievers in the doctrine of hell; and if there be no hell to be saved from, the inquiry naturally suggests itself what significance can there be in the word "Salvation," and, further, why, or what can be the office—or need of—a Saviour.

All these Church dogmas are so linked together that if one in the chain drops out there is wanting a unity and a strength which is essential to the very existence of the Christian religion, as a whole.

As illustrating and emphasizing and confirming what has been said above regarding the spirit of toleration and the liberalizing tendency of Christianity the following quotations may be adduced:

The late Bishop Phillips Brooks in his book on *Tolerance*, says: "Tolerance is the willing consent that other men should hold and express opinions with which we disagree. . . . One of the worst things about *intolerance* is that it puts an end to manly controversy."

His brother, the Rev. Arthur Brooks, D. D., says: "The college must be open to men who say daring things. . . . The faculty should not tell a man that he must go out as soon as he begins to think."

Bishop Potter says: "We want defenders of the Church's liberty as well as of the Church's orthodoxy."

Rev. James Freeman Clarke says: "The time has come when Unitarians and Universalists can no longer monopolize the title of liberal and rational Christians. . . . There are many hopeful signs of progress and improvement in the Christian Church. In New York, for example, appear every week two newspapers, the *Independent* and the *Christian Union*, both nominally orthodox edited in the interest of a free, broad, practical and generous Christianity."

Rev. H. W. Mabie, of the *Outlook*, says: "Religious questions press for answer on all sides. The part of leadership is resolutely to treat the new inquiries, not as evidence of the prevalence of sin, but as signs of a quickening of life . . . to look for re-statements and re-adjustments."

Rev. Francis Brown, Professor in the Presbyterian Theological

Seminary at New York, says: "It is a great pity to be afraid of facts," and makes admissions, which, "but a short time before, would have filled orthodoxy with horror."

The eminent English divine, Rev. Dr. Mills, calls attention to the now undoubted and long suspected fact that "it pleased the divine power to reveal some of the most important articles of our Catholic creed *first* to the Zoroastrians."

Huc and Gabert, French priests (in disguise) penetrated to the interior of China and brought to the world's notice an amazing similarity of ideas, institutions, observances, ceremonies, ritual, and ecclesiastical costumes of the Buddhists to those of his own Church.

Rev. Dr. Briggs says: "I rejoice at this age of rationalism, with all its wonderful achievements in philosophy. . . Investigation must go on. It matters little how many oppose it. It may delay the end, it cannot prevent it. It may make investigation a holy war and the establishment of its results a catastrophe to the faith and life of its opponents, but the normal development of investigation is the calm, steady, invincible march of science."

The *Sunday Oregonian* says, with reference to Professor Brigg's criticism of the Bible: "It is impossible to stay the tide. Men, in increasing numbers, insist on treating religion rationally, or dealing with the Bible on ordinary principles of literary interpretation. More and more it is coming to be understood that the whole history of man is regular and orderly, without special revelations, without miraculous interpolations, of divine Providence. The thought of our time is rapidly clearing religion of the crudities it borrowed from those ages in which there was no scientific observation."

Rev. Dr. R. Heber Newton says: "No man can be found, who thinks at all, who is not heretical upon some point of the Westminster confession. These grounds of faith Dr. Briggs has pluckily and ably contested. . . Heresy hunters as a rule, are not disarmed by the force of reasoning. They are hardened, not softened, by the warm light of truth. They are not more inclined toward peace when they discover their mistakes, but too often made the madder thereby. . . New found knowledge compel the re-study of the dogmas and institutions of the church in the light of historic criticism and comparative religion. . . Reason

must be the bed-rock of our faith and Bible and Church alike rest on it. Only by reason can records of revelation and Church philosophies be tested satisfactorily."

"In the religion of the future there will be no orthodoxy and no heresy."—Rev. M. J. Savage.

The late Rev. Dr. Philip Schoff pronounces heresy trials, in the present day, anachronisms.

Rabbi Schaufarber of Baltimore, says: "We have lived in the past long enough. It is time that we be of the present. Too long has Biblical authority been placed above scientific truth."

Rev. Dr. Rylance, of St. Mark's church, N. Y., says: "We shall have Ingersolls, with their denunciations of the Bible, as long as our preachers and teachers so generally make a fetich of the book; till they can cease from sanctioning the silly notion of what they call 'plenary' or 'verbal' inspiration; till they perceive that it contains some things that belong to the moral infancy of mankind, which the Christian intelligence and conscience cannot approve."

Rev. Dr. S. D. McConnell, Rector of St. Stephen's church, Philadelphia, argues that "people no longer believe the Bible to be a transcript of God's revelation. Discredit is thrown on the theory of a literal inspiration by the investigations and discoveries of modern scholars."

Dr. Harper, President of the great Baptist University at Chicago, denounces the Bible as full of errors.

The Hulsean Professor of Divinity at the University of Cambridge declares: "No attempt at reconciling Genesis with the exacting requirements of modern science has ever been known to succeed without entailing a degree of special pleading or forced interpretation, to which, in such a question, we should be wise to have no recourse."

John Wm. Colenso, late Bishop of Natal, in translating the book of Genesis, says: "Is all that true? . . . Shall a man speak lies in the name of the Lord? I dare not do so. . . Would it not be well to eliminate from the Bible whatever is untruthful and immoral?"

Rev. Dr. Leighton Parks, of Boston, says: "The higher criticism is as distinctly a new science as modern chemistry and to appeal from it to tradition is to appeal from knowledge to hearsay."

Rev. Dr. Chas. C. Tiffany, of N. Y., says: "I would not be in favor of dismissing a Professor, who has ideas out of the common run, on the plea that anything of that kind would be hurtful to the student. . . . There will always be new ideas."

"It is a shame for the Presbyterian or any other church to shut a man's mouth by force or by ballot." (Rev. J. E. Sertz.) "We cannot stifle free thought and candid criticism." (Rev. Jas. Hoadley.)

Rev. C. D. Bartol, in the *New World* of March '93, says: "The breaking up of sects before the light of knowledge, as of ice-bound streams under the rays of the sun, proves our inability to judge where it will stop. Orthodoxy, Episcopacy, the Presbytery and Catholicity—so called—cannot withstand the intellectual flow, by which they are all shaken and rent.

The old time churchman hated to challenge belief; the modern liberal churchman halts the old creeds to see if they square with modern religious consciousness."

Professor St. George Mivart says: "Religion is worth nothing in my eyes, as a mere sentiment or taste, unsupported by calm and solemn reason."

Rev. Dr. Edward Beecher thus protests against continued belief in an effete theology: "During the whole course of seven years study, the Protestant candidate for the ministry sees before him an unauthorized statement—spiked down and stereotyped—of what he must find in the Bible, or be martyred. . . . Liberty of opinion, in our theological seminaries, is a mere form."

Rev. Dr. George H. Hepworth (in the N. Y. *Herald* of Sept. 22, '95,) says: "Men are thinking along new lines, while the Church still thinks along the old lines. We have very little regard for theological dogmas. . . . The world has an increasing distrust of the efficacy of religious forms and ceremonials and creeds."

Rev. Edward Everitt Hale thus criticises the bigotry and hypocrisy of the different Christian churches: "What is the moral attitude of a church which deliberately says that certain lines of inquiry shall not be pursued? What is the attitude of the Roman church which publishes a list of books which shall not be read? What is the attitude of the Methodist church which has been turning professors out of its southern colleges, because they assented to the doctrine of evolution? What is the attitude

of the Episcopal church, which, while it claims all the advantages of a creed, offers you two, and tells you that you may pick and choose? We can understand the position of a church which binds no man to a written creed."

Rev. E. P. Powell (in the *Arena*, Nov., 1893,) says: "The 'age of reason' grows mild and mellow in the light of controversies which now agitate theology."

Rev. John W. Chadwick of Brooklyn, says: "Certainly I am not a Christian, if in order to be one, it is necessary to swallow a prescribed dose of beliefs, the ingredients of which have not been, and cannot be, analyzed."

In the *Arena* for September, 1895, Rev. Charles Strong, D. D., of Melbourne, says: "Doubt the infallibility of the story of creation and what becomes of the popular doctrine of the fall of man, and the vast superstructure raised on this story by theologians. Take away the eternal hell to which the whole human race is (supposed to be) naturally doomed and the whole system crumbles into dust. To try to reconcile it with the modern study of history, the teachings of science or the new ideal, is like trying to reconcile the Ptolemaic with the Copernican theory of the Solar system."

The popular theology depends upon the hypothesis of an absolutely infallible church—or book, which—as far as we can see is swept clean away by a knowledge of facts."

Rev. Samuel R. Calthrop says: "The fall of man is the foundation of theology; for had there been no fall, there would have been no redemption; if no redemption, then no Christ, no death on the cross, no resurrection, no atonement, and no salvation by belief in such atonement."

Huxley says: "If the story of the fall is not the true record of an historical occurrence, what becomes of Pauline theology?"

Rev. Alfred Momcrie, (an English clergyman,) says: "I am bound to believe that there are men . . . who, with no conscious faith in God, are yet living noble, useful, self-denying lives; spending and being spent for others; taking the most enthusiastic interest in all that concerns the well being of their fellow men."

Rev. R. S. McArthur, D. D., of N. Y. City, says: "A great change within the past few years has come over the spirit and methods of our churches. This change has been gradual in its

approach but none the less significant in its reality. The pulpit now, as perhaps never before, believes in and illustrates the value of *applied* Christianity. True Christians show their Christianity, not so much by professing an orthodox creed, as by living pure, unselfish, patriotic and godly lives."

Rev. David H. Greer, D. D., of N. Y., says: "There certainly is a strong tendency upon the part of the church to-day to emphasize conduct rather than dogma. . . . With this tendency I am in full sympathy and regard it as one of the hopeful signs of the times that it is asserting itself so strongly."

Rev. Mark Hopkins, D. D., says: "Men are born nominal Christians. The truth of the religion is taken for granted, nothing leads them to question or examine it. . . . In the matter of evidences of Christianity we should hold ourselves in the position of an impartial jury. . . . I believe in no religion that is not supported by historical proof."

The late Dr. McCosh (Pres. of Princeton College) says: "People must judge of a supposed scientific theory, not from the faith or unbelief of its discoverer, but from the evidences in its behalf."

Benjamin Kidd, in his *Social Evolution*, says: "Within the churches one of the signs of change is visible in a growing tendency to assert that religion is concerned with man's actual state in this world, as well as with his *possible* state in the next."

"On all sides there is evidently a disposition to loosen the bonds of creed and unlock the shackles of dogma."—*N. Y. Advertiser*.

Rev. Dr. Austin Phelps, of Andover, says: "Modern infidelity is an intellectual giant, in comparison with anything in the records of the past. It is learned in resources, well informed in Christian argument, self-possessed and withal morally earnest in spirit. . . . It is time to cease confounding Infidelity with depravity. We should have done with the stories of infidel death-beds. For the purpose for which they are commonly used all pith has been taken out of them by the testimony of intelligent physicians."

Rev. E. P. Foster (*Arena*, Oct. '91) says: "It is ten thousand times better, yea, ten thousand times ten thousand, to be an honest Infidel than a hypocritical believer."

Rev. Dr. T. DeWitt Talmage makes the following admissions: "It is easy to have one's faith destroyed. I can give you a receipt for it. Read infidel books; have long and frequent conversations with sceptics; attend the lectures of those antagonistic to religion. It is easy to banish soon and forever all respect for the Bible. I prove by the fact that *so many* have done it."

In the *Forum* for June, '92, is an article by President Hyde, of Bowdoin College, entitled, "Impending Paganism in New England," giving statistics showing great falling off of church attendance and adding, "Financially the churches are on the verge of bankruptcy. The church is supported principally by a club of women, not by families and men."

In New York city not one-half of the churches exist today—in proportion to population—that existed fifty years ago. The annual gain in membership is but a little over 1 per cent and of this not one quarter are males.

[TO BE CONTINUED.]

BIBLES IN THE BRITISH ARMY.

—Here is an amusing story told by an old regimental Adjutant apropos of a query in *Truth* about the compulsory charge for Bibles. The command of this officer's regiment was taken over by a new Colonel, who was horrified to find that among about 625 men of all ranks there were only twenty-five bibles. He forthwith went to the War Office to report this sad state of things, and, with commendable dispatch, 600 bibles were forwarded from headquarters. When, however, the men found that they would be charged one shilling for each bible, have to show them at kit inspections, and be responsible for loss or damage to them, they absolutely declined to take the books. This was a fresh blow to the poor Colonel, but he seems to have been a wise as well as a goodly man.

He did not press the point, but took a bible for himself as an example, and ordered the Adjutant to keep the rest in the hope that the battalion might come to a better frame of mind. "I took," says the narrator, "those 599 big bibles out to India, and for many years carted them to and fro wherever the regiment moved. Goodness knows how much they cost in carriage. Ultimately, not a single one having been applied for, I secretly gave the whole lot to the local chaplain to distribute as school prizes. I trust this was the best thing that could have been done with them, but for heaven's sake do not mention my name or the War Office will be down on me for the price of the bibles, though this happened five-and-twenty years back."—*Chicago Tribune*.

LITERARY DEPARTMENT.

THE AGNOSTIC'S GOD.

By CARL BURELL.

HE—the Omnipotent,
The Omnipresent,
He—the Unknowable,
Likewise unprovable;
From whom came all things,
To whom returneth
All things that ever
Was, is, or shall be.

Who is He? What is He?
Whence is He? Where is He?
What shall we call Him?
How shall we name him?
Who shall name for us
The—The Unknowable?
Who shall prove to us
The—The Unprovable?

What *is* omnipotent?
What omnipresent?
What *is* unknowable?
What is unprovable?
From whence came all things,
To which returneth
All things that ever
Was, is, or shall be?

What occupieth
Inter-molecular—
Inter-planetary
Space and extension;
The which transmitteth
Light, heat and sound waves—
Electric and psychic
From *Thought and action*?

Which was, is, and shall be
 E'er self-existent
 From which came all things
 That hath beginning?
 THIS the Omnipotent—
 The Omni-present —
 Nameless—Unknowable—
 THIS *may be* GOD.

EAST PEMBROKE, N. H.

GOD AND THE PULPIT.

By DANIEL K. TENNEY.

[*From Non-Sectarian.*]

“IN the September number of this magazine two able writers expound most liberal views concerning what they recognize as God. I was greatly charmed with their philosophy, as I am with almost everything appearing in these pages. One of them assures us that—“To believe that wisdom and purpose lie behind all phenomena, furnishes us our best resting ground”—and that—“After all the investigations of science, to say ‘God made the world’ is the simplest, most natural and most satisfactory account we can give of its origin and nature.” The other writer says that in modern times few things are more difficult than a belief in God. In his view life represents the omni-presence of God; force his omnipotence, and the wisdom which seems to prevail throughout the universe his omniscience. That morality is the supreme need of the world, to which evolution is gradually working, and he asks—“How can God produce a world whose supreme need is morality, and whose natural development is towards morality, unless he had a moral purpose?” “God designs, plans, acts, thinks, feels and loves. What more do we want in our conception of personality?”

I ask leave to discuss these matters briefly. When, anywhere in christendom, a person speaks or writes of God, he is commonly understood to refer to the God of the old testament—Jehovah—that personal, individual divinity, who constructed the universe, and whose character for love, wrath, jealousy and a myriad other good and bad qualities, is so vividly set forth in the ancient pages. That personage, be he good, bad or indifferent, is the only one who craves our worship, our adoration and our prayers. It will be observed that these writers reject that God altogether. They will have none of him. In that I joyfully join them. By doing so they necessarily reject also the stories of his deeds and the infinity of nonsense specially pertaining to him in our sacred books, thus leaving in them little of importance, save a fund of ethical instruction and some rhapsodical poetry. But still your writers say that behind all things known there is the imminent energy of the universe, which is, in fact, the true

God, because there clearly appears an intelligence pervading that energy in its control of universal affairs.

That intelligence is manifest in natural law,—that there is design in nature—is very plain. To call this God, however, is misleading to common minds, descendant of so many centuries, during which, and in our own times as well, that word has possessed a totally different meaning. Liberal minds concede that the historic God is no more than a creature of ancient imagination. In short, that he is dead. Why should not the name die also? Its former significance renders it wholly inapt to modern conceptions of divinity. So it seems to me not just right to say—"God made the world."

The truth is that the laws of nature are themselves the *embodiment* and *standard* of intelligence. They are the all in all. To the extent that they have become discernible to us, the intelligence of all things is measured and determined by them in our minds. There appears no indication of personality, either in their origin or in their execution. Nothing of the kind is thinkable. There is no need of such thought. That the evolutionary trend in human affairs seem to be toward a higher morality, affords no indication to me that a specific divinity holds the reins. That tendency is a concomitant of the general scheme. "God designs, plans, acts, thinks, feels and loves"—and has—"produced a world whose supreme need is morality, and whose natural development is toward morality"—says the writer, and asks—"What more do we want in our conception of personality?" Now, it is probable that mankind are increasing in their morality, but the improvement is awful slow. If this new universal God, said to be revealed by science, "designs, plans acts, thinks, feels and loves"—why does he not hurry up the moralizing process? Manifestly, because he does not "design, act, plan, think, feel and love." For if he does any of these things, it is himself that is responsible for the prevalent immorality and slow improvement of mankind, and not we ourselves. But it is said that God acts only through immutable laws. This does not help the matter, for thus it appears that the law is supreme, and not the "personality" who is supposed to be its author. His creature, the law, is thus greater than its creator.

To predicate in nature a pre-eminent God, bound hand and foot by, and therefore subservient to, his own laws, seems supremely ridiculous. Why speculate on such a thing? We are not in need of a personal God, unless he can do each of us some specific service, as they used to say that Jehovah could and would do. Experience shows that no power, not ourselves, can do that. The "Wisdom and purpose which lie behind all phenomena" are handicapped to help us. The phenomena seems to have got beyond control of the "Wisdom and purpose" which inaugurated them! But if by acquaintance with Nature's high laws, and veneration for them, we can uplift ourselves to become more in harmony with them, then indeed may our inmost desires and our heart's needs be in measure alleviated. To this end, but to no other, prayer may be advantageous. The worshiper, however, should comprehend that he is inwardly confessing to and communicating with himself. The result, if any, will proceed from his own resolute determination, and not from any external source. Prayer, as commonly indulged in, is the veriest nonsense, and known

to be such. Liberal churches ought to say so and have done with it. Pious meditation, humiliation and high resolve would in no way be disturbed. If the contemplation of truth, to the extent that we know it, has no saving or improving tendency, then surely Nature uncontrolled must take its course. Delusion should no longer be cherished. It is neither honest nor useful to longer advocate it. Has not weird and strange fantasy reigned quite long enough?

Now we know that universal law exists, is unalterable and effectual. Should it command our religious awe and reverence less, because we do not know its origin? Do we not know, in fact, that it is eternal and had no origin? Why suspect that, maybe, there was a remote period when this law had no existence, but that some personal and pre-existing divinity enacted it, and that to him, and not to the law, our reverence is due? This is going much too far into the realms of the unknown. Nor is there any point gained by it, save perhaps a sort of deference to ancient error, and to the senseless imaginings of some of our neighbors. It exhibits a weakness where strength should only appear. It seems to me that "Nature" and not "God" is the word to use in dealing with those powers which lie behind all phenomena. It is this Nature—or this God, if it must be so called—which inspires the true religious rapture of the soul. It is real, perceptible to reason, inconsistent with no logic, devoid of all superstition. It is nature, about which we have some knowledge, and hope to know more, that should inspire our reverence and excite our religious emotions, and not theology, about which we are supremely ignorant. If the word theology means God-wisdom, as I suppose it does, it should be eliminated from our language; for no such knowledge exists or ever will.

In discarding Jehovah, must we evolve a new God more suitable to our times, as has been the custom at divers times and places in the past? Is there not sufficient certainty, as well as mystery revealed in nature by science, to inspire the loftiest thought, and most effectual pulpit utterance? Are not the inevitable penalties of bad deeds, prescribed by natural law, and the reward of good ones, an ample and much better foundation for moral instruction? Is it not plain, if the soul be immortal, that the influence of earthly conduct will be felt beyond the grave? If I were in the pulpit, I could make this idea an incentive to good behavior, it seems to me, infinitely more efficacious than fear of all the brimstone fires that were ever forboded. One is common-sense, easily discernible. The other, in these latter days, is idle vapping. The scare has largely passed out of it. Something better, more plausible and certain, is needed to arouse the consciences of men. The golden streets of the New Jerusalem are alike delusive and ineffectual.

The liberal churches have gone a long distance in the right direction, for which they are entitled to all praise and commendation. But still, they all the time talk about God, in the ancient sense, tell us what is pleasing to him and what is not, what he has done and will do, and send forth to him their prayers, just as if he were the same old Jehovah who has been ineffectually praised and prayed to these thousands of years. If this ancient Jehovah exists in any form, no objection appears to a continuous worship of him in the old-fashioned way, notwithstanding everybody knows it is an idle ceremony. If he does not exist, as all liberal people admit, why try to evolve out of our imagination and erect

a new God, of special prayer-answering and praise-loving functions, when we have the Great Universe before us to inspire our thoughts and receive our adoration, and which we know neither glories in our praise, nor regards our invocation?

Conduct is all that counts, in this world or the next. Why cannot our liberal friends say so without circumlocution? They would have a hundred followers where they now have one. Half truths have never won a worthy battle and never will. They are scarcely more attractive to the true liberal thinker, than to minds still clinging to ancient dogma. The whole truth, plainly told, is the need of the times. The liberal clergy are the only ones from whom we have a right to expect it. Thousands who now stand aloof from their churches, would be glad to join in a crusade for truth.

CHICAGO, ILL.

PROF. OSWALD AND JUDGE WAITE CRITICISED AND ANSWERED.

By PROF. ALBERT S. RUSSELL.

PROF. OSWALD'S CONCESSIONS.

WE are glad to see Prof. O. recognize the fact that Tacitus, Suetonius, etc., do stand as evidence of the existence of Christianity, as do the ancient Fathers, etc. We don't ask how a pagan views it, at least, till it takes possession of him, soul, body and spirit. A converted Fiji king's testimony is worth more than they all. Recently, when told by a Tom Paine, or an Oswald, that there was no Christ, he (the converted king) exclaimed "I know better. He changed my heart and made me a new man. And if this had not been done, you would not be here talking so, for I would have eaten you up." If Prof. O. has no conviction, or feelings of, and for mercy and love, we hope he will allow others the happy possession of them. He is a queer *genus homo*, if he is entirely destitute of these. Neither are we ready for the pagan adage *Nihil in intellectu quod non prius in sensu*. There is nothing in mind that was not first in matter. Give us a little more of the *heavenly*, and I guess poor old "*natural*" human depravity can stand a good dose yet, and not be hurt by it. And, with Bro. Kaye, we wish to see that big string of infidel hospitals, orphanages, colleges, charitable institutions, etc., *ad infinitum*, which Christians can truly boast of. Nay, let our precious old Bible alone, till you can give us something better.

JUDGE WAITE'S QUESTIONS.*

Der Welt-Bote says: *Eine entdeckung ist neulich aus dem Orient gekommen, von Pergament, welches ein stueck der heilige Schrift ist, und war vor Christi Geburt geschrieben*—"A discovery of parchment has been received from the Orient (Palestine) recently, which contains part of the Bible and written before Christ."

Now, if the Judge will search the files of the *Toledo Blade*, and I believe the *Inter Ocean*, also, and later than a year since, he will find something of

this, or a similar MS., corroborating the truths of the Bible. There are also Samaritan MSS. older than the time of Christ's ministry, and yet others, for an account of which we refer the Judge to Edwin W. Rice, D. D., of Philadelphia, who is especially versed in Chaldean lore, and manuscript literature.

(2) We would refer the Judge, here, to Rev. Dr. Kaye's able reply in August number, and also, to the subject, "The Gospels," in that matchless authority, *The Encyclopedia Britannica*. But we will further add, for the Judge's good, the words of a stranger friend to Justin Martyr, as given by himself: "He pointed out the Hebrew prophets as much more ancient than those so-called philosophers, and led me to some view of the nature and evidences of Christianity," adding: "Above all things, *pray that the gates of light may be opened to you.*"

(3) Living in the land of prairie schooners, we have not as available means of research as the Judge has, but will refer him to said *Cyclopedia* and standard commentaries.

(4) The ancient fathers are a good authority in this case, also, Africanus. Also a standard commentator.


(5) Dr. Smith's Bible Dictionary is a good authority here; *vide* Ancient History.

But we fear the Judge is a little insincere or else is laboring under a cloud of darkness. [He reminds us of the old Ky. coon hunter who took his *son* and *gun* out with him to hunt coons. Shortly seeing as he thought, a coon on a majestic limb, he told the lad to shoot it, handing him the gun. The lad, unable to see the coon, eyed closely the direction in which the sire was looking, and spied a louse on the ball of the old man's eye, which had magnified into a coon. And we fear this pedestrian has at last arrived at Chicago, as seen in the defect of the Judge's intellectual eye. And we well know it is not a *cataract* neither.] We would suggest that the good judge "open up the gates of light" and let some soul light pour in with the intellectual, and he will see the glories of God and their fair rainbow of truth, "as ithers see them." You point to a crooked stick. But God knows his own business, and a crooked stick will knock the most apples. Many a poor befogged earthly pilgrim will take courage from your crooked sticks and reach the goal. Don't mislead the souls of men that you can never again recover.

JEFFERSON, IA.

*See Oct. number.

LITERARY NOTE.

 The Open Court Publishing Company, Chicago, will publish in December a booklet entitled "Karma," a tale by Dr. Paul Carus, illustrated by Japanese artists and printed on Japanese crepe paper. Also "Lovers Three Thousand Years Ago," as indicated by the Song of Solomon, by Rev. T. A. Goodwin, D. D.

EDITORIAL DEPARTMENT.

FREE THOUGHT MAGAZINE.

PROSPECTUS FOR VOL. XIV.

THE special aim of this Magazine, will be in the future, as it has been in the past, to educate the people out of superstition, known generally as religion. History teaches us that during all the past ages the religions of the world have been the greatest obstacles to human advancement and progress. The Christian religion by its advent, put the nations that came under its influence back more than a thousand years. That is to say, if we had not been cursed by this superstition, we of this generation might have been where our descendants will be in the year 3000. For when the blight of Christianity struck the globe the arts and sciences were rapidly progressing and mankind were advancing at a rapid pace. But this direful superstition blotted out of existence all this human progress and gave us for more than a thousand years what has been well designated "The Dark Ages," from which we are now but just emerging.

It has been but a brief period of time since science and reform have been allowed the liberty to benefit humanity, and up to the present hour the church is doing all in her power to suppress free investigation. The church, we admit, has greatly improved for the last fifty years, not by her own volition but by compulsion from outside influences. To-day, if she had the power, she would crush out all mental advancement and compel everybody to pay her reverence and contribute to her support. There is no other power in existence that so endangers the liberties of this country as does the Christian church. Our liberal national constitution that was inspired by such liberty-loving men as Paine, Jefferson and Franklin has always been an eye-sore to the bigots of the church. There is nothing that would give them so much "religious consolation" as to be able to strike out of the national constitution these divine words:

"Congress shall make no law respecting an establishment of religion, or prohibit the free exercise thereof; or abridge the freedom of speech or the press."

There is a very large association in this country, known as A. P. A.'s, who see clearly that the Catholic church is dangerous to the liberties of this country, but they appear to be blind to the encroachments of the Protestant churches; in fact, their great aim seems to be to enlist the Protestants in their warfare on the Catholics. The Free Thinkers, and some of those called the "World's People," and the small Christian sect known as Seventh Day Adventists, appear to be about all who seem to perfectly understand the only principle of this government that distinguishes it from the despotic governments of the Old World, that is: That the only thing that the government has to do with religion is to protect every person in the enjoyment of his own religious or non-religious views and keep the warring sects from cutting each other's throats.

The Christian church is now laboring with all its might to destroy our national constitution by putting their orthodox God into it, and are everywhere doing all in their power to get laws enacted that shall prohibit all people but the clergy from working or engaging in any amusement on Sunday. They have mostly given up the old idea of saving souls from a future hell and are bringing all their energies to bear on the work of establishing themselves in power in this world as they were firmly established during those former years when the light of progress was nearly obliterated.

The great work that this FREE THOUGHT MAGAZINE is engaged in is to *educate the people* so that they can not be hoodwinked or bamboozled by the church. To encourage free and honest investigation. To teach people to no longer get down on their knees and ask some imaginary power above the clouds to save them, but to stand erect on their feet and use their best judgment in such a manner that they shall be the architects of their own fortunes. To teach the great truth that there is no God in existence who ever did or ever will render the least aid to mankind, that all progress must be brought about by human endeavor not through superstition, but by scientific research and honest mental investigation.

This Magazine has no war with the Church or with Christians. It recognizes the fact that there are many good people in the churches who are living up to their best light. But we desire to give them a better light, to educate them out of the darkness of superstition into the glorious light of the Gospel of Freethought. We wish to take from them only that which is false, unjust and demoralizing and give them in its place that which is true, just and ennobling. Whatever there is in any of the religions of the world that is true, just and good we approve of as strongly as do any of their adherents. In any reform work that Christians are engaged in that really benefits humanity, to use a Christian saying: "We wish them God speed," and we advise Freethinkers everywhere to join heartily with their Christian neighbors in any such reform that they may engage in. In fact Freethinkers ought to be the leaders in all genuine reforms as they usually have been in the past. The religion of this Magazine, if it may be called religion, is to labor to advance every reform that has for its object the betterment of the human race.

FREE DISCUSSION.

REV. DR. KAYE'S paper criticising Col. Ingersoll's lecture, "About the Holy Bible" will be concluded in the January number of this Magazine. A few of our friends have inquired why we allowed an orthodox clergyman to occupy so much of our space and some have expressed their disapproval of it and two subscribers have discontinued their subscription on account of it. But we are glad to say the majority of those of our readers who have written to us on the subject have approved of our course. We give below a few of the reasons why we allowed Dr. Kaye to attack Ingersoll and his views in this Magazine:

1st. Because this is a Free Thought Magazine and not a bigoted Christian publication.

2d. Because Dr. Kaye was sent to us by one of Col. Ingersoll's special personal friends who had informed Dr. Kaye that he thought we would publish the paper.

3d. Because we believe in fair open discussion and in giving

everyone a hearing whose views we antagonize in this Magazine.

4th. For the reason that we think there is nothing that will do more to advance Liberalism than for people to read the very best arguments that can be made in defense of the orthodox creed. We once heard Col. Thomas Wentworth Higginson say that he was made a skeptic by reading "The Evidences of Christianity."

5th. We are sure that if Rev. Dr. Kaye's paper had appeared in our pages without one word in refutation from Freethinkers it would have produced better results for Freethought than anything we could have published in the same space from persons of Liberal views.

We propose to continue to combat superstition in the same way. A portion of our pages will constantly be open to the ablest defenders of the Christian religion to express their views and defend their creeds. They need not be to the expense of going to foreign lands to preach the gospel to the "heathen," they can preach it to some five thousand people in this country whom they consider heathen through the pages of the FREE THOUGHT MAGAZINE. Then thereafter when we attack these superstitions we shall not make the very unfair mistake of fighting a man of straw but will know from the best authority what we are contending with.

And there is another valuable advantage in this honorable style of controversy. If there be anything beneficial to humanity in the faiths of these people we shall be able to perceive it and embrace it. The primary object that a Freethinker should have in controversy, debate and discussion, should not be so much to refute and discredit the views of his opponents, as to fairly and honestly examine, sift and analyze them through that divine crucible—the human reason, and by so doing separate the chaff from the wheat, for there is but few of the religious dogmas and superstitions in the Christian or Heathen religions but contain some grains of truth that should be assimilated into the Gospel of Freethought. *Fairness, Honesty, Candor and Truthfulness* should be the characteristic principles of a Freethinker.

HUDOR GENONE.

WILLIAM J. ROE, whose writings over the pen name of Hudor Genone, has made him widely known as one of the ablest writers in the Liberal ranks, and whose portrait appears as the frontispiece of this number of this Magazine, was born at Newburgh, N. Y., about fifty years ago. His father was wealthy and Mr. Roe had the advantage in early youth of a thorough education. The family is distinctively American in all its branches. All four of Mr. Roe's great-grandfathers having served their country during the war of the Revolution. James Roe was an officer of the British colonial troops and afterwards served as lieutenant in the Continental cavalry. Mr. Roe has both commissions, one signed by Governor Tryon the other by Governor and Vice-president George Clinton, the latter his great uncle by marriage.

At the age of fifteen Mr. Roe left school and entered upon the study of the law, not as the sons of most rich men do, but in the old fashioned way, getting up at five o'clock, summer and winter, making fires, sweeping out the office, shovelling snow, copying papers and making himself generally useful. In less than three years he was prepared for admission to the bar, but never practised. On the breaking out of the war he joined a company preparing for the field, and was elected a sergeant. He was never mustered in, and saw no service, having been almost immediately appointed by the Hon. John Sedgwick of the Syracuse district of New York, cadet at the U. S. Military Academy at West Point.

He was graduated in 1867 and commissioned 2d Lieutenant in the Fifth Artillery. He resigned from the army in March 1869.

Mr. Roe served on the staff of General Grant as Lieut. Col. of the "Boys in Blue," the Republican organization that was so influential in politics during the period of "reconstruction." He has been several times offered the command of regiments of the N. Y. state militia, but business reasons and impaired health compelled his declination.

He is a member of a number of associations and has frequently delivered addresses, chiefly patriotic or social. In his apartments in New York have often gathered a coterie of some of the

brightest minds in the city and his literary correspondents are in all sections of the country.

He is artistic as well as literary. While at West Point he was detailed for "special duty" in topography and right line drawing, both for the Academy and the Department of War, and since then has done much work of high merit in color and pen and ink, contributing frequent sketches, illustrating his own articles in the New York dailies and magazines.

Mr. Roe's tastes are quiet and his life singularly domestic. His mother is still living and it is to her he refers all his ardent passion and reverence for truth, and for her sake and because of her example, he calls himself a Christian.

His residence is still at Newburgh, or rather in the adjacent town of New Windsor, where he owns a fine country seat, but his business affairs require his constant presence in the city of New York, where he has an office at 44 Broadway.

Mr. Roe is very tall with large features, dark blue-gray eyes, and brown hair and beard, now somewhat tinged with the first snow-flakes of life's winter.

Immediately after being graduated he married Miss Mary Stuart Norton, of Buffalo, N. Y., sister of Rear Admiral Norton; U. S. N., whose father was for many years state treasurer of Michigan. She is a woman of great force of character and intensely interested in the literary work of her husband. They have three children, a son occupying a responsible position with the National Wall Paper Company, and two daughters, the elder a talented writer for the press.

Mr. Roe has written for publication about twelve years, but in that time (over other pen names than that by which he is best known to free thinkers) he has published numerous novels, and serials in magazines, and contributed stories and sketches, essays, poems and articles scientific, historical, and humorous to many of the most prominent periodicals of the country.

It is perhaps as the author of "Inquirendo Island" that the name of Hudor Genone has become most widely recognized. That book, which in the form of a romance, sets forth the salient points of the author's practical philosophy having been originally published by G. P. Putnam's Sons, of New York, in 1885, has

gone through edition after edition, and been widely read and appreciated.

Rev. Edward Everett Hale says that it has had a "most important mission." Hugh O. Pentecost that "to those who have the brains to appreciate it *Inquirendo* Island will be a treasure."

The "*Inquirendo* Club" organized by Ida Ballou, under the auspices of Miss Susan H. Wixon, of Fall River, Mass., was made the vehicle in the "*Truth Seeker*" for conveying to the young much sound practical instruction.

Nor has it been alone from "liberals" or "infidels" that words of commendation of Mr. Roe's writings have come. The editors of several of the most orthodox of the great church weeklies have written and expressed the heartiest approval, and furthermore the ardent wish that they *dare* openly to commend his philosophy.

Among other works by "Genone" are "*Bellona's Husband*," issued by J. B. Lippencott Co., of Philadelphia, and "*The Last Tenet*," by Chas. H. Kerr & Co. of Chicago.

Hudor Genone is a constant contributor to the "*Open Court*" and his admiration for the work of Dr. Carus and Mr. Hegeler has been often expressed.

But it is the principles of his philosophy rather than the incidents of his life that are representative of the man. These principles are few and simple, in effect they are chiefly that our knowledge of things commonly called "religious" or "spiritual" may be as accurately known as those of science, that there is, in fact, a science of religion, in the same manner that there is any other science.

"If Christians" he says, "understood Freethought all Christians would be freethinkers; but also if freethinkers understood what Christianity was, all freethinkers would be Christians.

"As it is, Freethought is stigmatized as unfaithfulness and Christianity ridiculed as credulity."

Gustav Freytag has said: "A human life does not end on earth with death. It continues in the minds and deeds of friends as well as in the thoughts and activity of the nation."

Mr. Roe's philosophy of immortality is more far reaching than this, he holds that as matter (so called) is indestructible and as "force" is permanently conserved, so also in precisely the same

way soul endures, and that soul is "spirit," or the meaning of life. He holds that this is true of all life, but that in man this "spirit" has risen as the fountain to the altitude of the reservoir.

He has also written often and strenuously on economical and political topics, having been a frequent contributor to "The Twentieth Century" and the "Journal of the Knights of Labor." In this field he may be considered a Socialist, of the type of Howell's as set forth in "The Alturian."

His feeling as to the futility of these high aims in the present generation is notably apparent in the poem quoted below, which appeared over his own name in a recent number of the "Independent:"

THE REFORMERS.

In the world that long ago
 Rocked beneath the glacier's flood,—
 World that felt the fiat flow
 Of the universal good.
 In the dim primeval morn
 One great minded savage grew,
 From a bramble plucked a thorn,
 Feathered shaft and bent the yew;
 Strung the sinew of a bear,
 Called to all his tribe to see
 How the far-flight pierced the air:
 New dominion here, said he.
 But his thought was all in vain;
 By the chatt'ring tribe afraid
 Of his magic he was slain
 With the bow himself had made.
 Long the ages came and went;
 Cruel famines scourged the race
 Till evolved the great intent,
 Recking not of time or place.
 For a thousand years from then,—
 Keener craft or braver brain,
 One great man mid dullard men
 Bade the far-flight be again.
 Now the tribes that mocked applaud;
 They that slew perceive the plan,

Crown with guerdon and with gaud
This the later, greater man.

Oh! the futile thoughts that rang
Oh! the sighing and the sob;

How the heartache and the pang
Down the cruel ages throb.

Brother, through the foam of fate,
Where the surf of time is swirled,

Hand and heart to thine, my mate,
For we both would help the world.

In the process of the suns
Dare we not nor care to crave

Crowns that wait for worthier ones
When the world is ripe to save.

'Tis enough for us to know
Gladly giving breath or blood

That we felt the fiat flow
Of the universal good.

THE ENLARGEMENT FUND.

EVERY friend of this Magazine will be glad to learn that the proposition, made by Dr. Bell of Georgia a few weeks ago, to raise five hundred dollars, with which to increase the size of this Magazine for next year, has met with a prompt and successful response. Every dollar of the five hundred has been subscribed and a little over, so that the enlargement scheme is assured. This is most encouraging from several points of view. The most important lesson it teaches is this: That those who have read the Magazine for the last few years hold it in high esteem and desire more of it. There is a saying among "sporting men" that "money talks." They mean by this that mere word talk amounts to but little, but when persons will back up what they say by putting up their cash, it is evident they are not talking for buncombe.

We sincerely thank our good friends for this most generous subscription, and herewith publish the following subscription

list. We are sure our friends will find this a very interesting article.

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ALL SORTS.

—We have just published a new edition of Ingersoll's "God in the Constitution," and a new pamphlet by Prof. Daniel T. Ames entitled "Biblical Myths." Price of each 10 cents.

—A radical Freethinker in a private letter writes: "None of the Free-thought papers are too radical to be true or to suit me, but some of them are too radical to convince 'true believers' that they are 'barking up the

wrong tree," as it were. I like the FREE THOUGHT MAGAZINE because it carries conviction to a rational mind without giving offense. I notice also, that the *Truth Seeker* is getting better under what I suppose to be George's influence. I think the friendly advice you gave the *Truth Seeker* some time ago in the Wise case also did them a whole lot of good."

—*Peter Fowler of Warren, Ohio, writes:* "The FREE THOUGHT MAGAZINE is the first journal of the kind I have ever taken and I am much pleased with it. I have been orthodox the greater part of my life though somewhat of a free-lance even within the fold. Gradually, I can hardly tell how, my opinions and belief have changed to such a degree that in my days of faith I could not have believed such a change possible. Still I have no regrets, I would not have it otherwise, no matter where it leads. The Truth now seems to me to be the only sacred thing and that I desire to know regardless of consequences. Much that I once believed now seems foolish and absurd, and much that I still adhere to may at some future time appear equally as absurd. This feeling compels me to be very tolerant of those who differ with me provided they do not try to force their faith upon me with penalties for refusal."

—Mr. James Oldacre, of Noblesville, Ind., sends us the following Obituary Notice, which we very gladly publish:

MRS. SARAH A. BYERS, of this city, departed this life Sept. 2, 1895. She was the wife of Dr. J. S. Byers, a worthy citizen of our community, who has been interested in, and familiar with, the most advanced liberal thought and publications during the last thirty years. Mrs. Byers leaves a husband, one son, a mother, a sister and two brothers, all of whom feel keenly their great loss. She was highly respected by all and loved by many. The poor of our city have been frequent recipients of her unbounded benevolence in times of need. It seemed to be her delight to contribute to the needs of the suffering everywhere. She was an active member of the Ladies' Aid Society of this city. The following is a short

selection of what the society officially says of her:

"Her sincere desire to really help the poor and needy, her bright sympathetic words, and her sweet sisterly ways, had endeared her to us. We extend earnest sympathy to the husband and son, to whom has come this great trial."

She was entirely emancipated from superstition—she had never been a subscriber to any religious creed. She was a liberal supporter of Free Thought publications and progressive literature, but not a controversialist, yet was ever ready to present clearly her convictions and the reasons therefor. Her home was so regulated and controlled by her wise counsel and affectionate ministrations that, to her family, it was the dearest place on earth.

—Col. Ingersoll attended the reunion of his old regiment Sept. 5th at Elmwood, Ill., and delivered a most eloquent and patriotic address to ten thousand people assembled there. The following were the last words of his address:

When this country shall be covered with happy homes and free men and free women let us remember the dead heroes. They belong to us. Today remember the heroic dead, those whose blood reddens all the paths and highways of honor; those who died upon the field, in the charge, in prison pens, or in famine's clutches; those who gave their lives that liberty should not perish from the earth. And today we remember the great leaders who have passed the realm of silence to the land of shadow. Thomas, the Rock of Chickamauga, self-poised, firm, brave, faithful; Sherman, the reckless, the daring, the prudent, the victorious; Sheridan, a soldier fit to have stood by Julius Cæsar, and to have uttered the words of command; and Grant, the silent, the invincible, the unconquered; and, rising above them all, Lincoln, the wise, the patient, the merciful, the grandest figure in the Western world. We remember them all today, and hundreds of thousands who are not mentioned, but who were equally worthy, hundreds

of thousands of privates, deserving of equal honor with the plumed leaders of the hosts. And what shall I say to you, survivors of the death-filled days?

To you, my comrades, to you, whom I have known in the great days, in the time when the heart beat fast and the blood flowed strong; in the days of high hope—what shall I say? All I can say is that my heart goes out to you, one and all. To you, who bared your bosoms to the storms of war; to you, who left loved ones to die, if need be, for the sacred cause; today I say to you, may you live long in the land you have helped to save; may the winter of your age be green as spring, as full of blossoms as summer, as generous as autumn, and may you, surrounded by plenty, with your wife at your side and your grandchildren at your knee, live long. And when at last the fires of life begin to burn low; when you enter the deepening dusk of the last of many, many happy days; when your brave hearts beat weak and slow, may the memory of your splendid deeds, deeds that freed your fellow-men, deeds that kept your country on the map of the world, deeds that kept the flag of the republic in the air—may the memory of these deeds fill your soul with peace and perfect joy. Let it console you to know that you are not to be forgotten. Centuries hence your story will be told in art and song, and upon your honored graves flowers will lovingly laid by millions of men and women now unborn.

—Jeremiah Hacker, one of the "saints" of the Free Thought Movement, died Aug. 29th. So many of the pioneer Freethinkers are passing away that we are not able to publish full obituary notices of each. But below we give a good notice of Father Hacker, as he was called, that refutes the orthodox assertion that "Infidels" "repent" at the last moment. We copy the following from the *New York Herald* of Sept. 1st:

VINELAND, N. J. Aug. 31, 1895.—The funeral this afternoon of Jeremiah Hacker, a poet and author, who died on Thursday, at the age of ninety-four,

was held today without rites or ceremonies of any kind, and the body was conveyed to the graveyard in an ordinary wagon.

He was born at Brunswick, Me., in 1802, and received only a common school education. When yet a very young man he began teaching school for a living. His attacks upon the Bible, however, soon gained him wide notoriety, and he became editor of the *Pleasure Boat*, published at Portland, Me. The paper had an extensive circulation, but when on the eve of the rebellion he advocated peace, the circulation of the paper quickly melted away.

He then came to Vineland, where his attack upon the church again put him before the public. He composed poems ridiculing the Bible, and, followed by men and boys, walked through the principal streets of the town singing his poems and preaching to the crowds. An announcement in the daily papers that he would appear in the public square always attracted a crowd. Mr. Hacker was firm in his belief that he was doing good, and his large fortune was spent in inculcating his ideas. He was liberal to the poor.

When his wife died, six years ago, Mr. Hacker erected two tombstones on his lot at Siloam Cemetery. On his wife's was inscribed underneath the usual legend the question, "Where is God?" On his own tombstone was carved the following:—"The Angry, Wrathful Bible-God is a Myth."

These tombstones, so close to monuments piously inscribed, caused much comment, and many persons visited the graveyard to see "those awful tombstones." Lot owners appealed to the trustees to have the offensive slabs removed, but the trustees became divided over the question, and the tombstones are still standing.

Mr. Hacker was a member of the "Ten Dollar Coffin Society," of this place, the rules of which will not allow any member to be buried at an expense exceeding \$10. His last words were a request to be buried in a cheap box, and without a hearse. The latter part of the request was carried out, but to the first part his friends would not consent. Mr. Hacker's death was calm.

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